

**Name:** IJHS 1994-6 Abstracts

¶1: Abstracts

¶2: IJHS 1994

¶3: Vol1:1

¶4: The heritage discipline

¶5:

¶6: The nature of the times deceas'd

¶7:

¶8: The essay reflects on the nature of time as a cultural function, especially in the light of the 'heritage industry' of the 1980s. In trying to identify the nature of some changes in relationships between pasts and present in the 1990s, the author suggests the concept of 'post-heritage', defines it, and glances at its applicability to 1994.

¶9: Spreading the benefits of heritage visitor quarters

¶10: Heritage has come to play a very significant, though largely unrecognised, role in the evolution of urban design. Central city heritage quarters are a major response to the development of the urban fringes, and have developed an internationally recognisable form. This paper examines the characteristics and assets of such quarters and also considers their impact on the urban populace, and their implications for future urban design work in the intermediate zone.

¶11: Studying museum material and collections

¶12: In modern post-Renaissance western society, museums are the political and cultural institutions entrusted with holding the material evidence, real things, which constitute much modern knowledge. The paper considers some aspects of museums as institutions holding this material evidence – the institutional relationship to accepted knowledge and value, the implication in the social and economic system and the visible architectural display, – which make up the messages which museums communicate to their visitors through exhibitions and interpretive projects. Three related aspects of interpretation which belong with each museum object and specimen are examined, professional care, interpretive approaches and the nature of collections. Finally, these threads are drawn together to suggest a framework of research and investigation which underpins the approach to our understanding of this aspect of the heritage, and points the way to future work.

¶13: The role of the museum in interpretation: The problem of context

¶14: The key questions in interpreting objects in museums are: What are they doing there? and Where did they come from? National and local importance are not mutually exclusive: the critical difference is between intrinsic value, and value through context or association. Context is an integral part of interpretation. Experts can visualise an original location or environment; ordinary museum visitors need the context of people, or place, or familiar activities, to be able to relate to unfamiliar objects. Is seeing a good replica as good as seeing the original?

¶15: Value systems and the archaeological resource

¶16: The paper deals with the various values held by people for the heritage, specifically the archaeological heritage. Attention is directed away from economic values towards sociological interpretations – sets of assumptions, beliefs and knowledge-sets which may be termed ‘value systems’. Such value systems underpin and inform individual and collective attitudes and, by implication, approaches to the physical and experiential environment. After examining the nature of value systems and gradients, the paper identifies three main value gradients with reference to the archaeological resource. These may be characterised as: use value, based on present requirements, option value, based on future possibilities, and existence value, which acknowledges value ‘because it is there’.

¶17: Reviews

¶18: The Art of Botanical Illustration,

¶19: Heritage and Tourism in in ‘The Global Village’,

¶20: Secrets of Ancient and Sacred Places: the world's mysterious heritage,

¶21: Heritage: conservation, interpretation, enterprise,

¶22: Towards the Museum of the Future. New European Perspectives,

¶23: The Development of Costume.

¶24: Vol1:2

¶25: International heritage research

¶26: From icons to institutions: Heritage conservation in Sydney

¶27: Over the course of the twentieth century, the identification of heritage values in the urban environment has undergone a slow but in recent years quite dramatic shift from an elite emphasis on individual landmarks to a more inclusive appreciation also characterised by bureaucratisation, institutionalisation and commodification. Heritage is no longer an ‘add on’ to the planning system, although management, financial and philosophical problems remain. This paper traces the evolution of urban heritage consciousness and policy in Australia from the late colonial period to the postmodern era, focussing on Sydney.

¶28: The rise of cultural landscapes

¶29: The new interest in cultural landscapes is forcing a reappraisal of concepts of countryside heritage. First the traditional split between cultural and natural values is challenged. Second, modern landscape studies emphasise the subjectivity of landscape assessment, and this is subverting the former tendency to aspire to objectivity in evaluation. The acceptance of ‘associative’ value in landscape is an indicator of this. Modern landscape studies also emphasise the interrelationships between processes and aspects of value, and this is encouraging specialists to communicate across disciplinary frontiers. The desire by ecologists in the mid-1980s to have cultural landscapes inscribed on the World Heritage list caused a re-assessment of the World Heritage Criteria, and an initiative by ICOMOS brought this process to a conclusion in 1992. However the reappraisal of concepts of countryside value imply that there are many other philosophical and practical matters still to be resolved.

¶30: Books as museum objects

¶131: This paper considers the problems raised by the holding of books in museums, as opposed to libraries, when they have been collected and donated to such institutions, not primarily as works of reference or as literature, but rather as art objects in themselves. Books in such a context present difficulties for curators and public alike, and these issues range from the organisational to the philosophical. Matters of conservation, presentation and Interpretation are all touched upon in order to stimulate discussion of the very nature of books themselves.

¶132: The conservation and management of historic urban space

¶133: In practice, the care of historic urban space is dominated by planning professionals whose bias is towards the broad remit of the conservation of the built heritage; it remains the exception for other professions to take an active role in the protection of spatial elements of the historic townscape. Neither do these areas enjoy the same degree of statutory protection as their built counterpart, even though they may have played an equally important role in the evolution of our towns and are an integral part of the urban form. This study is the first stage of the author's on-going research into the value of historic space within the modern urban environment and the level of protection afforded it by the planning system. The results of this pilot study are used to suggest a professional and statutory framework, based upon inter-disciplinary co-operation, from which the full value of townscapes may be safeguarded in the future.

¶134: Art Restoration. The Culture, the Business and the Scandal.

¶135: Mapping the Futures Local Cultures, Global Change,

¶136: The Making of Stonehenge,

¶137: Museums and Their Visitors,

¶138: Selling Places: The City as Cultural Capital, Past and Present,.

¶139: Museum Security and Protection,

¶140: Tourism and Heritage Attractions,

¶141: Illustrated Dictionary of Narrative Painting. L

¶142: Vol1:3

¶143: Is plurality possible?

¶144: Objects and interactivity: A conflict or a collaboration?

¶145: The rapid growth in the number of hands-on centres has led to fears of museums being taken over by interactive exhibits. These are expensive to develop and maintain, causing a problem for traditional museums faced with ever-expanding collections and diminishing resources. This article considers whether objects and interactive exhibits are inevitably in conflict or whether they can coexist in harmony. The implications for future developments at the Science Museum in London are considered in detail.

¶146: The authors conclude that, far from conflicting with traditional museum functions, interactive exhibits and new technologies will help to ensure that museums are able to compete in an increasingly complex marketplace. Their vision of the interactive gallery of the future incorporates exhibits which enhance understanding of artefacts. In short, the objective will be to ensure that

visitors interacting with 'hands-on' exhibits will take away 'minds-on' understanding of the museum as a whole.

¶147: Biological values of the Nordic cultural landscape: Different perspectives

¶148: Intensified land use practices in the Nordic countries are increasing the need for more determined strategies in both natural and cultural conservation. The development of such management strategies requires an inter-disciplinary approach to overcome the existing boundaries between research disciplines. The paper focuses on certain biological elements which should be taken into account in landscape management. These elements are discussed in different perspectives: temporal, spatial Nordic and European, and the close relationship between biological and historical landscape values is emphasised. Examples of changing evaluations over time and among different groups of people are given. In conclusion the paper stresses the need for a holistic approach to preserve the natural and cultural heritage and secure a long-term utilisation of the landscape.

¶149: The motor car from road to museum

¶150: The Motoring Landscape, the Pursuit of Performance, and the Cult of Ownership are identified as the thematic strands through which the history of the motor car and motoring can be accessed as heritage. Complex in its multi-disciplinary character, ephemeral in its products and experiences, it needs to be presented as a democratic and popular culture that is both educational and entertainment.

¶151:

¶152: The House of Gold: Building a Palace in Medieval Venice,

¶153: Eighteenth-Century Aesthetics and the Reconstruction of Art,

¶154: Artful Science: Enlightenment Entertainment and the Eclipse of Visual Education,

¶155: Wessex to AD 1000,

¶156: Cultural Tourism,

¶157: Gardens and the Picturesque,

¶158: Castle Howard The Life and Times of a Stately Home,

¶159: Carolingian Culture: Emulation and Innovation,

¶160: Ideology and Landscape in Historical Perspective,

¶161: Museum Basics,

¶162: The Court Artist: On the Ancestry of the Modern Artist,

¶163: Museum Exhibition Theory and Practice,

¶164: A History of Architectural Theory from Vitruvius to the Present,

¶165: Architecture in Conservation: Managing Development at Historic Sites,

¶166: Invisible Gardens. The Search for Modernism in the American Landscape,

¶167: Bearers of Meaning: The Classical Orders in Antiquity, the Middle Ages, and the Renaissance,

¶168: Building a New Heritage: Tourism, Culture and Identity in the New Europe,

¶169: Landscape and Power,

¶170:

¶171: Vol1:4

¶172: [Editorial: Who is organising me?](#)

¶173:

¶174: Socio-cultural currents affecting heritage site consideration: The impact of human values on people's attitudes and behaviour

¶175: Many heritage site directors think of market research in simple 'who, what, when, where' terms; who came to their site, what did they see, when did they come, and where did they come from? Some also have employed qualitative techniques to probe 'why', asking groups of visitors to tell moderators why they were attracted, or not, by some specific exhibit, site or display. Research can offer a far deeper understanding than this basic marketing information. After a brief introduction focusing on the impact of demographics in the next few years, and recent trends in visits to British attractions, the analysis of key attitudinal statements regarding the psychological impact of heritage and technology is examined to see which socio-cultural trends affect attitudes to these concepts.

¶176: Creating place identity through heritage interpretation

¶177: One of the principal functions of heritage interpretation is to enhance the visitor's sense of place and place identity. If this is to occur, the interpretation should be planned and designed with that outcome in mind. The research reported in this paper was an empirical study which, drawing on social identity theory, attempted to assess the effectiveness of a museum in contributing to visitors' sense of place and awareness of a town's heritage. The results show that Guildford Museum was successful in this respect. However, only certain aspects of the museum displays were responsible for this effect, in particular those displays concentrating on the people and activities of the town, rather than the built heritage. The case is made for a more theory-driven approach to research in heritage interpretation, which can suggest prescriptive roles and functions for museums and heritage sites. Heritage has been cast in the role of both saviour and sinner – saviour for spearheading the introduction of regenerative tourism and conservation programmes into declining urban, industrial and rural areas, and sinner for trivialising history and inculcating within the public a reactionary, superficial and romantic view of the past<sup>2</sup>. The promotion of heritage may, more often than not, have been little more than a cynical attempt to exploit and satisfy the public's appetite for reconstructing and fabricating comforting and nostalgic images of, and myths about, the past. Equally, however, there is little doubt that heritage interpretation can play an important role in enhancing people's awareness, understanding and appreciation of time and place. If this is to occur, the interpretation needs to be planned and designed with that outcome in mind. This will only be successfully achieved if it is informed by sound theory.

¶178: The gardens of Dunroamin: History and cultural values with specific reference to the gardens of the inter-war semi

¶179: The study of landscape and garden history is now well established and is beginning to widen its focus. The importance of the vernacular garden both as an expression of popular culture and as an important element in the contemporary environment is beginning to be recognised and is forcing a reappraisal of the concepts of heritage and a reassessment of established recording techniques and

methodologies. This paper is part of a study of one type of popular garden and looks particularly at the contemporary response to the gardens of the inter-war semi-detached house and at their role as complex social and cultural artefacts.

¶180: The role of heritage attractions in sustainable tourism strategies: The experience in Ireland

¶181: Ireland, located on the north-west periphery of Europe, illustrates all the difficulties of a small, marginal, island economy. It is an ancient landscape rich in heritage and cultural features. Tourism is now a vital part of the Irish economy and recent research has demonstrated that 'Irishness', whilst difficult to define, is the major appeal to overseas visitors. In 1989 the Irish Government challenged Bord Failte (the Irish Tourist Board) to double revenue from overseas tourists and create 25,000 new jobs. Heritage attractions formed a fundamental feature of Bord Failte's Framework Plan for Tourism. The methodology adopted for the development and interpretation of heritage attractions is evaluated in this paper, together with an assessment of the outcomes of the strategy. This particular initiative is discussed in the context of sustainable tourism strategies.

¶182: English Heritage Conservation Division — Historic Parks and Gardens

¶183: The Image of Antiquity: Ancient Britain and the Romantic Imagination,

¶184: Art Apart: Art Institutions and Ideology Across England and North America,

¶185: Museum Culture: Histories, Discourses, Spectacles,

¶186: Heritage Gardens. Care, Conservation and Management,

¶187: Collections Management,

¶188: Reinventing Africa: Museums, Material Culture and Popular Imagination,

¶189: The Papered Wall. The History, Patterns aAbstracts

**Name:** IJHS 1996 Abstracts

¶1: 1996

¶2: Vol2:1-2

¶3: **Editorial: Contested heritage: Perth, 1995**

¶4: The contested interpretation of heritage landscapes in northern Ireland

¶5: Because the nature of society is both negotiated and contested, cultural artefacts, including heritage landscapes, will be invested with differing and conflicting meanings by various social groups. This is but one aspect of what might be termed the dissonance of heritage. The present discussion is framed within the context of the argument that relics of the past are a resource to be selectively exploited in accordance with contemporary political and cultural demands. The paper uses the example of Ulster's Folk and Transport Museum to examine these issues. It concludes that while consumers do appreciate the cultural complexity of the Museum's role as one medium of communication of identity in a contested society, the institution's effectiveness in this regard is undermined by the middle-class bias of those consumers.

¶6: Figuring space, marking time: Contested identities in Canada

¶7: Brian S. Osborne

¶8: Conflicting concepts of identity have long exercised the Canadian imagination. The central focus of this paper is the role of institutionalised memory in promoting centralist patriotic sentiments. The association between the development of a consciousness and knowledge of the nation is illustrated by the founding of the Canadian Club, the Champlain Society and the Canadian Geographical Society. Attention is also directed to Canada's Historic Sites and Monuments Board, founded in 1919. Throughout its 75-year history, the HSMB has commemorated events, places and people of historical significance for Canada in some 1600 sites. As may be expected, there have been shifts in emphasis in the national meta-narratives over time, as is also demonstrated by the recent Charles Richard Bronfman Foundation's 'Heritage Moments'. Taken together, these initiatives demonstrate a dynamic agenda of reconstituting national memory, national self-knowledge, and national identity.

¶9: Constructing places for the market: The case of Newcastle, NSW

¶10: Hilary P.M. Winchester , Pauline M. McGuirk & Kevin M. Dunn

¶11: Cities with a heritage of heavy industry, such as Newcastle (NSW), face an insecure future as they undergo economic restructuring. The identities of cities are being refashioned by entrepreneurial urban governments, as part of a three-pronged attempt to market their territories. A social construction approach reveals the problematic nature of these symbolic reconstructions, their partiality, the reduction of heritage to a commodity, and the eliding of socio-economic disadvantage. The new post-industrial identity for Newcastle disinherits working people, ignores the local indigenous peoples, and trivialises the role of women. The richly layered urban landscape and historically constructed narratives – the local heritage – have been cynically appropriated and transformed for the purposes of place marketing. The rhetoric of post-industrialism conceals poverty and alienation, and the associated physical restructurings are displacing service-dependent populations.

¶12: Contested heritage at the Cape Town waterfront

¶13: Nigel Worden

¶14: Cape Town's Victoria and Alfred Waterfront is a prime example of the international trend of revitalising economically defunct harbour areas for tourism and retail usage. This paper examines the various contested images of heritage evoked at the site during the period of South Africa's political transformation in the early 1990s:- a nostalgic perception of a harmonious past (by middle-class Capetonians) versus a place of privilege and exclusion (by predominantly black working-class inhabitants); academic concerns to commemorate the social history of the area versus commercial sensitivity to current marketing image; and the multiplicity of images in a postmodern space of spectacle and pastiche.

¶15: Protecting historic Hanoi in a context of heritage contestation

¶16: William S. Logan

¶17: Since the introduction of the doi moi (renovation) policies in 1986, economic liberalisation and modernisation have led to redevelopment pressures on the cultural heritage of Vietnam's cities. A lively debate has ensued, most notably in the capital, Hanoi, about what is worth keeping. The views of international and local developers are opposed to the 'Vietnamese heritage only' of the most narrowly nationalistic of politicians and planners. The complicated decision-making environment is made more difficult by the presence of Western planning advisers who argue for the protection of the French and Russian layers in Hanoi's cultural landscape. This is part of a long history of heritage contestation and redefinition in Hanoi which largely reflects the succession of political regimes controlling the city. Consideration of key philosophical and practical issues is timely given the current intervention by the Australian Hanoi Planning and Development Control Project team which is helping shape the future of a variously-defined 'historic Hanoi'.

¶18: Reviews

¶19: On the Museum's Ruins

¶20: Women in the Victorian Art World

¶21: Le Désert de Retz,

¶22: Theme Parks, Leisure Centres, Zoos and Aquaria,

¶23: Researching a Garden's History: A Guide to Documentary and Published Sources,

¶24: Touring Exhibitions: The Touring Exhibitions Group's Manual of Good Practice,

¶25: Manual of Heritage Management

¶26: Sharing the Earth : Local Identity in Global Culture,

¶27: The Handbook for Museums,

¶28: Ruskin and Environment: The Storm-Cloud of the Nineteenth Century,

¶29: History and Imagery in British Churches,

¶30: The Victorian Church. Architecture and Society,

¶31: The City of Collective Memory: Its Historical Imagery and Architectural Entertainments,

¶32: Towards Visitor Impact Management,



¶133: The Consumption of Culture 1600–1800.

¶134: An Environmental History of Britain since the Industrial Revolution

¶135: Museum, Media, Message,

¶136: The Care and Conservation of Georgian Houses: A Maintenance Manual for Edinburgh New Town,

¶137: English Heritage Book of Glastonbury,

¶138: Vol2:3

¶139: Editorial: People selecting places

¶140: Cultural landscape protection in Australia: The Wingecarribee Shire study

¶141: The concept of cultural landscapes as remarkable windows onto the past, and rich historical documents that can be read has gained increasingly wide acceptance in Australia over the past few years. Allied to this, and informing it, is the way in which landscape as a cultural construct plays a major role in attachment to place and sense of Australianness. The understanding of cultural landscapes as a setting where human history is on display is a community movement as well as a professional one. This paper reviews one particular study which focused on heritage evaluation of an historic rural landscape and moves for its protection.

¶142: Heritage in trust: Sustainable stewardship in transition?

¶143: Richard Clarke

¶144: Frequently identified with 'establishment' values the National Trust has as often been a focus of critique as of celebration. This essay examines the Trust's changing relation to contested values of heritage as manifest in its acquisitions and management policies, in its engagement with environmental and social issues and an emerging politicisation which transcends a narrow, purely property-based interpretation of its statutory purpose. Recent acquisitions challenge conventional perceptions of 'natural beauty' and 'historic interest'. Organisational greening has precipitated a review of the implications of stewardship 'in perpetuity'. Recognition of the needs of local communities and awareness of equal opportunities issues have prompted a reinterpretation of its founders' concerns with access and enjoyment 'for the nation'. These developments manifest an inchoate shift in the Trust's emphasis from the preservation of the status quo to engagement with change, both within the context of its own properties and in its relations to the wider society and environment. The Trust is unlikely ever to lead changes in public perceptions of heritage but neither is its role necessarily or irredeemably a wholly reactionary one. Inertial and cautious, the Trust reflects and articulates the shifting resolution of contested cultural values.

¶145: Village restoration in the Czech Republic

¶146: The recent political changes in the Czech Republic have led to a major re-evaluation of the role of the countryside. An extensive Village Restoration Programme is now underway, which is here described, with a detailed example from south Moravia. The holistic nature of the programme is notable.

¶147: Pilgrimage and tourism: Cathedral visiting in contemporary England

¶148: This paper examines the role of cathedral visiting in contemporary England. It highlights the importance of cathedrals to the tourism economy and also considers the issue of the

commercialisation of heritage within cathedrals and the difficulties posed for cathedral authorities in contrasting perceptions of visitors as tourists and pilgrims. The issue of pilgrimage is examined through the results of a survey of the experiences and attitudes of eight hundred visitors to four English cathedrals. It is suggested that the tension between tourism and pilgrimage is not as great as might be expected and that experience of visiting a cathedral can engender a sense of pilgrimage in the tourist.

¶149: Eighteenth-century Paris,

¶150: Heritage, Tourism and Society,

¶151: The Making of the Wren Library,

¶152: German Architectural Theory and the Search for Modern Identity,

¶153: The Culture of the English People. Iron Age to the Industrial Revolution,

¶154: The Public Trust and The First Americans,

¶155: Vol2:4

¶156: [Editorial: Heart of darkness](#)

¶157:

¶158: JFK and dark tourism: A fascination with assassination

¶159: This paper sets out to explore the phenomenon that the authors have entitled Dark Tourism and to analyse evidence of its existence in the context of sites associated with the life and death of the former US President, John F. Kennedy (JFK). These sites present front-line staff, curators, and development bodies with dilemmas concerning legitimacy of presentation/representation and lead to questions about the, often cited, educational mission, of such attractions. The media has had a central role in the development of this phenomenon and documentation and illustration via news and film has been central to much of the interpretation of JFK and the Kennedys. This paper considers media fascination with this subject and examines exploitation of this interest at three, contrasting sites.

¶160: Sense and sensitivity: Appraising the Titanic

¶161: The first substantial exhibition of material retrieved from the wreck of the Titanic was mounted by the National Maritime Museum, Greenwich, in October 1994. Extended for a second six-month run the following April, this was to be the most popular exhibition the museum had ever staged, helping to attract some 720,000 people through the turnstiles during the year. It also generated an unprecedented level of media attention, particularly in the period leading up to the opening, placing a wide ranging (but ultimately soft) focus on the museum's motivation for proceeding into the deep waters of apparently delicate subject matter. Indeed, the controversy of the exhibition — a phenomenon partly created, developed and sustained by the media itself — not only formed a backdrop to the planning, design and installation of the show; to some extent the displays, their effects and their meanings became dependent on the context of argument and rhetoric in which they were generated. In the curators' attempts to reconcile appropriately the often-competing demands of the museum market of professional ethics, economics, and contemporary standards of taste and morality, it may be asked whether the National Maritime Museum was passenger or pilot in the stormy waters it encountered through this project. Moreover, what was the true nature and consequence of the unrest: a minor local difficulty or a museological issue of some significance? This

article is an attempt, despite the probable partisanship of its author, to explore with some of the objectivity of hindsight these questions and the circumstances in which they arose.

¶162: The maginot line: An indestructible inheritance

¶163: Every French town has its rue Charles de Gaulle. None has a Boulevard Pétain or Place Maginot. These names associated with the defeat and dishonour of France in 1940 have no place in the national heritage. Pétain died disgraced, But the line bearing Maginot's name remains, though kept firmly off the official tourist map. Constructed as 'France's Shield' and beheld as the eighth wonder of the world', it nevertheless, warped conceptions of modern warfare and bred defeatism. Hence the Fall of France, hence the line's heritage oblivion. And yet, amateur enthusiasts (German as well as French) persist in their efforts to restore the forts of the Maginot line to an order approaching their original state. Their passion has less to do with revising historical reputations than with archaeological engineering. Visitors witness the spectacle of a private heritage-subverting dedication to make these vast underground ships ready to sail again.

¶164: Guided by the dark: From thanatopsis to thanatourism

¶165: Death is the one heritage that everyone shares and it has been an element of tourism longer than any other form of heritage. This paper looks at the historical development of Thanatoptic elements in travel and shows how the Dark Tourism to which this issue is devoted can be located within a historical tradition which sheds light on how it should be defined, typified and viewed today

¶166: Interpreting Objects and Collections,

¶167: The Power of Place: Urban Landscapes as Public History,

¶168: Schliemann of Troy: Treasure and Deceit,

¶169: Building in Britain. The Origins of a Modern Industry,

¶170: Landscape, Natural Beauty and the Arts,

¶171: The Birth of the Museum,

¶172: Nationalism, Politics, and the Practice of Archaeology,

¶173: Towards a Modern Art World, (Studies in British Art I),

**Name:** IJHS 1197-8 Abstracts

¶1: 1997-8

¶2: Vol3:1

¶3: [Editorial: Getting the hands dirty](#)

¶4: [Peter Howard](#)

¶5:

¶6: Museums, heritage, and things that fall in-between

¶7: Linda Young

¶8: Australian museums and heritage agencies have bifurcated the management of cultural heritage material into the categories of artefacts and places. This paper argues that this is not only an unnecessary and undesirable separation, but one which misunderstands the essential concept of cultural heritage, as well as allowing some material to fall between the two authorities, with the result that it is often cared for by neither. As a postscript, it further suggests that since the skills required for the management of both resources are similar, cross-over employment should be encouraged as a means of enlarging career paths for heritage professionals.

¶9: Tourism and the management of cultural resources in the Pays Dogon, Mali

¶10: Myra Shackley

¶11: The Pays Dogon, designated a joint Natural/Cultural World Heritage Site in 1989, is Mali's leading tourist attraction receiving 6,000 visitors per year with an annual growth of 10% which may increase when a new access road is constructed. Tourism is the major source of income for the Dogon who have lived in picturesque villages clinging to the sides of the 600m cliffs of the Bandiagara escarpment since the 15th century. The Dogon are best known to Europeans for their masked dances and powerful woodcarvings, much prized by collectors. Loss of cultural property by illicit trading combined with alteration of the traditional masked dances for visitor preference is contributing to cultural change within Dogon communities. The harmony and cohesion which enabled the Dogon to resist the colonial power is being threatened by a new set of historical constructs and priorities indicating that Dogon culture is more fragile when confronted with the 20th century.

¶12: Heritage and national identity: Exploring the relationship in Romania

¶13: Duncan Light & Daniela Dumbraveanu-And one

¶14: Within heritage studies the relationship between national heritage and national identity is frequently taken as axiomatic. The construction of a national heritage is an important part of nation-building, and historic buildings and monuments can be powerful symbols of a nation's aspirations and identity. Yet this relationship has received relatively little empirical investigation. This paper reports an exploratory study of the heritage/national identity relationship in Romania which focuses on just one Roman monument – Trajan's bridge. For many Romanians the monument is a powerful symbol of their identity representing Dacian and Roman origins, Latinity, and the continuity of Romanian settlement in Transylvania. The monument was also seen by some as an important symbol of Romania's attempt to construct a post-Communist identity, and to forge closer

links with western Europe. However, the meanings of the monument are not shared by all Romanians, and in particular are strongly contested by Romania's Hungarian minority.

¶15: Balancing use and preservation in cultural heritage management

¶16: Bill Carter & Gordon Grimwade

¶17: The management of cultural heritage places is compared with natural area management. Differences stem from the disciplines of the managers, and that cultural heritage resources are non-renewable. In the conservation of cultural resources there is a strong reliance on preservation, and the exclusion of activities which may reduce heritage value. This results in a tendency to remove heritage sites and items from the experience of the community which 'owns' the heritage. The conservation strategy for natural systems of acquiring the highly significant, as well as representative samples of biogeography in protected areas has lessons for heritage conservation. At the site level, heritage management rarely uses the range of tools potentially available, largely because of the reliance and emphasis on preservation. The paper proposes that greater community acceptance of heritage conservation will result in a more definitive expression of value and significance, and in tying this to function. Tools to manage the use of significant sites to reduce damage are given.

¶18: Reviews

¶19: James Stevens Curl , Caroline Arscott , Howard Leathlean , Peter Newby , Peter Drewett , S. A. Radcliffe

¶20: John Farmer, *Green Shift. Towards a Green Sensibility in Architecture*, Oxford: Butterworth-Heinemann, 1996. xvi + 203pp., 138 b & w illus. ISBN 0-7506-1530-3. £17.99.

¶21:

¶22: Christopher Newall, *The Grosvenor Gallery Exhibitions: change and continuity in the Victorian art world*, Cambridge: Cambridge University Press, 1995. x + 185 pp., 12 b. & w. illus. ISBN 0-521-46493-5. £55.00.

¶23:

¶24: John O. Jordan & Robert Patten (eds.), *Literature in the Marketplace*, Cambridge: Cambridge University Press, 1995. xiv + 338 pp., 29 figs. ISBN 0-521-45247-3. £40.00.

¶25:

¶26: Eric Laws, *Tourist Destination Management: issues, analysis and policies*, London and New York: Routledge, 1995. xviii + 208 pp., 27 figs, and 51 tables. ISBN 0-415-10591-9. £9.99.

¶27:

¶28: Malcolm A. Cooper, Antony Firth, John Carman, David Wheatley (eds.), *Managing Archaeology*, London & New York: Routledge, 1995. xvii + 259 pp., 29 b. & w. illus. ISBN 0-415-10674-5. £40.00.

¶29:

¶30: Doreen Massey and Pat Jess (eds.), *A Place in the World? Places, Cultures and Globalization*, Oxford: Oxford University Press and The Open University, 1995. viii + 247 pp., figs., maps, colour illus. ISBN 0-19-874191 X. £13.99.

¶31:

¶132: Eilcan Hooper-Greenhill (ed.), *The Educational Role of the Museum*, London & New York: Routledge, 1994. xiv + 340 pp., 40 figs. ISBN 0-415-11287-7. £19.99.

¶133:

¶134: Alan Chadwick & Annette Stannett (eds.), *Museums and the Education of Adults*, Leicester: National Institute of Adult Continuing Education, 1995. iv + 156 pp. ISBN 1-872941-67-2. £12.00.

¶135:

¶136: Patrick Sudbury & Terry Russell (eds.), *Evaluation of Museum and Gallery Displays*, Liverpool: Liverpool University Press, 1995. x + 83 pp., 8 b. & w. illus., 12 figs. ISBN 0-85323-028-5. £10.00.

¶137:

¶138: David Van Zanten, *Building Paris. Architectural Institutions and the Transformation of the French Capital, 1830-1870*, Cambridge, New York & Melbourne: Cambridge University Press, 1994. xxii + 360 pp., 150 b. & w.illus. ISBN 0-521-39421-X. £50.00.

¶139:

¶140: Vol3:2

¶141: [Editorial: Hildesheim to Whimble](#)

¶142: [Peter Howard](#)

¶143:

¶144: Towards more inclusive, vital models of heritage: An Australian perspective

¶145: Jim Russell

¶146: This paper's review of relevant Australian writing critical of theory and practice concludes that official protection of the nation's heritage is a prejudicial, narrowly conceived system in the sense that it is not readily embraced by the public at large, and does not relate well to vigorous public concerns for the environment. Heritage remains too securely tied to the historic artefact. Much broader, vital concepts are needed. A 'social and environmental relations' model is proposed. Ideas related to such a concept are explored, including examples where heritage is integrated with aspects of community development. Practice in some communities is argued to be blazing paths well in advance of some of the heritage professionals. In support of such initiatives, research directions for historically-based disciplines that are in accord with the proposed model are outlined.

¶147: Post independence in eastern Europe: Managing the built heritage; the Belarus example

¶148: Robert D. Pickard

¶149: The Republic of Belarus is one the newly independent countries of eastern Europe which aspires to gain membership of the Council of Europe. This places an obligation on such aspirant countries to fulfil the requirements of certain conventions. The Granada and Malta Conventions set out obligations in the field of heritage protection and identify that parties should seek to exchange information on their conservation policies and afford mutual technical assistance by sharing experiences. In this context a programme of support initiated by the Council of Europe to provide technical assistance regarding the development of heritage legislation and policy is reviewed.

¶150:

¶151: This paper briefly examines the context of the built heritage in Belarus during the period of Soviet control and, in more detail, the development of machinery for its protection since independence by particular reference to the capital city of Minsk. It seeks to identify current issues concerned with the development of management approaches for the conservation process which are pertinent to many other eastern and central European countries and the progress made in fulfilling the articles of the Granada and Malta Conventions. Moreover, it examines the action presently being taken by the Council of Europe to assist this process by way of an example of the current policy to support countries undergoing transition to a market economy.

¶152: The changing market for heritage tourism: A case study of visits to historic houses in England

¶153: Susan Markwell , Marion Bennett & Neil Ravenscroft

¶154: Recognising the broad appeal, to both governments and visitors, of heritage tourism, this paper discusses the key management trends and indices associated with a particular segment of this market, concerning historic houses open to the public. While supporting the established orthodoxy that admission numbers are largely insensitive to increases in admission charges, certainly in the short term, the paper notes that wider structural changes in the market may undermine its long term stability. Set against a background of increasing competition for visitors, the paper concludes that house operators can no longer assume that annual increases in admissions charges alone will necessarily increase net income. Yet they do not, generally, possess the skills, either in market research or the presentation of their attraction, to confront and manage change. Drawing on examples of the use and application of information technology in promoting a stronger customer orientation, the paper argues that all heritage attraction operators are faced with the need to become more innovative in their policies on marketing, pricing and interpretation, reflecting a growing imperative to understand the dynamics of their existing and potential markets.

¶155: The ecology of conservation: The medium, the message and the messenger

¶156: Mahasti Afshar

¶157: This paper was delivered to the World Cultural Heritage Conference at Hildesheim, Germany, in February, 1997. Our thanks are due to the organisers for allowing it to be reproduced in this journal.

¶158: Reviews

¶159: Steve Chibnall , James Stevens Curl , Peter Davis , Gaynor Kavanagh , Kevin Littlewood , Chris Miele

¶160: Susan M. Pearce, *On Collecting: an investigation into collecting in the European tradition*, London & New York: Routledge, 1995, xiv + 440 pp., 23 b. & w. illus. and 80 figs., ISBN 0-415-07560-2, £40.00.

¶161:

¶162: Banister Fletcher, *A History of Architecture*, ed. Dan Cruickshank, Oxford: Architectural Press, [1896], 1996, xxxviii + 1794 pp., over 2000 b. & w. illus., ISBN 0-7506-2267-9, £75.00.

¶163:

¶164: Richard H. Grove, *Green Imperialism. Colonial Expansion, Tropical Island Edens and the Origins of Environmentalism, 1600-1860*, Cambridge: Cambridge University Press, 1995, xiv + 540 pp., 23 b. & w. illus., ISBN 0-521-40385-5, £45.00.

¶165:

¶166: Moira Simpson, *Making Representations: museums in the post-colonial era*, London and New York: Routledge, 1996, x + 294 pp., 22 b. & w. illus., ISBN 0-415-06785-5, £50.00.

¶167:

¶168: Gaynor Kavanagh (ed.), *Museum Provision and Professionalism*, London & New York: Routledge, 1994, xiv + 362 pp., 4 figs., 21 tables, ISBN 0-415-11281-8, £19.99.

¶169:

¶170: James M. Lindgren, *Preserving Historic New England: preservation, progressivism and the remaking of memory*, New York & Oxford: Oxford University Press, 1995, xii + 244 pp., 36 b. & w. illus., ISBN 0-19-509363-1.

¶171:

¶172: John Harris and Michael Snodin (eds.), *Sir William Chambers, Architect to George III*, London & New Haven: Yale University Press, 1996, x + 230 pp., 71 col. and 214 b. & w. illus., ISBN 0-300-06940-5, £40.00.

¶173:

¶174: Jeanette Greenfield, *The Return of Cultural Property*, Cambridge: Cambridge University Press, [1989], 1996, xxii + 351 pp., 98 b. & w. illus., 2 maps, ISBN 0-521-47746-8, £19.95.

¶175:

¶176: Vol3:3

¶177: [Editorial - heritage people](#)

¶178: [Peter Howard](#)

¶179:

¶180: Bayt al-razzaz: The challenge of adaptive use for a vacant mamluk palace in Cairo

¶181: W. Brown Morton III

¶182: In 1995, the author prepared an Existing Conditions Report and a Conservation Action Plan for the Bayt al-Razzaz palace for the Egyptian Antiquities Project of the American Research Center in Egypt, Inc. (ARCE). This effort was a Subgrant Project under ARCE's USAID-funded Restoration and Preservation of Egyptian Antiquities Project grant. Bayt al-Razzaz, a vacant fifteenth-century palace in the heart of mediaeval Cairo presents an exciting opportunity for adaptive reuse to benefit an economically poor but socially and culturally stable urban neighbourhood. Realising such an opportunity will require innovative, cooperative vision and leadership on the part of the Egyptian Supreme Council of Antiquities, the local community and also continued international participation.

¶183: The Groningen museum: Urban heritage in fragments

¶184: Elke Ennen

¶185: Changes in West European cities are discussed by many writers in many different ways with the intention of questioning the aim of post-modern theories. The new perspective has much influence on social, economic and political forms, and on activities in the city centre: Renewed views of the changes in, and the attention to, the roles that heritage plays or could play in the urban area may be helpful in finding adapted forms of post-modern management of heritage. Heritage has many intrinsically post-modern aspects such as its eclecticism, its non-linearity in time and its



fragmentation. To explore some post-modern aspects of urban heritage, the three main points in the post-modern discussion: the discussion about reproduction, hyper-realities and legitimacy, are illustrated and examined on the basis of the Groningen Museum, a local museum built a few years ago in a medium-sized city in the northern Netherlands.

¶186: The representation of time at two shaker village sites

¶187: Matthew Cooper

¶188: Historical restorations spatialise time, thus sometimes being criticised for their static representation of a dynamic reality. Yet restorations, like the groups they represent, themselves have complex histories. This paper explores how forms of representation relate to intended content historically, through discussion of two American sites: Hancock and Pleasant Hill Shaker Villages. Founded in the early 1960s, both saw demands for change by the 1990s. With the passing of the founders, these museum villages began to reevaluate their interpretive practices and plan for the future. The paper focuses on earlier decisions which have affected the representation of time.

¶189: An account of cultural heritage and nature conservation in Mustang, Nepal

¶190: H.H. Jigme S.P. Bista & Susanne von der Heide

¶191: This article was presented as a paper to 'World Cultural Heritage: a global challenge', an International Symposium at Hildesheim, Germany in February 1997. The paper outlines the problems of attempting to develop a combined heritage and tourism strategy for the small, remote, Himalayan kingdom of Mustang. The development of tourism brings both opportunities and threats to local people and their identity.

¶192: Reviews

¶193: Rowan Roenisch , Malcolm Andrews , Peter Howard , Brian Goodey , Simon Knell , Michael Rowlands

¶194: Stephen Marks (ed.), *Concerning Architecture: Studies in Honour of Sir Bernard Feilden*, Oxford: Architectural Press, 1996. xiv + 319 pp., 108 b. and w. illus. ISBN 0-7506-2350-0. £40.00.

¶195:

¶196: Chloe Chard & Helen Langdon (eds.), *Transports: Travel, Pleasure, and Imaginative Geography, 1600-1830*, New Haven and London: Yale University Press, 1996. viii + 341 pp., 98 b. & w. illus. ISBN 0-300-06382-2. £35.00.

¶197:

¶198: Paul Shephard, *The Cultivated Wilderness: or, what is landscape*, Cambridge, Mass, & London: MIT Press, 1997. xv + 231 pp., 25 b. & w. illus. ISBN 0-262-19380-9. £9.95.

¶199:

¶100: Richard Evans, *Regenerating Town Centres*, Manchester & New York: Manchester University Press, 1997. vii + 174 pp., 5 tables. ISBN 0-71904718-8. £30.00.

¶101:

¶102: Suzanne Keene, *Managing Conservation in Museums*, Oxford: Butterworth Heinemann, 1996. xi + 265 pp., 45 figs., 11 tables. ISBN 0-7506-2384-5. £25.00.

¶103:

¶104: Paul Graves-Brown, Sian Jones and Clive Gamble (eds.), *Cultural Identity and Archaeology*, London and New York: Routledge, 1996. xx + 284 pp., 29 figs. ISBN 0-415-10676-1. £45.00.

¶105:

¶106: N. S. Baer and R. Snethlage (eds.), *Saving Our Architectural Heritage. The Conservation of Historic Stone Structures*, Chichester and New York: J. Wiley and Sons, 1997. xv + 425 pp., 84 figs, and 19 tables. ISBN 0-471-96526-X. £60.00.

¶107:

¶108: Patricia Fortini Brown, *Venice and Antiquity: the Venetian Sense of the Past*, New Haven and London: Yale University Press, 1996. xii + 362 pp., 312 figs. ISBN 0-300-06700-3. £45.00.

¶109:

¶110: Peter Davis, *Museums and the Natural Environment. The Role of Natural History Museums in Biological Conservation*, London and New York: Leicester University Press, 1996. xvii + 286 pp., 39 b. & w. illus., 12 b. & w. figs. ISBN 0-7185-1548. £45.00.

¶111: Vol3:4

¶112: [Editorial: A call for papers](#)

¶113: [Peter Howard](#)

¶114: Memorial gardens as dramaturgical space

¶115: Paul Gough

¶116: Since the end of the First World War British and Allied military cemeteries and memorial sites have been designed within a carefully controlled Imperial aesthetic. The emotional and historical capital of these sites has made objective judgement difficult; the burden of martial memory has made innovation in design almost impossible. This paper examines how the Dominion forces – notably Canada – achieved a distinct nationalism in their war memorials after the Great War. By focussing on two recent Canadian memorial sites – in London and France – the paper speculates on the ways in which artistic and military precedent informs the construction of monuments of conflict. The study concludes by looking at the recent public enthusiasm for floral and other temporary memorials which have challenged the rhetoric of official mourning.

¶117: Beyond the models of marginality

¶118: Miloslav Lapka & Eva Cudlinova

¶119: The article focuses on a general analysis of two basic models for solving the problems of marginal areas: 1) linear economic models 2) non-linear ecological models. Following an examination of both types of model, the paper identifies the main successes and failures accompanying their application. We are especially concerned with the methodology and nature of these models, and in doing so, with the phenomenon of cultural capital. Empirical data from the Šumava Mountains, the environmentally rich area along the south western boundary of the Czech Republic, are used as an example of the application of the two models. Understanding the relationship between the linear and non-linear models in practice seems to ensure the successful solution of some problems in marginal areas.

¶120: Estimating the value of the social benefits to visitors to a large art gallery

¶121: Michael Baker , Marion Bennett , Mungo Campbell , David Gilbert , Adele Ladkin & Haiyan Song

¶122: Museums and galleries benefit the community. However, with increased pressure on funding, galleries have to demonstrate that the benefits equal or preferably exceed the costs of providing them. This is not an easy task, given the nature of the benefits which galleries provide. This paper identifies four categories of beneficiary: the visitors; the users – those who may be researchers, or from the media or education, who seek information or assistance from a gallery, or look to it to provide research services; the stakeholders – groups or individuals with an interest in the gallery, including politicians, donors, artists and so on; and society at large, which generally thinks galleries and museums are a good thing, although not every member visits them. The paper goes on to consider how, in practice, Cost Benefit Analysis enables monetary values to be put on these benefits, with an example of how, for one proposed gallery, the social benefits to the visitors were valued.

¶123: Museums and the construction of national identity: A review

¶124: Fiona McLean

¶125: Issues of national identity are the subject of much discussion and debate, particularly in the fields of social and cultural studies. Museums lie at the centre of these debates, their collections, and the presentation and interpretation of these collections, being inextricably linked to national identity. This paper reviews these current debates within the social and cultural spheres, and locates museums within them. Its purpose is to develop a deeper understanding of the ways in which museums negotiate and construct meanings of national identity. The paper concludes that museums in turn have a significant contribution to make in developing our understanding of national identity.

¶126: Reviews

¶127: Tim Putnam

¶128: Reesa Greenberg, Bruce Ferguson and Sandy Nairne (eds.), *Thinking About Exhibitions*, London and New York: Routledge, 1996. xxii + 487 pp., 83 b. & w. illus. ISBN 0–415–11590–6. £16.99.

¶129:

¶130:

¶131:

## Name: IJHS 1998 Abstracts

¶1: IJHS 1998

¶2: Vol4:1

¶3: The construction and analysis of the cultural heritage: Some thoughts

¶4: Notions of the cultural heritage are a key intellectual and political issue for the twenty-first century, but practical problems relating to the cultural heritage seldom find their way into front-line political debate, in either the developing world or electoral issues in the developed world. In part this is because at an academic level the cultural heritage lacks a strong disciplined presence and correspondingly an agreed framework of reference and research. This paper is a preliminary exercise towards the establishment of such a frame of reference. It expands the argument into suggestions of the directions research might take, and is intended to encourage debate.

¶5: Pullman, Illinois: Changes in community planning from the 1880s to the 1990s

¶6: Community Planning in Pullman, Illinois, has seen remarkable changes in the past century. Originally a company town developed by a benevolent industrial dictator in an era when government took little responsibility for its citizens, the community was allowed to decay during the growth of democratic politics, but may yet be reprieved in a period which recognises the importance of local involvement in the decision making process.

¶7: Today this means reconciling the needs and expectations of local residents, business people, and tourists, without compromising the architectural, historical, economic, and social values. The community planning process undertaken in the historic town of Pullman is an interesting model which attempts to accommodate the needs of all groups by recognising the value of their different interests.

¶8: The paper includes an introduction to Pullman's built environment and its historical context, followed by a description of the community's fluctuating fortunes in the face of changing economic and social conditions, and the recognition of the town's heritage status. Special attention is given to the community planning process and the principal players who will determine the town's future.

¶9: Interpretive evaluation: Towards a place approach

¶10: The way in which interpretation has been evaluated in the past is examined. A diverse range of studies is identified and reviewed. These studies are organised and discussed within a framework derived from a landscape perception classification system originally developed by Zube, Sell and Taylor. Discussion considers the main contributions and omissions of previous evaluation work and suggests an alternative approach to evaluation informed by theories of place. Place is argued to be a critical theoretical dimension in the evaluation of interpretation because it captures, in an holistic way, the inter-relationships, complexities and variabilities between visitors, their experience and the site that is being interpreted. The paper reviews theories of place and makes explicit the connections between people, place and interpretation. The case is made for a more theory-driven approach to the evaluation of interpretation.

¶11: Disneyfication of Cornwall — developing a poldark heritage complex

¶12: Cornwall has undergone rapid change. Traumatic economic crises, from the 1860s to the present agony over South Crofty, the last Cornish mine, have challenged the industrial basis of

identity, and over-fishing has seen the near disappearance of fishing communities. Mass tourism and commodified heritage dominate the scene, if not the economy, and thousands of new residents have been drawn there by this imagery. Cornwall and its people are imagined and represented in bewilderingly diverse ways, from within and without, by native commentators and participants, outside journalists and visitors, artists, writers, film-makers, holiday promoters and diverse others. Nineteenth-century narratives of industry, technical achievement and diaspora clash with romantic images of antiquity, Celtic myth and superstition, backwardness, rustication, changelessness and insularity. Images of golden beaches, semi-tropical gardens and picturesque fishing ports take precedence over those of industrial decline and economic despair.

¶13: Vol4:2

¶14: [Editorial: Heritage and art](#)

¶15: [Peter Howard](#)

¶16:

¶17: International prototypes and local identity: The walled garden of Scotland as heritage landscape

¶18: The distinctiveness of place is a central, and often unquestioned, tenet of landscape heritage studies and the landscape design and conservation which may accompany them. In learning from history and other comparative studies, one of the many challenges is to discern what determines diversity in the landscape. At what point does the local expression of an international prototype become a local and unique landscape type, a local landscape heritage, in its own right? This paper takes the walled garden of Scotland as an example to explore issues of national, regional and local landscape identities. It examines cultural traditions, biophysical constraints and stylistic responses to availability and command of materials and technologies. It explores some of the origins of the walled garden, the way the landscape type was developed and refined in response to the Scottish context, and the way this element is treated as landscape heritage today.

¶19: Dracula's castle in Transylvania: Conflicting heritage marketing strategies

¶20: Transylvania, situated beneath the Carpathian mountains, is one of the travel frontiers of Europe and the most romantic province of Romania. To most of its visitors, Transylvania is associated with haunted castles and vampires, thanks to the literary character Dracula. Even though Bran Castle appears to form the perfect home for a vampire count, this heritage destination is surrounded by debate because of the conflicting marketing strategies adopted by various organisations for the specific purpose of increasing the profits made from tourism. This paper explores issues of marketing, policies for interpretation and the understanding of heritage sites within a formerly socialist society in transition to a market economy. It analyses potential promotional, advertising and interpretive strategies which could be applied to Bran Castle, and offers solutions to produce a better understanding of the role of heritage tourism in a transitional economy.

¶21: The construction of heritage: The domestic context and its implications

¶22: A fundamental question in heritage studies is how heritage is constructed, how selection processes operate to transform some places, objects and practices into heritage and not some others. A significant site for heritage construction is the family and its relation to its material culture. The present Survey analyses how individuals within families relate to favoured objects and shows that the creation of material identity is crucial to a family's sense of wellbeing. However a gender

difference emerges; for men the passage of time produces significant objects which are valued accordingly, but for women, objects are the passage of time. This has a significant impact on what eventually emerges as family heritage, and consequently upon how public heritage is created.

¶123: Memory and the merchants: Commemoration and civic identity

¶124: Civic art, in the form of statuary, architecture and the like, has been used extensively in our modern cities as an apparatus of social memory. In the Victorian period memorials proliferated across Europe and were often used to represent civic authority in the guise of monuments to great men. Through a study of commemorative art and architecture in the English City of Bristol, which is focused on memorials to the two notable Bristolians, Edward Colston and John Cabot, the paper uncovers the way that civic commemorations have been used to construct rhetorical narratives of power through selective interpretations of municipal memory. In the final section a modern commemoration, the sailing of the replica of John Cabot's ship, 'Matthew,' in 1997, is examined and is seen to have a similar rhetorical construction to its Victorian precursors.

¶125: Reviews

¶126: Dissonant Heritage: The Management of the Past as a Resource in Conflict,

¶127: From Nineveh to New York. The Strange Story of the Assyrian Reliefs in the Metropolitan Museum and the Hidden Masterpiece at Canford School,

¶128: Architecture, Landscape, and Liberty. Richard Payne Knight and the Picturesque,

¶129: Rural Scenes and National Representation: Britain 1815–1850,

¶130: Making Histories in Museums,

¶131: Vol4:3-4

¶132: Editorial: The heritage world

¶133: A golden calf in sacred space?: The future of St Katherine's monastery, Mount Sinai (Egypt)

¶134: The spectacular fortified monastery of St Katherine, continuously inhabited since the 4th century and with a library second only in historical significance to that of the Vatican, forms the epicentre of a sacred landscape surrounding Mount Sinai, in the southern Sinai desert (Egypt). This site, with religious significance for Jews, Muslims and Christians alike, is currently threatened by very rapid growth in visitation from Egypt's new tourist resorts on the Red Sea coast, less than three hours drive away. Currently, 97,000 visitors per year arrive at St Katherine, 80% of whom are day-trip visitors and many of whom stay less than half an hour. This represents a 300% increase in the last decade, projected to increase by a further 500% by 2017. Tourism pressure is having a serious effect on the sustainability of monastic life, despite efforts to limit visiting hours and access. This fieldwork-based case study summarises the current impact of tourism in the Mount Sinai area suggesting that although high visitation levels have imperilled its spirit of place they have also, conversely, provided some measure of protection for both site and landscape in the current political climate.

¶135: Frank McCourt's Limerick: An unwelcome heritage?

¶136: The publication of Frank McCourt's autobiographical novel, Angela's Ashes in 1996 has sharply focused attention upon a sense of place and heritage identity of the Irish town of Limerick. It has both bolstered a local civic self-conscious identity and spawned 'Mccourt tourism'. On the other

hand it has provoked local controversy by revealing the existence of a number of hitherto largely concealed heritage dissonances.

¶137: The historical vision of the interwar period that it vividly portrays is a working-class experience of poverty, poor housing, and absence of facilities compounded by an indifference of the local contemporary political and clerical establishment. There is a geography of McCourt's Limerick, much of which is still extant, composed of row housing, docks, gas works, public houses, Victorian churches and the like that is a different Limerick to the medieval conserved monuments of English Town or the stately residences of the Georgian Newtown (as portrayed in the earlier novels of Kate O'Brien). Such an image contrasts not only with the tourism image projected externally but more significantly with much of the received interpretation of the post-independence Irish State that was until recently an almost unchallenged dominant ideology.

¶138: The catalytic impact of a single novel upon a town's self-identity raises more general issues about the role of the novel in the shaping, revision and essential instability of heritage messages through time, as well as the management of disagreeable or contradictory elements in a local past through a polysemic and essentially multilayered heritage.

¶139: Heritage builds communities: The application of heritage resources to the problems of social exclusion

¶140: The concept of 'social exclusion' has become central to the UK government's political philosophy. The need to combat the causes and deal with the symptoms of 'social exclusion' has become vital to many policy initiatives. The use of heritage resources to help deal with social problems has been practised since the early years of the 19th century and can provide a community with a focus, identity and pride as well as making a contribution to regional economies. This paper traces the use of heritage resources in community regeneration programmes and demonstrates their lack of objectives and unplanned nature. A holistic multi-agency approach is advocated to tackle social exclusion, with heritage playing a central role. Finally, the paper calls for research which will clarify the contribution that heritage resources can make and identify a framework within which heritage can realise its potential to build communities.

¶141: Learning to think the past: Heritage, identity and state education in Wales

¶142: Despite its problematic nature, the term Celtic is often linked with Wales and its history. Commonly regarded as a Celtic nation, the concept has been used to engender a sense of identity and also a sense of difference between Wales and other parts of the British Isles, particularly with England. As the national curriculum has been adapted to the needs of schools in Wales, some of these aims and objectives have been made explicit in many parts of the syllabus. Heritage sites in Wales also relate their history and present archaeology to a Celtic past and a case study of a specific site in Pembrokeshire is used to exemplify this approach. There is evidence that children find these portrayals of their past, as contained in the teaching in schools and site visits, interesting and informative. The dangers lie in the over-simplification of the contested concept of Celticity and in the shortage of good evaluative assessments of these learning to think approaches.

¶143: Modelling the heritage world: Economic, legal and political considerations

¶144: The economic literature on heritage has primarily analysed the impact of building preservation on real-estate values and community redevelopment. Recently, economists have expanded their study on heritage to include everything from historic buildings and antiques to museums and monuments. However, this research ignores the political and legal characteristics of heritage and is

used primarily to justify government expenditures on heritage. The economic study of heritage should include a conceptual framework to explain the process through which certain artefacts acquire historic significance and value. This framework would provide guidance to establish which economic agents form part of the heritage world and what incentives guide them to join it. With this framework in place., we can evaluate how the tools used by these agents to obtain their own goals affect the provision of historic resources.

¶145: The Darcy effect: Regional tourism and costume drama

¶146: In the last two decades there has been largely critical discussion of the role which costume films play in the construction of the idea of national heritage. Much of this writing has assumed that such films generally holster partial and conservative interests and represent a chronic nostalgia for a make-believe past. Adaptations from historic classic novels are claimed to foist predominantly middle-class tastes and standards upon the broader viewing public. The extraordinary success of the BBC's 1995 *Pride and Prejudice* gives one the opportunity to examine in some detail the inter-connectedness of a number of cultural industries including heritage, museums, tourism, publishing and television, in audience perception and reception.

¶147: Systematic continuous heritage recording in the field

¶148: This paper is related to historic buildings and sites which represent a physical cultural environment most tangibly and also represent a majority of all the listed cultural heritage in all countries. The paper is particularly concerned with various techniques of recording information about the built heritage. This is commonly regarded as a one-off record by field observation, but the author makes a case for recording to be a continuous process. Recording is not simply the first activity in the historic preservation process but an integral part of all phases. Despite the difficulty of defining objectives and evaluating results experience with the built heritage of the Czech Republic suggests that recording should be an on-going, flexible and integral part of the conservation process. It is best carried out largely by recorders working within the Conservation Office.

¶149: New Britain, new heritage: The consumption of a heritage culture

¶150: Each month in Britain marks a further, official, distancing from the past and its memorials, as we move closer to the selected Millennium marker. Heritage has a particularly low profile at present with policies for destruction of the House of Lords encouraging increasing ridicule aimed at legacies from the past. In terms of media coverage, at least, the heritage bubble has burst, as indeed it had to. As soon as modest, individual or community, breaths were marshalled into corporate puff, the sheer size of the national preservation and presentation enterprise hinted at its own demise. Nicholas Howard, he of Castle Howard, provided an appropriate caution in 1993, when he noted: '...each generation assumes the mantle of caretakership, never that of ownership. The ethic becomes one of preservation at the expense of creation, of the passive smothering the active.'

¶151: The Dancing Column. On Order in Architecture,

¶152: Radiography of Cultural Material,

¶153: Touring Cultures: Transformations of Travel and Theory,

¶154: The Fall and Rise of the Stately Home,

¶155: Experiencing Material Culture in the Western World,

¶156: Station to Station,



¶157: Exhibiting Authenticity,

¶158: Sculpture Conservation: Preservation or Interference?,

¶159: Geoarchaeology: the Earth-science Approach to Archaeological Interpretation,

¶160: Contested Urban Heritage: Voices from the Periphery,

¶161: Art and the Victorian Middle Class: Money and the Making of Cultural Identity,

¶162: Stone Age Britain,

¶163: Roman Forts in Britain,

¶164: Ships and Shipwrecks,

¶165: Norman England,

## Name: IJHS 1999 Abstracts

¶1: IJHS 1999

¶2: Vol5:1

¶3: Editorial: Globalisation — but not in the heads?

¶4: Globalisation, culture and museums: A review of theory

¶5: The cultural dimensions of globalisation will have, indeed are already having, a profound impact on the rationale of museums and on their everyday operations. Large questions about globalisation, cultural domination or assimilation, and the survival of cultural diversity affect museums' policies for collection and exhibition. The deterritorialisation of the nation-state challenges the status of national museums, yet it is notable that national museums have never been stronger. The expressive possibilities of museums' multiculturalism, now increasingly available on-line via new communications technologies, appear to herald a major new purpose and strength for museums. It is therefore critical for museum workers to consider globalisation beyond its economic and political parameters.

¶6: The influence of globalisation on museology

¶7: The paper considers the condition of Hungarian museums in the light of some positive and negative effects of globalisation. It argues that there is a tendency among some museums to abandon the collecting and exhibiting 'museal documents' (ie, objects), representing a risk to the future of material evidence. This may occur in nations where museums are still engaged in the uncritical propagation of local ideology, though, museums may also continue to collect if not exhibit banned material. In the globalising environment of homogenising culture, museums can strengthen local culture and even enhance the consciousness of humanity as a species.

¶8: The interrelationship between museology and globalisation: Case studies on historical prototypes and a future subject

¶9: This paper includes: a discussion of the development of global museology; secondly, identity, cultural diversity and interdisciplinarity in relation to museology; thirdly some seventeenth and eighteenth century prototypes of globalisation in Latin America; fourthly the future of museums, relics and memorial sites of former totalitarian regimes in Europe and finally the educational responsibilities of museums in the future.

¶10: Terminology will be introduced, particularly the 4 terms Identity, Cultural Diversity, Interdisciplinarity and Globalisation. The museological issues are: the position of museums in a changing world; international communication and the amalgamation of civilisation; ethical requirements in cultural heritage management; and the educational role of museums. In relation to relics and memorial sites the situation after the collapse of totalitarian dictatorships will be discussed with the necessity for a museological code of ethics to promote the development of democracy and a brief speculation about possible developments in memorial education.

¶11: Globalisation and memory

¶12: We live in the 'era of disparition', in Paul Virilio's words. Globalisation causes our common markers to disappear: time is worldly and instantaneous. Perception of space is modified; everything can be in the same place at the same time; places tend to standardise. Communities are baffled by wars, ethnocide, emigration. In the midst of all this, collective memory fights for existence. The

motto of museums could be, as Virilio says, 'searching for signs rematerialising the world'. To counter the deleterious effects of disparition, museums should stress the importance of territory and history. Ecomuseums in particular can become the archetype of social places for meetings, for common elucidation resulting in exhibitions, for remembering collective memory. The museum must help the community undertake not so much a duty of memory as a work of memory. The function of the museum is awakening consciousness in many dimensions.

¶13: Museums, globalisation and cultural diversity

¶14: The globally self-conscious world constructs cultural identity as one of the most compelling social and political subjects of our time. Its impact on the concept and mission of museums requires a new interdisciplinarity beyond the Western traditions of anthropology and art history. Museums now need to recognise contemporary forms of cultural diversity. To this end, this paper proposes a model of interculturality which seeks to comprehend a more internalised, contradictory, even conflictual, set of connections involved in cultural expressions of difference. In such conditions, museum work that is critical, multiply engaged and transformative must navigate a uniquely inquiring and propositional existence.

¶15: Museums and the crisis of concurrent identity populations

¶16: Latin America is a continent of people of many origins, indigenous, immigrant and mixtures of all kinds, especially in Argentina. For many years, Latin American history and museums tried to promote unifying myths of nationality. These days, new value is attached to the variety of social and ethnic identities of *pueblos de identidad concurrente* (here translated as 'people whose identity flows from many sources', or perhaps 'multi-cultural'). The Latin American museum can take the special role of identity-revealer in such societies. In an epoch of apparently inexorable mass communication and economic globalisation, the museum, may be able to propose an alternative future.

¶17: Cultural franchising, imperialism and globalisation: What's new?

¶18: The late 1997 opening of Frank Gehry's spectacular new Guggenheim in Bilbao has been widely promoted as the international museum event of the decade. In the context of other developments, it has also been seen as evidence of Guggenheim director Thomas Krens's 'tireless efforts to build the world's first global museum brand'. In post-colonial countries such as Australia we know that museums have often been inextricably involved in imperial and international as well as national cultural power struggles. In this paper the 'global brand' view of the Guggenheim is further examined in an attempt to clarify whether this is just more of the same, (old wine in a new bottle) or whether museums are entering a new era of globalisation—and if so what may be some of the consequences for professional museum practice.

¶19: Vol5:2

¶20: Editorial: The created environment of heritage as leisure

¶21: Heritage and gastronomy: The pursuits of the 'new tourist'

¶22: The main thrust of this text is to acknowledge the relationship between gastronomy and heritage as a key motivator for travel. Gastronomy, as a central part of culture, and its influence on other aspects of culture has received scant recognition from the academic world generated by tourism. Gastronomy, heritage and tourism are old friends; the relationship between them is mutually parasitic. Gastronomy's role as a cultural force in developing and sustaining heritage tourism is addressed, as is its increasing role as a catalyst in enhancing the quality of the tourist

experience. Today's consumers' search for an individual lifestyle is changing tourism and the 'new tourist' is using the holiday for acquiring insight into other cultures. Recent research and current market trends are examined to reveal the increasing significance of gastronomy to holiday choice. It is argued that gastronomy brings culture and cultures together. Place and setting enhance the food experience and arguably vice-versa. Heritage and gastronomy combined make for an excellent marriage of tourist resources. The text argues that this combination is both used and viewed by the tourist. As such the tourist becomes engaged in cultural heritage to a deeper level.

¶123: Making heritage in an Australian coastal tourist resort: Constructing a cultural landscape through a comparative narrative

¶124: The concept of cultural landscape embodies a dynamic understanding of history, in which past, present and future are seamlessly connected. This paper, drawn from a larger research project investigating the integration of tourism in small coastal settlements, introduces a multi-method research strategy for interpreting cultural landscapes of tourism. The case study of a well-known resort area on the east coast of Australia demonstrates the dynamic relationship between patterns in the landscape narrative and patterns in the built environment of small coastal settlements. In Noosa, a distinctive built form has evolved in parallel with the narrative of the place as a relaxed but stylish resort village dominated by nature. Both the narrative and physical landscape have been shaped by local and external processes of constant comparison and contrast with well known Australian and international coastal resorts. The paper illustrates how recurring themes in the local dialogue of place have flowed between key urban design/planning decisions, ephemeral tourism literature, publications, and the perceptions of residents, tourists and key informants as reported in focused conversational interviews.

¶125: The development of core concepts of yield management

¶126: Yield management offers an Operations Manager a decision support framework for examining the revenue and conservation decision variables that integrate the characteristics of the Heritage Visitor Attraction (HVA) experience. The principles of yield management are drawn from the hotel and airline industries to demonstrate how the problem of fixed capacity is managed in other service sectors. This paper compares these principles against Heritage Visitor Attractions (HVAs), suggesting how they could adopt such concepts. As HVAs serve broader objectives, other than profit maximisation, financial pressures are encouraging the operations manager to devise imaginative and new ways of managing sites. Ten core principles of yield management are suggested that are appropriate to Heritage Visitor Attractions. These core principles are used to evaluate Historic Scotland's and the National Trust for Scotland's approach to revenue management.

¶127: Locating memorial: The significance of place in remembering Diana

¶128: Memorials perform an important function in encapsulating memories, but their heritage value may be determined partly by location. Discussion concerning remembrance of Diana, Princess of Wales is explored, with a description of three places offering significant memories. The importance of place in both creating, and maintaining, memorial is explored.

¶129: The Heritage Crusade and the Spoils of History,

¶130: Nature and Ideology. Natural Garden Design in the Twentieth Century

¶131: City Center to Regional Mall: Architecture, the Automobile, and Retailing in Los Angeles, 1920–1950,

¶132: History and Heritage: Consuming the Past in Contemporary Culture,

¶133: Politics and Preservation: A Policy History of the Built Heritage, 1882–1996,

¶134:

¶135: Vol5:3-4

## ¶136: Editorial, heritage interpretation international

¶137: Learning from popular culture: Interpretation, visitors and critique

¶138: Heritage interpretive strategies have concentrated on conveying information in a linear communication mode rather than taking into account the possible multifaceted role of the visitor. In many cultural heritage sites, despite the proliferation of multimedia interactive devices, the visitor is assumed implicitly to be a passive observer. Many heritage spaces of popular culture, such as history theme parks, remain marginalised when compared to high culture spaces which are listed and registered. However, they provide insights into complex interactions with visitors. Analysis of some popular culture heritage strategies which focus on the visitor, rather than on the historic object or heritage space, indicates that popular-culture spaces often engage with the visitor in diverse, provocative and potentially critical ways. This paper, first, discusses some theoretical issues concerning high and popular culture and, secondly, considers a number of heritage spaces in order to illustrate the changing relationship between heritage institutions, their visitors and the generation of meanings.

¶139: Future challenges for Australian and world interpretive methodology

¶140: When Tilden wrote his book *Heritage Interpretation* in 1957 he could never have imagined the full extent of socio-ecological challenges that would be facing humanity at the millennial dawn. This paper defines nine suggested challenge areas for world heritage interpretation and some of the issues that must be urgently addressed if interpretation is to remain a positive force for the survival of humanity and ecological systems.

¶141: Environmental interpretation is flowering in Denmark

¶142: Environmental interpretation is flowering in Denmark. In 1986 it was decided to carry out a three-year experimental project with 14 environmental interpreters. Today the number of environmental interpreters has grown to 230. The inspiration came from abroad, but the project is established according to Danish cultural and democratic traditions. Some Environmental Interpreters are employed by the State in the National Forests, others by counties, local authorities, museums or 'green associations', but they are all linked together in the Environmental Interpreter Service with secretariat in The National Forest and Nature Agency. A modern organisation provides training courses for the interpreters and has developed a series of active interpretation methods in order to make experiencing nature an important tool in modern Danish environmental management and inspire a positive attitude to the future—to sustainable development and management. The aim of setting up an Environmental Interpreter Service was to give people interesting experiences in and knowledge of the countryside and thereby a greater understanding of the complexity of nature, the conditions for agriculture and perhaps an increased environmental consciousness. It was also the hope that if people had a greater understanding of nature, they will love and care for it better. The Brundtland Report 'Our Common Future', the conference in Rio in 1992 and Agenda 21 has changed the Environmental Interpreters' work. We have recognised, that it is important to use live Interpreters and not only technical media in this important work. People respond best to personal,

face-to-face interpretation. The interpreters try to create a love of nature, and at the same time, create an understanding of local and global environmental conditions.

¶143: The challenges facing forest interpretation

¶144: The article examines the development of forestry interpretation programmes in Cumberland State Park, near Sydney, Australia. The programme seeks to conserve the environmental resources by raising community awareness of the issues. The aim is to empower the greater community to take responsibility for its own actions and its effect on the environment.

¶145: Adventures in happy land

¶146: Interpretation proved to be a key to the successful outcome of three overseas aid projects in Asia and the Pacific. In Vanuatu, interpretation games were used to interest and involve local villagers in writing a management plan to protect a recently protected Pacific Kauri (*Agathis macrophylla*.) forest. The rapid establishment of national parks in Indonesia required staff to be trained in a variety of disciplines including interpretation. Park interpretation manuals were also written. Small scale tourism ventures in Fiji, where locals are the interpreters, are part of a management plan to protect a private forest park forest from logging.

¶147: Who were Bennelong and Pemulwuy? Museums in Sydney and interpretation of Eora Aboriginal culture

¶148: The Eora Aboriginal People are the original inhabitants of the Sydney region [in NSW, Australia]. There are an estimated 2,000 Aboriginal rock engravings in Sydney. Some museums in Sydney now acknowledge the traditional Aboriginal owners and use Eora words to name their exhibitions. These include: Ngaramang bayumi – music & dance (Powerhouse Museum); Merana Eora Nora – first people (Australian National Maritime Museum); Yiribana (Art Gallery of New South Wales); and Cadi Eora Birrung: Under the Sydney Stars (Sydney Observatory). The Aboriginal history of Sydney, however, is only told at the Museum of Sydney with installations, videos and spoken exhibits about Eora, the indigenous peoples of Sydney. This paper reviews the Eora Aboriginal exhibits at the Museum of Sydney. It questions whether visitors to Sydney learn about Bennelong and Pemulwuy, two key Aboriginal figures in the early European settlement around Sydney Harbour. Sydney Aboriginal Discoveries on their Dreamtime cruise of Sydney Harbour provide another interpretation of Eora history and culture. The paper suggests the Eora heritage of Sydney should be more widely interpreted in Museums, National Parks and other public venues to rightfully acknowledge this Aboriginal history.

¶149: The arts of memory revived: The re-interpretation of old parliament house

¶150: The authors discuss the interpretation of Old Parliament House in Canberra, which ceased being the site of the Australian Federal Parliament in 1988 and is now an historic building and open to the public. The challenge lies in a building, which is not only an historic piece of architecture, which contains the National Portrait Gallery, but also the site of all Australian federal political life for sixty years. How to tell such a plethora of stories to a variety of visitors remains a daunting proposition.

¶151: Zoos as heritage tourism attractions: A neglected area of research?

¶152: Zoos are a form of museum.<sup>1</sup> The main difference between zoos and other forms of museum is that zoos exhibit living objects. These objects are examples of natural heritage. Unlike other museums, the focus of much research in the past decade, zoos appear under-researched. Zoos, however, are significant tourist attractions. There are over 10,000 zoos worldwide,<sup>2</sup> many in major

world cities and some attract millions of visitors annually. Zoos date back at least three thousand years, but their role has been changing in the past twenty-five years from menageries to conservation centres. Concern recently has focused on animal welfare when wildlife is in captivity, and this has led to a re-examination of the purpose of zoos. This article examines the aims of zoos, their nature as heritage-tourism attractions and the profile of zoo visitors. In an attempt to establish a new research agenda, the article also examines issues about the future of zoos, including questions concerning potential and real conflict between their educational, scientific and entertainment roles.

¶153: Interpreting umeewarra mission

¶154: Indigenous occupation of Australia for at least the last 60,000 years, was followed by European settlers in 1788. Christian missions and government reserves established at this time, often removed Aboriginal children from their parents, families and land. These children are 'the Stolen Generation'. One such mission was Umeewarra Mission at Port Augusta in South Australia, which was established by the Brethren church in the 1930s and operated until recently. Some of the former children who were raised at the Mission have established a committee, the Umeewarra Nguraritja (meaning 'place' or 'home'), to oversee the Mission site. The Umeewarra Nguraritja wants to establish an Interpretive Centre to tell the Aboriginal and missionary history of the Mission. It needs to preserve and interpret the mission culture in a way which maintains the integrity of that history and presents the material culture, the oral histories and stories from former children of the mission, sensitively to visitors. This paper reports on the research process being used for strategic planning of site management and interpretation. The paper addresses in particular the need for the researchers to be sympathetic to both indigenous and missionary cultures, playing both supportive and leadership roles in order to give something back to the 'stolen generation'.

¶155: White Aborigines. Identity Politics in Australian Art

¶156: Competing Visions. Aesthetic Invention and Social Imagination in Central European Architecture, 1867–1918,

¶157: Explaining Our World,

¶158: Tourists and Tourism: Identifying with People and Places,

¶159: Laser Cleaning in Conservation:

¶160: Architecture and Independence. The Search for Identity—India 1880 to 1980,

¶1: IJHS 2000

¶2: Vol6:1

### ¶3: Editorial-Heritage Challenges in the New Century

¶4: Peter Howard

¶5:

¶6: Changing Values in the Art Museum: rethinking communication and learning

¶7: In changing times older art-museum values are coming under challenge and new emphasis is being placed on museum-audience relationships. The professional development of new communicative approaches in art museums can be seen as a form of action research. Older modernist models for communication based on the transmission of authoritative subject-based facts to a mass of passive receivers are being superseded by new approaches that acknowledge 'active audiences', constructivist and interpretist learning theories and the complexities of cultural politics. New roles for art museum professionals, the concept of differentiated audiences, the intervention of new voices and the exposition of new narratives offer possibilities for the reconceptualisation of art museums that are rooted in late 19th-century modernist culture.

¶8: Managing Small Heritage Sites with Interpretation and Community Involvement

¶9: In heritage site management, there is often a strong reliance on preservation, sometimes to the exclusion of contemporary use. The result is a tendency to remove heritage sites from the experience of the community who 'owns' the heritage. At the site level, heritage management does not always use the full range of available tools; largely because of the emphasis on preservation. Case studies from rural Queensland, Australia, show that even relatively recent industrial and historical archaeology sites can be conserved and presented to benefit both the sites and local communities. There are several components to ultimate success, broadly encompassing a broader recognition of site values, pragmatic management and pro-active presentation. Smaller heritage sites may be modest in appearance, but they are still worthy of conservation. They may not attract large numbers of visitors like Stonehenge or the Acropolis but they are capable of providing socio-economic advantages for local communities and transferring knowledge of the past to future generations.

¶10: Expanding Horizons: environmental and cultural values within natural boundaries

¶11: Indigenous communities have much to teach heritage professionals about the identification and management of cultural heritage values. A holistic approach to cultural heritage has long been promoted by indigenous communities; recent discussions in the professional heritage world about social and aesthetic value and debates about cultural landscapes all have precursors in indigenous concepts of cultural heritage. Since 1992 some states in Australia have been engaged in regional assessments of the environmental, heritage, social and economic values of forests. These assessments aim at providing expert advice upon which decisions about the future use of these forests will be made. The inclusion of cultural heritage assessments as part of the overall resource assessment is notable. Regional resource studies such as the Regional Forest Agreement process (incorporating assessments of natural, cultural, social and economic values) provide an opportunity to adopt a more holistic approach to cultural heritage management. In this as in other matters, indigenous communities appear to be leading the way, with the development of catchment resource



management models and co-management strategies. As part of the Regional Forest Agreement process in Southeast Queensland (SEQ), two projects have identified principles and protocols concerning the management of cultural heritage values in the forests.

¶12: Vanished Circumstance: Titanic, heritage, and film

¶13: James Cameron's 1997 Hollywood blockbuster Titanic broke box-office records. This article argues that one explanation of this success was that Titanic is a heritage film which held a powerful attraction to audiences steeped in a contemporary heritage culture. Sections of the public are attracted to heritage and crave its illusory evocation of a retrievable and meaningful past. Titanic embodies this and several other heritage traits: the idea of the 'time capsule'; a cult of authenticity; presentism; a time-tunnel syndrome; and the film's picturesque and sublime aesthetic, all of which combine in an explicit articulation of a heritage ethos.

¶14: Visible Archaeological Remains in Towns and Parks

¶15: This paper relates a specific and professional understanding of the nature of archaeological sites to management needs and approaches. It focuses on how the nature of the resource itself relates to a system of valuation, conservation and preservation. The perspective taken is that of the contribution of landscape planning to the development of tourism and heritage management. One of the central aims is to explain the visual values of archaeological remains in the landscape, relating them to the different measures of preservation available for archaeological sites. Examples are included from Latvia and other European countries.

¶16: Heritage Designation and Property Values: is there an effect?

¶17: This paper describes research that was designed to examine the assertion that historic designation of properties, under the heritage legislation in Canada's largest province, has a negative impact on the values of those properties. The actual selling price of subject properties was used to establish their value history trends, which were then compared to ambient market trends within the same communities. Almost 3,000 properties in twentyfour communities were investigated, in what is believed to be the largest study of its kind ever undertaken in North America. It was found that heritage designation could not be shown to have a negative impact. In fact there appears to be a distinct and generally robust market in designated heritage properties. They generally perform well in the market, with 74% doing average or better than average. The rate of sale among designated properties is as good or better than the ambient market trends and the values of heritage properties tend to be resistant to downturns in the general market.

¶18: Vol6:2

¶19: East End Stories: the chairs and the photographs

¶20: The furniture maker has been seen within English culture as an embodiment of a skilled craft worker. In similar vein, anthropologists and philanthropists working in London's East End in the 19th and early 20th centuries, the site of the capital's furniture industry, saw the possession of furniture as a sign of respectability. However, although researchers have acknowledged the role of furniture in the study of material culture, scant attention has been paid to the specific meanings given to furniture made by a known family member. This paper suggests that such crafted furniture and photographs of such objects have a particular role in the development of material culture and public history. Furniture made by cabinet makers and wood carvers in London's East End has been conventionally defined as unskilled work. However, the way such work is viewed by their current owners gives different insights and suggests alternative ways of approaching this topic.

¶121: Behind the Scenes: tourism, and heritage, in the periphery to the French Mediterranean coast

¶122: The aim is to assess and evaluate tourism and heritage activity in the hinterland of southern France, by contrasting it with that along the seaboard to the front. This is to produce lessons and offer suggestions about suitable general concepts, methods and approaches for tourism in backland areas. The objectives are to show ideas and suggest guidelines for the establishment and conduct of tourism operations in a suitable manner for application in peripheral areas, and to display heritage's role. Peripherality will be discussed as an entity. It will be shown how, in a periphery, tourism may be used for development and regeneration, for delivering economic and social wellbeing, while heritage stewardship and care of the environment are encouraged, and with sustainability as the ideal.

¶123: An Unwanted Past: contemporary tourism and the heritage of communism in Romania

¶124: This paper considers how the legacy of communism and revolution has become the focus of interest among Western tourists in post-communist Bucharest. It argues that 'communist heritage' tourism - the consumption of key sights and sites associated with the Ceausescu regime and its overthrow - has emerged as a particular form of cultural or heritage tourism for special interest tourists. However, this is a heritage which is defined and constructed entirely outside Romania. Within Romania itself there is understandably little desire to remember the period of communist rule, and the legacy of this period is powerfully dissonant with the country's post-communist aspirations. Consequently, as a consideration of two case studies illustrates, there is no concern to interpret the legacy of communism for tourists; instead there is an attempt to deny or airbrush out this period of the country's history.

¶125: Museums as Leisure

¶126: Museums are shifting from a focus upon education alone towards an accommodation of leisure markets. The authors do not consider these concepts of education and leisure, often presented as oppositional, to be irreconcilable within museum practice. Nevertheless, it is apparent that museum practice is changing, in part as a response to the pressures and opportunities of becoming assimilated into leisure markets, predominantly, but not only, as touristic attractions and often as key resources in local economic development. Stakeholders such as users, citizens or governments appear to be unconcerned about these changes in emphasis, whilst some within professional museum practice (also stakeholders) do not wholeheartedly welcome the moves. The authors argue that, historically, museums have been attributed a role in 'entertaining' users and that, in part at least, this was accepted by practitioners where the primary orientation was acquisition and conservation within the project of modernity. In such circumstances, the consumption of museum services was seen as mainly for academic, or educational, utility. More recently, consumption of museums shows evidence of being at least equally associated with meaning as well as utility, i.e. that exhibitions contribute to the assembly of particular lifestyles associated with touristic behaviour.

¶127: An Incomplete History of Interpretation from the Big Bang

¶128: Interpretation/guiding has been recorded as a profession as far back as 2500 BP. It has left a legacy, sometimes positive, sometimes negative; a legacy of pride in place and the importance of passing on heritage to the local community and the tourist. This paper covers some highlights of the period from the time of Herodotus to the present. There is much more to discover and record; this is a beginning.

¶129: Stonehenge. Making space,

¶130: Science and Stonehenge

¶131: Central America: a natural and cultural history,

¶132: Learning in the Museum,

¶133: Landscape and Englishness,

¶134: Urban Conservation

¶135: The Gothic Revival,

¶136: Framing France: the representation of landscape in France, 1870±1914

¶137: Tracing your Family History,

¶138: Vol 6:3

¶139: Editorial: new moves in Britain

¶140: Cultural Landscapes of Britain

¶141: 'Britain' and 'cultural landscape' as used here are defined. The World Heritage categorisation provides the basis for a brief review of the range of such landscapes in Britain, with specific examples being named and briefly characterised. Relict landscapes are particularly noted. 'Threats to cultural landscapes are identified as of both development and decrepitude. A short discussion of the purpose and viability of cultural landscapes in Britain, for national and global purposes, concludes by noting a number of British cultural landscapes recognisable in World Heritage terms and potentially relevant to the European Landscape Convention 2000.

¶142: The Strategic Significance of Workforce Diversity in Museums

¶143: This paper considers increasing international interest, both academic and professional, in the implications and strategic significance of workforce diversity. Drawing on research that has been undertaken principally within the field of human resource management, as well as the experiences of museum sectors internationally, the paper explores the rationale behind, and potential efficacy of, recent initiatives to enhance cultural diversity within the UK museum sector through an approach characterised by the use of positive or affirmative action. It is argued that workforce diversity will become increasingly important to the sector as, in response to changing socio-political agendas, museums are required to assume new roles as agents of social inclusion. The paper concludes by broadening the concept of 'diversity management' (which has emerged from the field of human resource management) to take account of the museum's unique goals and functions and presents a conceptual framework within which the dynamic interrelationships between diversity within a museum's workforce, audiences and programmes can be considered.

¶144: Community-based Heritage Management: a case study and agenda for research

¶145: Heritage sites regarded as important are safely managed by the state, voluntary or private sectors but the majority of sites, despite statutory protection, remain unrecognised and without a role in their host communities. New schemes such as the Local Heritage Initiative in the UK aim to encourage communities to recognise their heritage assets and in managing them effectively to contribute to their preservation. With reference to the case of Nether Poppleton near York (UK), the present study explores the factors and conditions for effective community management displayed in one locality by groups who are successfully conserving and managing a diverse set of local heritage sites. Interviews and joint tasks enabled an analysis of the complex range of factors and conditions that can lead to a successful community-based initiative. Future research will determine the extent

to which these factors, if applied to other sites, might produce the same results. The importance of this agenda is underscored by the increasing reliance on community-based heritage management in the UK and elsewhere.

¶146: Appraisal of Conservation Area Character in England: progress and problems

¶147: As the number of conservation areas within England continues to rise, it is increasingly important that adequate care and attention be given to their management. If not, the concept will be devalued and initiatives to protect and enhance such areas will not receive sufficient consideration. Conservation Area character appraisals have recently been suggested as a basis for the management of activities within Conservation Areas. This article considers the nature of advice on appraisals, and then the progress of English authorities in undertaking them. It will conclude with a number of issues and concerns which must be tackled if the potential of these management instruments is to be fully realised.

¶148: Heritage Momentum or Maelstrom? The case of Ottawa's Byward Market

¶149: The recent momentum of heritage is traced in the revitalised 'old town' of the Canadian capital. The paper focuses upon the problems of heritage creation, the '3 Ds': development, dissonance, derivatives. The universal relevance of these problems is reiterated, even if less vivid elsewhere than in a perceptually resource-scarce and culturally diverse New World capital city.

¶150: Museum Educator's Handbook,

¶151: Naturschutz und Landschaftsplanung. Zeitschrift für angewandte Ökologie.

¶152: Vol6:4

¶153: 'Theorising a Realm of Practice': introducing archaeological heritage management as a research field

¶154: The paper introduces the field of archaeological heritage management, and the four papers on this subject here presented. Comparisons are made with Cultural Resource Management, Cultural Heritage Management and Archaeological Heritage Management. The research discussed here examines the management of archaeology in practical situations, including those involving indigeneity, to develop a body of theory that will help to illuminate such practice in terms of our own contemporary culture.

¶155: 'Doing Archaeology?': cultural heritage management and its role in identifying the link between archaeological practice and theory

¶156: Using a case study of the recent history of archaeology in Australia, the paper details how Cultural Heritage Management, in addition to protecting the archaeological data base, actually protects archaeological access to it. In offering this protection, archaeologists involved in Cultural Heritage Management become the regulators of archaeological practice and theory. Here archaeology comes into direct contact and conflict with governments and a range of interest groups, notably the Aboriginal community, with a stake in material culture. In effect 'doing' Cultural Heritage Management is 'doing' archaeology.

¶157: The Protection of the Site: Discursive Formation and Self-identification in Contemporary Society

¶158: The paper argues that rescue archaeological activities in Japan create a discursive space where the future protection and management of the site is debated, notably between academic archaeologists, developers (the financial/administrative force) and the media. This discursive space

is more and more dominated by the media agenda, to which the academic force largely conforms. This is connected with the nature of the stability of the lives of the rescue excavation officers themselves, in contradistinction to that of the general public.

¶159: The Meaning of Heritage According to Connoisseurs, Rejecters and Take-it-or-leavers in Historic City Centres: two Dutch cities experienced

¶160: In various disciplines, a renewed attention to history and the past can be discerned, not least in the field of urban analysis and urban planning. To understand the ways in which heritage can contribute to the functioning of cities today and tomorrow we need insight into the meanings of heritage for the cities' residents. With the help of the two concepts 'tied to the city centre' and 'solidarity with the city centre', three city-centre resident types are theoretically constructed who are the 'connoisseurs', the 'take-it-or-leavers' and the 'rejecters'. The empirical data collected in two Dutch cities, Leeuwarden and Alkmaar, made it possible to search for these assumed types to see whether they really exist and to find out if the different types give different meanings to urban heritage. Differences in the meaning of heritage means that the distinctions among 'connoisseurs', 'take-it-or-leavers' and 'rejecters' could be used in setting heritage policy.

¶161: Showing Roots

¶162: A Geography of Heritage: power, culture and economy

¶163: Museums and History in West Africa

¶164: Das Kaiserhaus in Hildesheim: Renaissance in Niedersachsen

¶165: Heritage Visitor Attractions: an operations management perspective

¶166: The History of Garden Design. The Western tradition from the Renaissance to the present day,

¶167: Museums and the Future of Collecting,

¶168: The Social Life of Trees. Anthropological perspectives on tree symbolism

## Name: IJHS 2001 abstracts

¶1: IJHS 2001

¶2: Issue 1

¶3: Conserving Colonial Heritage: Raffles Hotel in Singapore

¶4: The paper considers the case of Raffles Hotel in Singapore which has been the subject of a conservation project with a significant element of redevelopment. The circumstances are discussed within the context of heritage tourism in colonial cities and changing approaches to conservation in Singapore. Built colonial heritage exhibits a symbolism which affects how it is presented and interpreted, serving as a tool for nation building and as a tourist attraction. Policies about conservation and use are influenced by these alternative and often contested meanings, while economic imperatives may demand that buildings generate revenue. Raffles Hotel illustrates the difficulties involved in managing and marketing colonial heritage and securing an acceptable balance between commercial and conservation objectives, with possibilities for confusion as a consequence of the combination of restoration, reconstruction and new building techniques employed. The case has a wider relevance which extends to other forms of built heritage around the world and highlights the dilemmas facing those making decisions about how to present the conserved past as a contemporary tourist space.

¶5: Viewing Urban Development from the Evolution of the Social Environment

¶6: The article first explains the evolution of the social environment which influences the development of urban construction, and then presents the view that an awareness of social culture should be given priority, based on the mutual effects of economic, political and cultural environment. Both during a war and in a time of peace, there must be someone to advocate the overarching mission of protecting historic heritage and continuing human civilisation. Here, a highly developed awareness of social culture has been specially emphasised as the soul of modern urban construction; that is, the organic integration of historic culture with the culture of modern urban development and the persistent, scientific and healthy development of human civilisation. Our goal is to construct modern civilised cities with character and then to cultivate people through environmental education?

¶7: Proactive Crisis-management Strategies and the Archaeological Heritage

¶8: Heritage organisations depend on public support, which presupposes a reputation for responsible custodianship, technical expertise, sound financial management and sensitivity to conflicting public expectations (e.g. conservation and public access). Public support, however, can be fickle; a reputation can be severely damaged in a few days as a result of an unexpected crisis. Heritage managers have traditionally adopted a reactive approach to crisis handling. Such approaches frequently give rise to panic-driven responses, which amplify the scale of the original crisis and lead to a breakdown of trust among stakeholders. Having explored some examples of crises in the management of the archaeological heritage, this paper concludes with a case for managers to develop proactive crisis-management strategies. The proposed framework recognises its symbiotic relationship with the disciplines of strategy and reputation management. It incorporates three key elements: the identification and evaluation of risks; procedural arrangements for operating in a disaster situation; and effective communications to ensure the continuing support of stakeholders.

¶19: In the Shadows of Monuments: the British League for the Reconstruction of the Devastated Areas of France

¶10: Armed conflict destroys people and property but, for obvious reasons, human losses have received most attention, as have the ways in which we have commemorated them. The affect of the destruction of the lived-in landscape and people's loss of their vernacular material worlds has been neglected. Yet artefacts and their associations are constitutive of place. Not only are they the material product of any community's collective activities over time, they become important reference points in everyday life and mnemonic devices for contextualising the past and future. They serve to imbue localities with symbolic meanings. These 'landmarks' and 'lieux de me´moire' effect a rendezvous in place and time of the lived-in world with the collective memory. Moreover, their sudden loss can constitute a collective trauma for a community. This was certainly the world of the French civilian population displaced from their homes by the events of the Great War. One of the projects attempting to transform the 'shadowed ground' into a place of human congress and community was the British League for the Reconstruction of the Devastated Areas of France.

¶11: Collective Amnesia and the Mediation of Painful Pasts: the representation of France in the Second World War

¶12: Museums and interpretation centres are one of the elements that contribute to the structuring of communal memories within societies. This article considers these processes through the specific study of the ways in which the collective memory of the Second World War in France has evolved. Emphasis is placed on an analysis of the representation of resistance in French museums and interpretation centres. An historical and spatial study of the development of these museums is also developed. This shows how the collective memory has been restructured in recent years as more and more people realise the need for a more 'honest' approach to the mediation of this difficult period in French history; a period that many would like to forget . . .

¶13: ISSUE 2

¶14: Confronting a Troubled History: which past in Northern Ireland's museums?

¶15: A major aspect of Ireland's history is the continual problems of a sectarian nature, yet the issue of 'the troubles' gets scant consideration in the permanent exhibitions mounted in Northern Ireland's museums, and is only beginning to emerge in more temporary exhibitions and statements about museums. In addition, the belief that cultural heritage plays a significant part in conflict resolution in Northern Ireland has long been expressed in statements on education policy and local government programmes. However, the concept of using museums for exploring this history for a positive outcome has not, despite the scale of the political problem, been a high-profile issue in Northern Ireland's museums nor has it had a great deal of academic attention. This paper is a contribution to this gap. It assesses the role that Northern Ireland's museums play in the current political context. It evaluates the reasons why, since their foundation, museums in Northern Ireland have largely chosen to avoid controversial issues in their displays. It considers how attitudes are changing and how museum professionals are tentatively beginning to engage with political issues and enter into dialogue on subjects such as cultural and political identities in Northern Ireland.

¶16: Heritage Noire: truth, history, and colonial anxiety in The Blair Witch Project

¶17: When watching the film The Blair Witch Project we seem to be witnessing through its clumsy, apparently uncrafted footage the unmediated documentation of 'reality' as it occurs. This article argues that the carefully crafted deceit of The Blair Witch Project may be understood as part of a

subversive 'public history' project that uses modern history's own scientific motifs and methodologies against itself and challenges its basic tenets. If positive myths of the past are structured into what we tend to call heritage, i.e. shared narratives affirming a positive sense of self and region or nation, then this paper argues that The Blair Witch Project takes the same notion and subverts it, giving its chosen audience a dark and unsettling sense of its own history.

¶118: Heritage, Tourism and Museums: the case of the North Atlantic islands of Skye, Scotland and Prince Edward Island, Canada

¶119: Heritage tourism, and the products and experiences related to it, represent a growing attraction in international tourism and the museum is a potential partner in the development of heritage activities for tourists. This paper explores the relationship between tourism and museums and analyses their roles in relation to heritage. It recognises that the shared characteristics of tourism and museums provide a basis for the two to work together in the development of heritage tourism. This exploration is illustrated by the comparison of case studies of legislated museum provision and their relation to tourism on two North Atlantic islands. In conclusion, the paper argues that while in some cases museums may be seen as somewhat reluctant partners in the process of heritage tourism they are in fact constrained by traditional roles and responsibilities and influenced by both differing jurisdictional contexts and views as to their functions.

¶120: A Museum is an Open Work

¶121: Cultural institutions are incomplete until human beings experience them and use their experiences to advance thought and learning. Umberto Eco's metaphor of the 'open work'—a composition open to the interpretation of its performers—is used to suggest that the library, the museum, the historic home, the preserved area, the garden or the zoo await a performance of meanings by their users. The essay suggests that the mental lives of museum users are the field of play where assistance and guidance can be useful. Since these lives are tacit, and every user will complete the cultural institution in a different way, the museum should be seen as a situation where no single interpretation erases any other. Rather, stimulated by resounding connections, suggestions, and ideas, users are more likely to seek further information and, through their own questions, arrive over time at their own truths.

¶122: Heritage Sailing in Australia: a preliminary schema

¶123: Distinguishing between replica and restored sailing vessels in terms of their emphasis on heritage and sailing and between the intellectual and kinaesthetic appreciation of heritage produces a simple classificatory schema. Using this schema enables one to distinguish stationary exhibits, 'museum' vessels, sail training vessels and commercial vessels. The schema suggests several research areas for further enquiry.

¶124: 'Where it all Began': the representation of Malaysian heritage in Melaka

¶125: Melaka is represented in Malaysia's tourist and heritage industries as the place 'where it all began'. This article examines the meaning of this slogan in the context of the cultural policies of the Malaysian state in the 1970s and 1980s when constructions of the political and religious traditions of the pre-colonial feudal Melakan Sultanate were presented as emblematic of the modern nation. The images of the Sultanate, of colonial rule and of Malaysian nationalism in Melaka's museums are analysed. The emphasis on ethnic Malay heritage also indigenised that of other Melakan inhabitants, such as the Portuguese Eurasians or the Peranakan, and ignored that of the majority, later Chinese immigrants. Finally the article questions the future of these representations with the shift in



Malaysian cultural representations in the 1990s to those of a modernising, multi-ethnic nation in which a feudal past plays a lesser role.

¶126: Heritage, Identity and Tourism in Hong Kong

¶127: Once a part of the Chinese Empire, Hong Kong then became a British colony and changed its status again in 1997 to that of a Special Administrative Region of the People's Republic of China. The implications of this history for heritage and cultural identity are discussed with particular reference to their representation and promotion as tourist attractions. Hong Kong is seen to be using its unique heritage in a time of transition and uncertainty to assist in defining a distinct identity that is partly expressed through tourism. There are, however, certain potential conflicts of meaning and interpretation amongst the interested parties that have still to be resolved. The experience of Hong Kong provides an insight into the dynamics of the relationship between identity, heritage and tourism that are especially complex within the context of decolonisation.

¶128: Routeing Heritage for Tourism: making heritage and cultural tourism networks for socio-economic development

¶129: Heritage routes and itineraries are mechanisms being used towards tourism needs and objectives. This paper defines these routes, reviews their context, and considers some examples in Europe. It looks at the 'why' and 'how' of heritage routes being established, and shows the inputs that tourism causes and needs. The particular dimensions to routes and what they bring and require are discussed. The associated demand of networks and networking is discussed and the potential beneficial aspects are described. The especial capacity of itineraries to bring about cross-boundary dialogue and interaction are highlighted and the wider potential of this feature for global society is alluded to. The need is suggested for more research into the use, outcomes and effects of routes.

¶130: Two Models of Residential Conservation: communal life in an Australian box-ironbark forest

¶131: Grassroots community organisations offer simple ways of maintaining natural heritage values. Given the degradation of landscapes supporting fauna in many parts of the world, such organisations promise direct benefits for local communities and ecological biodiversity. Also, global warming, resulting in part from the removal of forest, will abate with the restoration of trees. The Bend of Islands (Victoria, Australia) boasts two organisations dedicated to the communal conservation of a landscape of remnant box-ironbark (eucalypt) forest. This woodland heritage is managed by residents to preserve its ecological values. The Round the Bend Conservation Co-operative (RBCC) is a land settlement co-operative. Members are committed to maintaining the local bushland in as natural a state as possible using minimal-impact environmental practices. The Bend of Islands Conservation Association (BICA) was established several years after the co-operative, but with the same environmental purpose. It covers a broader area, incorporating over 130 private land titles. This article describes the history and practices of RBCC and BICA and indicates their potential as models for the development of conservation principles and practices by other communities in similar landscapes.

¶132: An Economy of Country Houses

¶133: This paper presents an economy of country houses with the ultimate aim of generating a framework for the evolution of country house management theory for the development of management practice and education. Whereas traditional management theory (for large entities) has evolved from the modern and narrow interpretation of economy, this paper employs the old but broader archaic form (oeconomy). This is a device that has previously been used both to generate an

alternative understanding of organisations in general as well as for specific types of organisation. When combined with empirical data collected from a range of different country houses, an economy of country houses has emerged. This economy is based on a number of core concepts, each of which has a number of key issues associated with it. The results show that this economy is quite unique, although there are some similarities with the economy of small businesses and the conflict approach of business management theory.

¶134: ISSUE 4

¶135: Heritage Pasts and Heritage Presents: temporality, meaning and the scope of heritage studies

¶136: With the apparent focus of work carried out by the heritage 'community' very much directed towards heritage practices in the present, the potential historical scope for the discipline as a whole, becomes ever-more temporally closed. This paper makes space for a longer historical analysis of the development of heritage as a process. The paper ranges over the evolution of a medieval sense of heritage and how it is related to transitions in the experience of space and place, and also explores some early modern developments in the heritage concept, relating them to societal changes associated with colonial (and post-colonial) experience. This deeper understanding of the historically contingent and embedded nature of heritage allows us to go beyond treating heritage simply as a set of problems to be solved, and enables us to engage with debates about the production of identity, power and authority throughout society.

¶137: 'Time Out of Mind'—'Mind Out of Time': custom versus tradition in environmental heritage research and interpretation

¶138: Our environmental heritage is often interpreted as reflecting a fall from grace in which modern society is seen to destroy tradition through an increasingly unnatural relationship to its environment. At the same time, modern science promotes itself as providing a means to restore that natural environment. There is an apparent contradiction between a modernity that is seen as being capable of destroying society's natural environmental heritage and, at the same time, is seen as also providing the curative to save it. This apparent contradiction, it is argued here, represents two sides of the same narrative coin, going back to the Bible and the Greek and Roman classics. This article proposes that by an examination of the distinction between unchanging tradition and custom, as the source of ever-changing practices, rooted in a vital sense of the past, it is possible to re-conceive heritage interpretation, presentation and preservation in more dynamic terms.

¶139: Potential Futures for Robben Island: shrine, museum or theme park?

¶140: Robben Island is South Africa's most famous cultural tourism attraction, principally for its maximum-security prison that housed Nelson Mandela for nearly twenty years. The island is a palimpsest of South African history, from sites associated with aboriginal (Khoi) people to colonial buildings and gun emplacements dating from the Second World War. It was transferred from the control of the South African Department of Correctional Services to the newly established Robben Island Museum (RIM) authority in 1997, allowing only a few weeks to prepare to open the facility to the public. This haste, which did not permit much strategic planning, combined with a rapid increase in visitors to nearly 2,000 per day in peak season, has created a situation where many potential futures for Robben Island as a visitor attraction can be identified. Debates surrounding the future of the island include its position within the multicultural heritage of the Western Cape, whether or not it should be developed as a conference centre including residential accommodation, and to what extent its message should be politicised. Robben Island functions not only as a museum but also as a sacred site and a shrine to a living man, and was designated in December 1999 as one of South

Africa's first World Heritage sites. This fieldwork-based case study discusses potential futures for the island.

¶41: What is Aught, but as 'tis Valued? An analysis of strategies for the assessment of cultural heritage significance in New Zealand

¶42: A clear strategy for assessing the significance of historic places is a prerequisite for effective cultural resource management. This paper reviews the context for significance assessment, examines the criteria and framework for its operation and identifies specific areas of imbalance and under-performance relating to the classification, assessment and evaluation of historic places in New Zealand. A comparative analysis of the Monuments Protection Programme (England) indicates considerable potential for the introduction of selective elements of the English system to New Zealand. This report makes a number of recommendations to improve the system for assessing the significance of historic heritage and then considers the wider implications of its impact on management priorities and operating systems. The issues raised unequivocally demonstrate the need for a comprehensive review of the strategic options for cultural resource management in New Zealand, together with an explicit statement of commitment to historic heritage.

## Name: IJHS 2002 Abstracts

¶1: IJHS 2002 Abstracts

¶2: ISSUE 1

¶3: Conservation Designation and the Revaluation of Property: the risk of heritage innovation

¶4: The relationship between the designation of heritage areas, property values and the role of local authority policy is examined through the case of Canada's oldest and largest Heritage Conservation District, St. John's Newfoundland. Investment in renovation by public authorities and individuals is a risky undertaking which does not necessarily result in private and public gains. The causes of the failure of the St. John's Heritage Conservation Area (HCA) to generate private property investment for renovation and enhancement of the historic district are investigated. Conclusions are drawn about the relationship of local authority goals and policies and private initiatives so that the preconditions for possible success and the minimising of risk, of relevance elsewhere, can be established.

¶5: Tales from the Riverbank: place-marketing and maritime heritages

¶6: Although place-marketing and image-enhancement are increasingly common elements of Western urban policy, when applied to specific locales, these abstract theories have to negotiate local conditions and contexts. This paper discusses the ways attempts to place-market the city of Hull, England, prompted debates surrounding questions of place, memory and heritage. Despite being Britain's leading fishing port in the 20th century, Hull's place-marketing strategy elided this past in favour of a sanitised vision of a modern, post-industrial city. These debates crystallised around a 1999 planning inquiry over the proposed redevelopment of the erstwhile fishing dock. While the proposals contained some reference to the dock's role as a site of place-memory, this was deemed insufficient by local protest groups and politicians who argued for a more appropriate memorial to Hull's fishing community. Eventually, the redevelopment proposals were accepted, but not before attendant debates exposed both the depth of local sentiments over place-memories and fishing heritage, and also the difficulties of negotiating inclusive and plural heritage landscapes.

¶7: Large Heritage Waterfronts on Small Tourist Islands: the case of the Royal Naval Dockyard, Bermuda

¶8: The paper examines the historical and present-day role of the Royal Naval Dockyard, a globally motivated waterfront development of recurrent local dominance in the affairs of a small island community. Its historical role as a bastion of imperial naval defence, the Gibraltar of the West, is reviewed from the Victorian era until 1945; and its recent and continuing revitalisation, as heritage for tourist-leisure adaptive reuse, is discussed and illustrated. Its relationship to naval/waterfront heritage-oriented innovation elsewhere is considered; and the risks of such developments for the identity and tourist-historic economy of this and possibly other (ex)colonial naval outposts are queried.

¶9: Consequences of Designating the Recent Past: Korreweg-district, Groningen, The Netherlands

¶10: In The Netherlands the national government is busy designating residential districts from the recent period 1910-1940. To gain deeper insight into the consequences of designating the recent past, a case study of a residential district from the period 1910-1940 in the city of Groningen in the north of The Netherlands will be discussed. The Korreweg-district was designated as an urban

conservation area in 2000. The reactions of the residents with regard to the designation of their residential area as an urban conservation area, and in some cases their dwelling house as national monument, will be described. One important question with regard to this is: do they acknowledge the recent historicity of their residential district built in 1910-1940 and, if so, are they prepared to pay the costs of maintenance and undergo the restrictions of living in an urban conservation area and in some cases a national monument?

¶11: The Eco-museum: innovation that risks the future

¶12: Among the reasons for the development of the eco-museum concept, largely in France in the 1970s, was that of encouraging economic advance in areas which had suffered serious reverses of fortune. The paper examines the current position of some important early eco-museums, at Le Creusot (intended to assist development in a former industrial area) and two in the Cevennes (designed to stabilise the culture of a remote rural area). The relationship with the local people, one of the critical features of the eco-museum, may suffer severely as generational change occurs. The takeover of such developments by institutions for different purposes, or for the benefit of visitors rather than locals, can make them victims of their own success in stimulating economic growth, with the risk of consequent unintended shifts in society and economy.

¶13: ISSUE 2

¶14: Editorial: the politics of World Heritage

¶15: The Contested Landscapes of World Heritage on a Tourist Island: the case of Garajonay National Park, La Gomera

¶16: This paper considers the World Heritage Site of Garajonay National Park on the island of La Gomera (Canary Islands). It is based on a research project carried out during 1999-2000 that explored the circumstances surrounding its declaration as a National Park and inclusion into the World Heritage List, in conjunction with the consequences for local communities which ensued. The proximity of Garajonay National Park to a large concentration of mass coastal tourism constitutes a further source of potential conflict which may have a wider relevance to other sites of a similar and indeed diverse nature. This paper, therefore, examines the configurations of space and social relations occasioned by the processes of social change, conservation and tourism development in and adjacent to this protected forest. In doing so it elucidates the manner in which these processes are locally mediated in and through contested values over the meaning and purpose of nature conservation in this 'world heritage space'. It argues that a sense of the forest as a place of cultural belonging has been marginalised in favour of its intrinsic ecological value.

¶17: World Heritage as a Model for Citizenship: the case of Cyprus

¶18: This paper explores the imaginative spaces in which world heritage is constructed and consumed: on the one hand, as the landmarks of a 'global landscape' mediated through the virtual mobility of cyberspace, essentially freed from 'place' or location; on the other hand, as the place-bound focus of nation-building projects, where the narratives of 'destiny' of nationalist mythology confront the serendipity of modern state boundaries. The paper links these two aspects of 'World Heritage' to two contrasting models of citizenship, one of which is rooted in the ideal of an inclusive democratic world citizenry, whilst the other is tied to more exclusive notions of citizenship attached to membership of specific nation-states and riven by boundaries of ethnicity, religion, state and class. Taking the case of Cyprus, the paper examines the ways in which these discourses of the global

and the national, of heritage and citizenship, are mobilised by different groups as symbolic resources in the politics of this divided island.

¶119: Living in a World Heritage City: stakeholders in the dialectic of the universal and particular

¶120: This article is based on research undertaken in Québec city focusing on heritage interpretation and the promotion of 'national identity'. The discussion opens with a review of the term heritage, now identified as an 'industry', but also a problematic notion located in the dialectic of the universal and the particular. An assessment of the historic quarter, a World Heritage Site, provides the basis for a critique of the differing perspectives and identities used by the various stakeholders, including local residents and visitor groups. These various perspectives, on what is a contested 'national' heritage site, are manifested in the promotion of the capital city of New France and separatist Québec and the benign but nonetheless federal presence represented by Parks Canada, the National Battlefield and National Defence Commissions, which together control and interpret the key heritage sites. In giving a voice to the local, the paper articulates the concerns of a declining but increasingly vocal resident group, reflecting the gentrification and 'touristification' of the historic district and the realities of living in a World Heritage City, and the conflicts between the presentation of this city to a greater francophonie, and the promotion of an urban tourism destination to a wider Canada and world.

¶121: A Critical Evaluation of the Global Accolade: the significance of World Heritage Site status for Maritime Greenwich

¶122: World Heritage Site (WHS) status is becoming a highly valued accolade in both developed and developing countries alike. The diversification and expansion of the World Heritage List has led to a more inclusive and representative approach to both designation and inscription. Although this could be perceived as a positive development, questions should still be raised about the meaning and significance of WHS status given the apparently indefinite expansion of the List. The paper will firstly examine the motivations, which appear to underpin the quest for WHS status in an international context, before proceeding to an analysis of Maritime Greenwich, which was inscribed on the List in 1997. Although it is acknowledged that generalisations about the significance of this global accolade are not always useful, the chosen case study exemplifies some of the generic impacts that WHS status can bring in its wake, particularly in historic towns.

¶123: Zanzibar Stone Town Joins the Imagined Community of World Heritage Sites

¶124: In 2000, Zanzibar Stone Town was added to UNESCO's World Heritage List after a long campaign whose start date may be taken as 1988. In view of the difficulties, one might ask why places such as Zanzibar should undertake such initiatives. Without recognition from UNESCO the Stone Town would be under pressure to approve developments that would change the character of this historic centre, and could make it difficult to develop tourism, but this is not the only reason. This paper argues that the supporters of Zanzibar's application to UNESCO were responding to a message that they detected in the formulation of the World Heritage Convention, namely that designated sites belong to a kind of international body which may be likened to an 'imagined community'. World Heritage Sites (WHSs) are, in theory, part of global heritage and are thus subject to the policies and laws of an international order. In reality, however, international legislation is notoriously difficult to implement without the support of the states concerned and it may be more useful to think of WHSs as an 'Imagined Community' in Anderson's sense, a kind of pre-state entity.

¶125: ISSUE 3

¶126: Defining Heritage Values and Significance for Improved Resource Management: an application to Australian tourism

¶127: The values and significance of heritage resources are often acknowledged but not integrated into the management process. This paper presents a framework for explicitly identifying these resource qualities and applying them to site management. It defines values in terms of a resource's intrinsic (objectively measurable) and extrinsic (largely subjectively measurable) qualities. The derivative assessment of significance then creates direction for decision making where conservation takes precedence over resource exploitation and renewable resource exploitation takes precedence over the exploitation of non-renewable resources. The framework, developed from a study of World Heritage values of the Great Sandy Region, Australia, provides a basis for achieving agreement between resource owners/managers and resource users on the nature of permissible activities using valued resources.

¶128: 'Invicta Pax' Monuments, Memorials and Peace: an analysis of the Canadian Peacekeeping Monument, Ottawa

¶129: This paper explores monuments to peace and peacekeeping, as distinct from monuments and memorials that commemorate the war dead. Two principal lines of enquiry are explored: the first examines whether it is possible to create secular monumental sculpture that promotes peace or espouses reconciliation. Secondly, the author asks whether monumental art is able to advocate peace without relying on the frameworks or discourses of commemoration and remembrance. Through an initial examination of the differences between 'monuments' and 'memorials' the paper explores the iconography and discourses of peace and pacifism. The paper then focuses on the Peacekeeping Monument in central Ottawa, Canada: a monument that was intended to mark forty years of international peacekeeping, but was unveiled in the same year that Canadian troops fought as part of a military coalition in the Middle East and were embroiled in a civil war in Africa. By comparing the Peacekeeping Monument with the nearby Canadian War Memorial the author explores the manipulation and creation of heroic landscapes, concluding that far from advocating peace and reconciliation, the Peacekeeping Monument captures a defined period in Canadian polity.

¶130: Representations of an Imagined Past: fairground heritage villages

¶131: This paper is concerned with groups of historic vernacular buildings, assembled and displayed as 'villages' at agricultural fairgrounds. These are grassroots versions of open-air museums and heritage sites developed by public institutions and private foundations. The fairground heritage village structures are usually collected by volunteers and moved to existing county or state fairgrounds, then used in similar ways as professionally managed sites. The location and situation offer certain advantages, but also present problems that stem from being authentic structures presented as a fictional village. Because narrative, scale and editing are factors in the conflict, adding an outward-directed layer of interpretation would visually reconnect the dislocated buildings with their original sites. This is intended to destabilise the past as a fixed, isolated place, and link the village display to landscape change in the region.

¶132: Heritage Visitor Attractions: managing revenue in the new millennium

¶133: Heritage visitor attractions represent an integral component of the tourism product in many countries. This is particularly so in Scotland, where visitor attractions of a heritage genre continue to attract more visitors than others. However, with varying types of ownership, funding and organisational objectives, many unrelated to tourism, the management of heritage visitor attractions is particularly challenging. Based on a recent primary research study conducted in Scotland, this

paper focuses on one particular component of management, that of revenue, and examines the appropriateness, role and utilisation of the concept of revenue management to the operational and strategic management of heritage visitor attractions. The paper concludes that while the majority of heritage visitor attractions employ a number of well-tested revenue-management techniques, there is limited evidence to suggest that pricing and revenue-generation policies reflect the attractions' organisational objectives. In particular, incumbent policies do not appear to reflect the wider needs of revenue management, such as the need to address seasonal and spatial limitations of demand.

¶134: Agreeing to Differ? English and German conservation practices as alternative models for European notions of the built past

¶135: Over the past 150 years, different perceptions concerning the cultural influence that historic buildings should exert on modern life have evolved within the British Isles and Continental (especially Central) Europe. Despite a conservation revival, together with the declining influence of International Modernism by the 1970s, in facilitating the reduction of conceptual differences within state conservation agencies throughout Europe, subsequent events did not allow this process to go much further. The political changes in Central Europe following the end of the Cold War and the subsequent restructuring of the world economy helped to re-emphasise the basic problem. That is, the extent to which the material remains of the past should be considered more as reactive cultural icons or more as proactive normative elements within the European civic tradition. An examination of the general operating philosophies of state conservation agencies in England and Germany can give a plausible insight into how differing values placed on the past and contemporary significance of historic buildings can be directly related to the level of vernacular continuity deemed appropriate within different European regions. The question is also raised whether the convergence of similar urban lifestyles across the European Continent will enable historic material remains to become either integrated and moral realities or hermetic and virtual realities within the broader framework of European civic life.

¶136: ISSUE 3

¶137: Corporeal Politics and the Body Politic: the re-presentation of Louis Riel in Canadian identity

¶138: Louis Riel was the leader of the Métis uprisings of 1869 and 1885. The trajectory of Riel's dynamic memory from 1885 to 2001 is marked by his characterization as charismatic national leader, state traitor, cultural hero, symbol of reconciliation, and icon of 'postnationalism'. The initially simple metanarrative of a conflict between a proto-Métis-nation and an expansive proto-Canadian-state has been loaded with several discourses. Métis identity; Aboriginal rights; Western alienation; French-Canadian identity; state-nationbuilding. These may be discerned in the tensions permeating the commemoration of Riel's role in Canadian history at various sites throughout Canada over time. This paper will demonstrate the power of 'corporeal politics' as nationalizing-states approach the reconstruction of national idols, national chronicles, and national identities.

¶139: Angkor Meets Tomb Raider : setting the scene

¶140: The World Heritage Site of Angkor, in Cambodia, is currently one of Asia's fastest growing tourist destinations. In response to this new era, Angkor's management authorities are actively attempting to resist the 'detrimental effects of mass tourism' by promoting a desired form of cultural tourism. Yet in November 2000, filming of the ultimate post-modern concoction, 'Tomb Raider--The Movie', took place at Angkor. The temples became one of the key locations for a production firmly rooted in a genre of Hollywood Blockbusters, a film genre that eschews any aspirations to high culture or claims of representational integrity. This paper explores this contradictory clash of imaginary



cultures. In so doing, it examines the contextual factors that allowed the project to take place, illuminating the ways in which Angkor is presently conceived and managed by both the Cambodian authorities and the attendant international community. In considering some of the implications for Angkor, understood as a site of touristic production, attention is also given to how 'Tomb Raider' creates new narratives for tourists; ones that undermine the efforts of conservation agencies looking to formalise serious, cultural tourism across the site. Finally, it will be seen that the issues addressed here raise important concerns regarding media representations and World Heritage Sites in an age of increasingly pervasive tourism.

¶141: Organisational Needs and Priorities of Heritage Areas in the USA

¶142: Academics and practitioners alike know relatively little about the core competencies that are transferable from one heritage-area initiative to another. Often those new to the field have had to look to consultants or peers for advice regarding the essential core competencies needed to make their emerging organisations a success. This research surveyed the executive directors of the known universe of 154 heritage areas in the USA for the purposes of identifying the essential core skills they feel are needed to create and sustain a multi-jurisdictional heritage-tourism initiative. In addition, the importance-performance methodology employed in the survey instrument made it possible to assess their critical needs and priorities for training. Results of this study contributed to the design of the Heritage Development Institute, recently created to serve the executive staff of the nation's heritage areas at the College of Charleston on behalf of the Alliance of National Heritage Areas ([www.cofc.edu/~heritage](http://www.cofc.edu/~heritage)).

¶143: A Comparative Review of Policy for the Protection of the Architectural Heritage of Europe

¶144: This paper is a comparative study of the policies for the protection of the architectural heritage currently in place in Belgium, the Czech Republic, Denmark, France, Germany, Georgia, Ireland, The Netherlands, Spain and the UK. These countries are a representative sample of thirty-two countries that have brought the provisions of the Convention for the Protection of the Architectural Heritage of Europe (Granada, 1985) into force. Set against the articles of the Convention the paper examines the different approaches that are in operation. Bearing in mind that the Convention called for subsequent monitoring of provisions adopted by countries, which has not yet taken place, this paper provides a current overview of the extent of implementation and the different procedures and policies utilised.

¶145: Sense Matters: aesthetic values of the Great Barrier Reef

¶146: This paper investigates the use of aesthetic value as a criterion by which the significance of heritage places is assessed. It is argued that current heritage management practice has not engaged with the extensive discourse relating to aesthetics, and therefore confines aesthetics to a particular class and culture, and an inert view of only one of our sensory experiences. Historical records relating to the Great Barrier Reef are used to show how aesthetic appreciation of the area has changed over time. The data suggest that the failure to recognise an aesthetic that is primarily non-visual can lead to changes in landscape and loss of associated value. It also suggests that aesthetic values change rapidly and are influenced by social and technological factors.

## **Name: IJHS 2003 Abstracts**

¶1: IJHS 2003 Abstracts

¶2: Issue 1

¶3: Editorial: Changes in the Team

¶4: Remembering through Space: the politics of heritage in Hong Kong

¶5: This is an ethnographic study depending on long-term fieldwork for a better understanding of the way in which remembrance would be affected by the social change and the political environment involved, especially with the self-awareness of indigenous identity among local inhabitants brought by heritage preservation. In this paper I seek to examine the emergence of Hong Kong Heritage and how its establishment reflects the relationships interwoven between the indigenous inhabitants of the New Territories and Hong Kong government. Moreover, I will focus on several episodes collected in Ping Shan, where Hong Kong's first heritage trail is located, to explore the socio-political meanings of heritage preservation and gain a closer look at how heritage recalls a collective memory transforming a traditional settlement into a political arena of heritage.

¶6: Ethnic Heritage as a Tourist Attraction: the Peranakans of Singapore

¶7: Singapore's multiculturalism is an important theme in the country's destination marketing and the paper explores the manner in which ethnicity is depicted in promotional material and the forces shaping the decision-making process. The nature of Peranakan culture, a unique synthesis of Chinese and Malay influences, is the subject of particular discussion and its actual and potential role as a tourism resource is analysed. State authorities are seen to exercise considerable power, making use of tourism images to reinforce political ideologies through the communication of messages about preferred versions of identities. However, tourism representations also convey something of the complex realities of identity in Singapore and perhaps can assist in increasing awareness of, and protecting, the cultural heritage of more marginalised groups. Insights are thus offered into the relationship between tourism and ethnic heritage in plural societies and its management.

¶8: Prison Heritage, Public History and Archaeology at Fannie Bay Gaol, Northern Australia

¶9: Prisons play an important role in the Australian psyche. As places in which the lawless element of society is incarcerated they possess a resonance that harks back to the stereotyped and mythologised convict foundations of the Australian nation. Many former places of confinement have been transformed into publicly accessible heritage sites and museums, but visitor numbers often do not reflect the widespread public interest in confinement. It is not at all clear how to engage the public with the individual histories of these places. This paper examines this issue by reference to the public display of Fannie Bay Gaol prison museum in Darwin. Changing themes and foci in the display of this site are discussed. The role of the historian and archaeologist is examined in the context of the public presentation of narratives of the Gaol's past.

¶10: Community-driven Research in Cultural Heritage Management: the Waanyi Women's History Project

¶11: Community involvement in heritage management is an issue that is increasingly being debated within heritage studies and management agencies. This paper examines a case study from Queensland, Australia, of a community-initiated and controlled heritage project. The paper outlines

and discusses the implications that this project has to an understanding of the nature of heritage, the processes of its management and the role of expertise within management. It argues that the development of a management process that is meaningfully inclusive at a community level must overthrow the ways in which heritage is defined and understood. Not only must concepts of intangible heritage be developed, but also concepts of heritage must usefully incorporate an understanding of the nature of intangible experiences and values that are associated with the physical aspects of heritage. Moreover, it is important to understand that these experiences and values are themselves open to management and regulation. Subsequently, an inclusive management process requires a self-conscious evaluation of the role of heritage managers in the process and a conscious decision to support, or otherwise, local community aspirations.

## ¶12: ISSUE 2

### ¶13: Identity and Place: the testament of designated heritage in Hong Kong

¶14: This paper examines the extent to which the identity of Hong Kong as a place, and of the Hong Kong Chinese as people, is expressed by the official heritage locations (the seventy-five Declared Monuments) designated by Hong Kong's Antiquities and Monuments Office. The discussion takes account of other heritage initiatives, in particular two recent monuments that commemorate the 1997 Handover of Hong Kong to China. Conclusions are that designated heritage in Hong Kong, more by chance than by deliberate strategy, reflects significant elements of the identities of the Hong Kong people and of Hong Kong as a place. However, more important to the Hong Kong Chinese person's sense of identity than built heritage are the bonds of kin and associated social events.

### ¶15: The Threat of Obsolescence to Police Precincts on the Heritage 'Beat'

¶16: Historically, many police headquarters were built in precincts to serve the needs of communities around the centre of a city, town, even village. These properties have become threatened with obsolescence as their precincts or 'beats' have altered through demographic change and urban development. Threats can be identified in the forms of functional and image obsolescence<sup>1</sup> and are most evident in postcolonial territories where the notion of image obsolescence is particularly contentious. In the light of the ICOMOS 2001-2002 report on Shared Colonial Heritage, this paper presents examples of some heritage properties under threat in Asia. An argument is put forward for the preservation of such properties to retain their historical contribution to the cultural identity of their communities. While some may be preserved as museums and become tourist attractions, others may continue to meet the need for security in historic neighbourhoods that have increasing levels of criminal activity targeting tourists. Ongoing empirical studies of postcolonial initiatives described in this paper will also constitute a paradigm for research on the threat of obsolescence to properties and sites in those countries from which the colonial policing heritage emanated.

### ¶17: Legacies of War in Creating a Common European Identity

¶18: Recent fieldwork, carried out as part of the Bloody Meadows Project on historic battlefields, has revealed the diversity of approaches to memorialising places of conflict in the European past. The different ways in which such places are marked and remembered has something to tell us about how we may construct a new sense of European identity. It thus provides the basis for the emergence of a sense of 'European-ness' that is not a copy of nationalist forms but which allows us to take into account the complexity of historical pasts and the many forms of human interaction involved in the historical process.

### ¶19: Lost Heritage: a survey of historic building demolitions in Ontario, Canada

¶120: There has been legislation in place since the 1970s in Canada's largest province, Ontario, that encourages the identification of significant heritage buildings and is supposed to provide them with at least a degree of protection. Both heritage recognition and most other land use decisions, however, are exercised at the local government level. While conservation of heritage structures has been successful in some places, an alarming number of significant historic buildings in the province continue to be lost. Relying on dozens of volunteers, this study examined thousands of buildings in over twenty Ontario communities and sought to establish how many heritage buildings had been demolished and to determine why these losses were occurring. It was discovered that in the municipalities surveyed over 400 historically recognised buildings had been lost in the last sixteen years. Recommendations for how to deal with this problem are included in the study.

¶121: Museums and the History and Heritage of British Motoring

¶122: This paper has been developed from a research project that was directed at understanding the changes taking place in the curatorial attitudes towards the location and use of motor-cars in museums. It identifies the key issues regarding the patterns of representation, collecting and questions of national policy. In this process the paper considers the ways in which new meanings are being attached to collections, and the extent to which narratives are obscuring an understanding of the objects and increasing the tensions between the history and heritage of British motoring.

¶123: ISSUE 3

¶124: Heritage Recycled: migration and tourism as factors in the heritage of vernacular settlements

¶125: Since the 1980s Greece has been the destination of many Albanian migrants in search of work and better living conditions. The research on which this study is based examines the case of Santorini, a small Greek island which relies heavily on tourism and is currently in the front line of migration. This paper focuses on the relationship between migrants and space, by considering the interaction between migration, tourism and heritage. Heritage brings tourism flows, tourism generates migration through the demand for labour which cannot be met by locals, and migration helps to keep heritage alive because migrants occupy the old deserted settlements and also provide the means for the revitalisation of traditional ways of production. Through research in three different locations on the island, it is suggested that, contrary to the common public perception that migrants operate in a destructive way towards the spatial, social and economic environments, they actually contribute to their revitalisation.

¶126: Heritage Interpretation and Politics in Kfar Etzion, Israel

¶127: Kfar Etzion is a Kibbutz first established in Palestine in the 1930s. At the end of the British Mandate, in 1948, it became a de facto Israeli military outpost that controlled access to Jerusalem from the south. Kfar Etzion fell to Arab forces in 1948 and the area became Jordanian territory until 1967 when Israeli forces occupied the West Bank. Kfar Etzion was re-established in the same year. Kfar Etzion now interprets its history through a sophisticated multilingual audio-visual presentation offered in a museum built over a former bunker where Jewish defenders were killed. This presentation is analysed to illustrate the ways in which an historical narrative is constructed for interpretive purposes and to show that Bloc and Israeli perspectives are conflated for political purposes. The battle for the Bloc continues through the interpretation of heritage.

¶128: Object as Exhibit: legitimising the building of the National Museum of Korea

¶129: This paper aims to link the two fields of museology and heritage studies by examining two concepts: 'object as exhibit' and 'heritage and legitimacy'. It explores the building of the National

Museum of Korea as an object used as a political tool. From its conception as the former Japanese colonial building to its museality (museum piece), the history of the building and musealisation (the process of the object becoming a museum piece) is discussed.

¶130: A Vision of Progress and Nostalgia: the Halifax Memorial Tower

¶131: Today, few are able to read the monumental texts of the past; texts that lie clouded in the mists of periods of commemorative zeal, developing senses of nation, and the need to recognise, in monumental forms, a Golden Age. Our ability to read these texts relies on an understanding of not only the historical personages or events being commemorated but the various contexts in which they came to acquire meaning: the circumstances in which the commemorative events took place; the artistic conventions, symbolism and iconography of the time; and the scripting and choreography of the ceremonial performance. In particular, we may also come to understand them in the geographical settings in which they perform. This paper will review these ideas through an understanding of the situation, design, and the 1912 opening ceremonies of the Halifax Memorial Tower, in Halifax, Nova Scotia.

¶132: ISSUE 4

¶133: International journal of heritage studies

¶134: Editorial: critical review

¶135: British maritime heritage: carried along by the currents?

¶136: The paper explores some of the key developments in maritime heritage in Britain in recent years and reflects upon the changes that have taken place, particularly in the ways in which maritime history has been defined. It examines some of the work of major heritage theorists and the relevance of their ideas for the expansion and 'reinvention' of maritime heritage. In particular, it seeks to evaluate the significance of perceived shifts towards a more accessible and nostalgic form of cultural representation. For maritime heritage, it is suggested that this approach may pose difficulties in that it can serve to promote a romanticised and sometimes uncritical perspective of British associations with the sea.

¶137: Integrating natural and cultural heritage: the advantage of feng shui landscape resources

¶138: Human activities interact with natural processes to produce landscapes. Cultural and natural phenomena sit side by side in the feng shui woods beside villages in the New Territories, but their continued existence is threatened by urbanisation. To highlight the value of these natural resources, three feng shui woods and villages located in the New Territories of Hong Kong were selected for investigation. The study examined their sociocultural, ecological and botanical characteristics. Investigations and interviews with local residents confirmed that the feng shui woods are: (1) regarded as cultural heritage because they bear testimony to a cultural tradition being revered by local people along the principles of geomancy; (2) an example of traditional human settlement that dates back several hundred years; and (3) characterised by historical continuity devoid of accelerated development. Similarly, they represent a natural heritage as they: (1) represent ongoing ecological processes in the evolution and development of terrestrial ecosystem communities; and (2) contain important and significant natural habitats that can be used for education, environmental awareness, conservation of biological diversity as well as serve as destinations for ecotourists and nature appreciation.

¶139: Exhibiting enterprise: how New Zealand museums generate revenue

¶140: Museums in New Zealand are not a homogeneous group in terms of their level of income-generating activity or the nature of those activities. The gap of knowledge consequent on this situation led to the National Services unit of the Museum of New Zealand Te Papa Tongarewa, commissioning primary research into the revenue-generation activities of the sector. This paper presents the results of that research, specifically the data gathered through a questionnaire. The results provide a profile of respondents in relation to their operating contexts, the sources of financial and non-financial support they received (from the local community, local authorities and central government), and the types of income-generating activities they undertook. The results contribute to a better understanding of both how organisations within the sector generate income (from traditional sources and new, more innovative activities) and what factors influence their ability to do so.

¶141: Volunteers in the heritage sector: a neglected audience?

¶142: Museums and heritage attractions worldwide are dependent on their volunteers, and this is particularly the case within the UK. However, the demographics of volunteers are changing and volunteers are more likely to be retired individuals than seeking work experience. Traditionally, volunteer management in the UK has adopted a top-down approach. This paper, based on a sample of 222 volunteers within museums and heritage visitor attractions in the UK, argues that a significant proportion of volunteers are leisure seeking. Volunteers at ten museums and heritage attractions were questioned about their motivation, and predominantly leisure-like motives were cited, including subject interest and social interaction. Indeed, volunteer's motives bear a strong similarity to those of visitors. Thus, older, leisure-seeking volunteers would be more appropriately considered as an additional element of the museum's audience. A model showing the relationship between visiting, volunteering and paid staff is presented.

¶143: An audit of friends' schemes at UK heritage sites

¶144: Friends' schemes, also known as membership schemes, societies and associations share a common purpose, namely that of providing support for a specified host. This paper makes a contribution to heritage management in two areas by drawing together the limited literature on Friends' and membership schemes and presenting the findings of the first sector-wide study in the UK. A questionnaire was circulated to members of the British Association of Friends of Museums (BAFM) in 2002. It updates past predictions as to the number of memberships held across the sector, reports on trends, and characterises membership schemes by discussing their nature, management, status, purpose and activities.

## **Name:** IJHS 2004 Abstracts

### ¶1: IJHS 2004 Abstracts

### ¶2: The Conservation of English Cultural Built Heritage: A Force for Social Inclusion?

¶3: Debates about the socially inclusionary potential of heritage have to date focused principally on heritage sites and museums. Relatively little attention has been paid to the wider Cultural Built Heritage (CBH) that surrounds us in our everyday lives. This paper starts with a brief theoretical exploration of the social role of heritage and the key policy background. Then, based on an understanding of policy and action in England, this paper sets out a framework for considering how this wider CBH might contribute to social inclusion. A fundamental binary divide is made between the role of CBH as historic places and opportunity spaces in which regeneration may occur. However, in neither case is action necessarily socially inclusive. The paper concludes that a greater clarity of objectives and definitions is necessary if CBH is to meet its potential to be socially inclusionary.

### ¶4: Historical Archaeology and the Recent Urban Past

¶5: This paper examines the ways in which international historical archaeologists have explored the recent past, in an effort to inform and contribute to contemporary debates about social identity and social inclusion. It is argued that the archaeology of the mundane and everyday can contribute to contemporary culture by creating a sense of community and developing social cohesion. Emphasis is placed upon the archaeology of the recent urban past and case studies are presented from New York, Sydney and Cape Town. The paper concludes that the study of the materiality of urban social life offers a powerful research tool for social scientists, and that archaeologists and heritage interpreters should make greater use of this form of evidence within the context of early 21st-century urban regeneration schemes in the UK.

### ¶6: Conflict and Complement: An Exploration of the Discourses Informing the Concept of the Socially Inclusive Museum in Contemporary Britain

¶7: This paper argues that there are a number of competing discourses informing debates about the idea of the 'socially inclusive museum' in Britain today. It identifies three major discourses present from the 19th century to the present day—the governmental, the representational, and the economic—and explores the relationships between them. It is proposed that recognition of the respective ideological and historical contexts of these different discourses will help us to understand some of the recent confusion and disagreement over the nature and merits of the 'socially inclusive museum'. The article concludes by proposing some issues for future research.

### ¶8: Heritage Protection and Social Inclusion: A Case Study from the Bangladeshi Community of East London

¶9: The bodies charged with identifying and protecting England's built heritage have not addressed the needs and aspirations of ethnic minority groups, thus marginalising their cultural identity. The Bangladeshi (Bengalee) community is the largest minority group in the London Borough of Tower Hamlets, and it has developed a distinct cultural and commercial identity within a defined geographical area. New and adapted buildings and streetscapes give a physical expression of British Asian culture in streets such as Brick Lane. Through consultation with community workers and leaders within the Bengalee community key areas, sites and buildings of significance are examined. Comparisons are drawn between those buildings and areas identified as being of special interest by

English Heritage and the London Borough of Tower Hamlets with the Bengalee community's values and view of built heritage. Possible mechanisms for the identification and protection of sites of importance to the Bengalee population are put forward.

#### ¶10: Ecomuseums and the Democratisation of Japanese Museology

¶11: The idea of the 'integrated museum', a more socially inclusive form of cultural institution, was a key outcome from the UNESCO/ICOM 'Round Table of Santiago' in 1972. Many of the concepts embodied in this idea became part of ecomuseum philosophy and practice during the 1970s and 1980s, in particular the need to involve local communities and make museums more democratic. The ecomuseum has the potential to be a socially inclusive mechanism and is now a worldwide phenomenon. Many of its tenets (the museum as territory, fragmented sites, in situ conservation and community leadership) are used—in a variety of ways and with varying success—as a mechanism to conserve cultural and heritage resources and to construct and promote local or regional cultural identities. Although the philosophy and practice of ecomuseums has been subject to criticism, they are still being created, mainly in rural areas, as a means of conserving traditional landscapes and ways of life. Japan has embraced the ecomuseum philosophy, and three contrasting ecomuseums (Hirano, Asahi and Miura) are described here, their roles analysed and their democratic nature questioned. It appears that the ecomuseum does have the ability to be a truly democratic method of heritage conservation, but that ultimately much depends on leadership and the identification of the local community as the key stakeholder.

#### ¶12: ISSUE 2

#### ¶13: Setting Moon and Rising Nationalism: Lugou Bridge as Monument and Memory

¶14: This paper examines Beijing's Lugou Bridge (Marco Polo Bridge) in terms of monument and memory. With 800 years of history to its credit, this structure carries with it a select set of textual memories passed down from one dynasty to the next, and finally into the 20th century when its traditional associations of architectural and natural beauty were supplemented by its modern association with the beginning of the Anti-Japanese War of Resistance (Second World War in China). With the opening of Sino-Japanese diplomacy in the 1970s, the Chinese authorities began to accredit further significance to the bridge as a site of Chinese indignation over Japan's perceived refusal to take responsibility for its wartime aggression. This point was driven home most forcefully through the construction of the Anti-Japanese War Memorial Hall in 1985, and the continuing use of the site as a tool of diplomacy. Lugou Bridge, therefore, serves to demonstrate how political authority and cultural nationalism are constructed through the continuing appropriation of monumental artefacts and traditions.

#### ¶15: Champaner-Pavagadh Archaeological Park: A Design Approach

¶16: Champaner-Pavagadh, like many other heritage sites in India, is both an historic and ethnographic landscape. It possesses a unique status as a medieval city—Champaner—frozen in time, more or less protected by its sudden abandonment 450 years ago. At the same time, it is a living sacred site—Pavagadh Hill—visited annually by millions, with a resident population. Efforts are underway to declare the hill and the remains of the medieval city at its foot an archaeological park, which will ensure protection and conservation of cultural and natural resources. The challenge in designing the site as an archaeological park lies in articulating the pastoral image conjured up by the term in a manner that does not belie complex issues of land ownership, varied use, and ecological integrity of the site. Working landscapes—farms, flower fields, orchards, and nurseries—can be employed as a landscape-design typology to ensure sustainability and to preserve and frame



sightlines to monuments. Garden archaeology is necessary to uncover the symbiotic relationship between buildings and gardens of medieval Champaner.

#### ¶17: Changing Notions of Authenticity: Presenting a Castle Over Four Centuries

¶18: Bolsover Castle is a 17th-century mock-medieval castle built for the Cavendish family. First impressions suggest that its Pillar Parlour has survived with little alteration for nearly four centuries. In reality, there have been minor but telling changes to its fabric. The 18-century Cavendishes venerated the castle as a shrine to their ancestors. Bolsover's 19th-century tenants recreated a romantic Olden Time appearance. The public bodies responsible for the castle in the 20th century used archaeology to reconstruct its 17th-century form. In each case, these custodians aimed to present the site 'authentically', but their work reveals their own contemporary readings of the castle's history. This evidence, gathered for a Conservation Plan, allowed English Heritage's re-display of the castle (1996–2001) to take a more reflective and positive approach to creating new meanings. This use of history to create local important meanings should give good cheer to those managing similar small but significant sites across the world.

#### ¶19: The MuseumsQuartier, Vienna: An Austrian Cultural Experiment

¶20: This paper focuses on an important Austrian development, which on closer examination enables consideration to be given to: (1) Austrian government cultural-sector policy, -practice and funding attitudes; (2) the nature of the structures, organisation, stakeholders, and legal relationships chosen to manage and market the MuseumsQuartier; (3) the tension between the individual autonomy of institutions and a state-imposed umbrella organisation; (4) the characteristics of creativity in comparison with the requirements for conformity; and (5) the compatibility of facility and programming management. There is no pretence in providing a survey of museum cultural or creative quarters throughout the world or analysis of the theoretical and conceptual frameworks that may be associated with this approach to urban regeneration. It is unashamedly a detailed analysis of a major cultural development, which may have value for the future management of similar projects. Perhaps more significantly it provides a useful insight into the Austrian approach to arts policy and management.

#### ¶21: ISSUE 3

#### ¶22: The Churchill–Roosevelt Bases of 1940: The Question of Heritage in their Adaptive Reuse

¶23: The US military bases in the British Western Atlantic colonies, negotiated between Churchill and Roosevelt and formalised in the 1941 Destroyers–Bases Agreement, were all abandoned by the 1990s. In the process of their reuse the question of heritage meanings arises. From existing thoughts on heritage in older military bases, the paper considers the legitimacy of recent (living memory) bases as heritage, by reference to various cases among which Malta is particularly persuasive. The Churchill–Roosevelt bases and their heritage potential are then reviewed. The paper examines the three principal naval/military bases involved, namely Argentia (Newfoundland), Bermuda and Chaguaramas (Trinidad), with respect to what heritage perspectives exist among redevelopment agencies and other concerned institutional actors. In all cases heritage constitutes a recessive if not contentious issue among the priorities of base reuse in now post-colonial environments.

#### ¶24: The Influence of Building Attributes on Residents' 'Images of the Past' in the Architecture of Salt City, Jordan

¶25: This paper presents an empirical study conducted in a small traditional city, Salt, Jordan. An investigation was made to examine residents' 'images of the past'. The objective was to identify

building attributes that influence these residents' images. A survey research design using multiple sorting tasks with open-ended questions was used to identify these building attributes. The images were elicited through the observation of coloured photographs of a sample of older buildings in the city centre. Images of the past were examined within three content areas: knowledge of the past; date of construction; and character of the past of Salt City. The building attributes investigated were: contour, size, shape, surface quality, signage, visibility, use, and significance. The results of the study suggest that older buildings in the centre of the city evoked similar images of the past focused on public or social buildings along with residential settlement building. Attributes relating to images of the past were original use, date of construction, historic signage, and historic integrity. This study presents an approach for operationalising an image of the past.

¶126: Borrowed Robes: The Educational Value of Costumed Interpretation at Historic Sites

¶127: Pressure to develop vulnerable historic sites into competitive commercial operations has led to controversial interpretive techniques being introduced by aggressive marketing managers. Scarce resources have been invested in largely unproven technological and other innovative methods of presentation. This paper looks at the employment of costumed interpreters at historic sites, what they claim to offer visitors, and whether their services match visitors' needs. It reports the findings of an investigation into what visitors want from historic sites and the extent to which costumed interpreters contribute to their experiences. The study reported here compared the performance of 12 historic sites in four countries: two European (Sweden and the UK) and two North American (Canada and the USA); with the participation of 589 visitors. The study provides clear recommendations for site managers as to the value of costumed interpretation and offers guidelines on the levels of investment (in reproduction costume and staff training) that guarantee visitors an educational experience during their visits to historic sites.

¶128: Cultural Heritage, an Ill-defined Concept? A Call for Joined-up Policy

¶129: Cultural heritage is of immense importance in the construction of identities and, therefore, the behaviour of society. It is argued here that traditional approaches, reflected in British government legislation and policy, ignore elements integral to community perceptions of cultural heritage. The current framework of heritage management also hinders practitioners from exploring, conserving, presenting and challenging these constructs. This paper calls for the development of integrated and inclusive heritage-management practice and a recognition of the contribution of recent research into constructs of cultural heritage. It is argued that there is a need to investigate the opportunities for, and feasibility of, developing more integrated approaches that reflect the diverse and joined-up nature of cultural heritage.

¶130: Intangible Heritage in Conservation Management Planning: The Case of Robben Island<sup>1</sup>

¶131: Robben Island Museum officially commemorates 'the triumph of the human spirit over adversity', relating especially to the period of political imprisonment between 1961 and 1991 when Robben Island was most notorious as a political prison for the leaders of the anti-apartheid struggle. Robben Island became a World Heritage Site in December 1999 because of its universal symbolic significance—its intangible heritage. This paper explores the implications for conservation management planning of interpreting and managing the intangible heritage associated with such sites. Examples will be drawn from the conservation planning exercise undertaken by the Robben Island Museum between 2000 and 2002. The paper will look specifically at how Robben Island's symbolic significance has been defined and how competing interpretations should be included in the management plan. It then discusses the challenges around managing historic fabric whose

significance is defined as primarily symbolic, and ways of safeguarding the intangible heritage associated with it.

¶132: Working Together: Archaeology in Global Perspective

¶133: A one-day international discussion, sponsored by the Elliott School of International Affairs, Culture in Global Affairs Program at George Washington University, USA; the Southeast Archeological Center, National Park Service, USA; and Florida State University, USA, Friday 20 June 2003.

¶134: ISSUE 4

¶135: Heritage: Pride or passion, product or service?

¶136: Concerns about cultural, natural, tangible, and intangible heritage have caused governments to enact protective legislation, courts to impose penalties, and organisations to conduct awareness campaigns. Heritage has become an important economic attraction that draws hundreds of thousands of visitors and billions of dollars into communities around the world, but what is the heritage that is being protected and promoted? This paper is a commentary on the theoretical basis of heritage. The questions posed and the ideas offered are not intended to condone the unregulated movement of cultural or natural materials (heritage) in any form. The plunder of archaeological sites, the theft of cultural and natural objects and specimens, and the destruction of structures and locations for profit or during times of conflict are heinous acts. These activities incite the spoilage of history, deplete traditional values, and degrade the basic notion of human decency. Nevertheless, the question remains: 'what is heritage?'

¶137: Federal leverage attracts private investment at US heritage sites: A case study

¶138: This case study examines why people are returning to the Blackstone Valley, America's industrial birthplace. Beginning in 1790, with cotton manufacturing, the Valley became the place to achieve the 'American Dream'. By the 1940s, industry was leaving. The Valley went into economic freefall, people moved away, and mill villages decayed. In 1986, the National Park Service, with special legislation, and the Valley's historic resources, began to tell the story about this special landscape. Using education, the Blackstone River is cleaner, historic properties are being thoughtfully restored, and visitor numbers are growing. Private investment in the Valley is now 15 times the National Park Service investment.

¶139: How to get a 2,000% profit from selling an object

¶140: Most readers will be aware of past and present issues surrounding the illicit traffic in antiquities. There are already a number of generic books available on the subject.

¶141: This article reflects on the problem of treasure-hunting in Bulgaria and the inadequacy of Bulgarian legislation, which is leading to the deterioration and destruction of Bulgarian heritage sites. As no changes in the legislative basis can be observed at this stage there is a real threat to the country's cultural inheritance. This paper reflects upon the results of personal research undertaken in Bulgaria as part of a PhD.

¶142: Privatisation of Italian Cultural Heritage

¶143: Italy is home to much of the European cultural heritage, including artistic, archaeological, architectural and environmental heritage. Articles 7 and 22 (now 33), introduced in the Financial Act 2002 (now Law 112/2002) by the current Italian government, are privatising part of it. Already,

objects from the mediaeval period to the 20th century have been sold to international investment firms and private investors for amounts that many Italian experts consider well below the median market price. Hundreds of other objects, among them temples, old cities, medieval palazzos, archaeological sites, museums, beaches and islands, are waiting to be sold. Currently, this case is not only a source of division in Italian politics but is also the subject of heated public debate. It highlights crucial social and cultural problems relating to global privatisation that the world community will have to face in the coming years.

¶144: ISSUE 5

¶145: Champaner-Pavagadh archaeological park

¶146: Regulation, integration and sustainability in the cultural sector

¶147: The paper examines the hypothesis of vertical integration between heritage and the performed arts. This is often a response to scarcity, and in many cases it implies conversion of heritage back to its original function. Various issues arise, due to the dilemma given by the potential cost for future generations of a more intensive present exploitation. On the other hand, many benefits are likely to be generated on cultural, economic and financial grounds. Furthermore, the decision-making processes become quite complex, and adequate changes in regulation are necessary in order to make such a vertical integration consistent with culturally sustainable growth.

¶148: Cultural heritage management: a possible role for charters and principles in Asia

¶149: A number of countries now have charters or principles to underpin approaches to conserving and managing cultural heritage resources. Notably, there is growing interest in their adoption in the Asia-Pacific region. Paralleling this is the development of university courses in heritage management and tourism in the region. Charters help to define the critical notion of significance which must try to embrace both the tangible and the intangible. Critical to the existence of charters and conventions is the process of establishing and assessing values. In Asia, integrity of heritage places and their continuing authenticity are fundamental concerns, particularly as the notion of heritage embraces traditions, and everyday places. This paper sets out to review current interest in cultural heritage and the various charters we use to assess significance and to offer comment on them with particular reference to heritage management in Asia.

¶150: Corporations and commemoration: first world war remembrance, Lloyds TSB and the national memorial arboretum

¶151: This paper explores the role of corporations and financial organisations in maintaining a memory of employees who have served during the wars of the 20th century. Focusing initially on memorial schemes devised by finance houses in the commemorative era after the Great War, the paper examines the emergence of a broader approach to organisational memory and the social construction of collective memory. Taking the Lloyds TSB finance group as a case study, the origins of the company's war memorial in central London are examined, and the recent attempts to re-locate a number of memorial objects and icons accumulated during the expansion of the group. This case study indicates how the social memory of an organisation might be understood through an appraisal of the monumental furniture that lives, often invisibly, within an organisation. The paper concludes with a number of questions concerning the nature of organisational memory when confronted with a history of merger and acquisition, and the difficulties in finding a commemorative site able to represent and safeguard these histories.

¶152: Footsteps and memories: interpreting an Australian urban landscape through thematic walking tours

¶153: This article is concerned with the currently common deployment, under the rubric of cultural planning, of place-making and local cultural heritage awareness projects. Such exercises sometimes seek to accommodate the impacts of de-industrialisation and urban transformation by identifying and marking places of contemporary and historical significance, and interpreting them and their broader connections to people and to place. The article critically reflects upon a project conducted by the authors that developed two interpretive heritage walks in a large, working-class suburb in Australia. This interpretive exercise afforded a valuable opportunity to investigate the contours of the place-making process and its determinants. By tracing the development of the walks and their accompanying interpretive brochures, the article identifies and discusses a number of emergent key issues relating to social class, gender and ethnicity. In particular, it considers the interpretive opportunities and constraints presented by contracted cultural heritage research and its applications.

¶154: Culture and nature in the mediterranean: towards an integrated approach

## Name: IJHS 2005 Abstracts

¶1: IJHS Abstracts 2005

¶2: ISSUE 1

¶3: Introduction: the nature of cultural heritage, and the culture of natural heritage—northern perspectives on a contested patrimony

¶4: Nature as heritage: the Swedish case

¶5: In 1909 the Swedish parliament passed two laws regarding natural landmarks and National Parks. This may be seen as a discovery of 'Nature as Heritage'. But there are earlier examples. From the 17th century, antiquarians had paid attention to certain natural landmarks and in the 19th century it was common to see nature as something that fostered the spirit of the people (*das Volk*). Around 1900 an increasing role was played by nationalistic motives. The National Parks were supposed to preserve and display the essential quality of Swedish nature. Biology and geology, the theory of evolution and the glaciation theory played a major role in emphasising these new national symbols. But as examples for Sweden indicate, it is difficult to make a heritage of a landscape. In this essay two separate discourses, namely antiquarian and environmental, are discussed.

¶6: Regional cultural heritage versus national heritage in Scania's disputed national landscape

¶7: This article argues that the official landscape heritage in Sweden is formed in an interplay between regional and national discourses, and that the national ideology during the last century has promoted the preservation of stereotyped landscapes that partly ignores the conditions under which these landscapes were actually formed. This tends to naturalise the landscape, often cleansing it of human action and thereby generating a notion of an innate and given national landscape. To illustrate this, the landscape of the province of Skåne in southernmost Sweden is discussed from a heritage perspective. This province (which was Danish up to 1658) has a landscape characterised by its openness and contrasting to the emblematic Swedish cultural landscape of forests and small hamlets. A conclusion is that Skåne's landscape heritage runs the risk of being alienated when it is valued from a national criterion, and that a critical questioning of official heritage practice is therefore needed.

¶8: The natural and cultural landscape heritage of Northern Friesland

¶9: This article argues for an approach to environmental and heritage studies beyond a conceptual divide between nature and culture. Based on ethnographic fieldwork, the case of the ongoing debate about the nomination of the Wadden Sea as a UNESCO Heritage Site gives insight into the complexity of attitudes towards the area in question, of widely differing perceptions and values. The focus on the detailed analysis of the controversies about the 'Schleswig-Holstein Wadden Sea' National Park and the public debate in Northern Friesland about the UNESCO heritage highlights the political dimension of conservation strategies. Instead of recurring to the concepts of pure nature, pure culture and its relating marketing value, I propose to adapt the historically rooted concept of political landscape. Once a form of political organisation and practice in Northern Friesland, the concept of political landscape challenges the UNESCO heritage conception and offers new perspectives on conflicts between local population and nature conservation.

¶10: Estonian heritage connections—people, past and place: the Pakri Peninsula

¶11: The article focuses on the meaning of heritage, especially on its connection to time, space and people, and is concerned with signification, representation and identity at a national scale. Key questions are how the image of Estonianness creates national heritage out of diverse legacies and how these messages fit the local circumstances. This is examined in the case of Paldiski, a small town on the Pakri Peninsula west of the Estonian capital Tallinn. The area encompasses all that is considered non-Estonian, but nevertheless reflects the history and geography of the country and thus is used for critical examination of current heritage creation and preservation.

¶12: Farming the heritage: on the production and construction of a personal and practised landscape heritage

¶13: This paper is concerned with people, their practices and a situated, contextual and narrative mode of producing and constructing a landscape heritage. By way of illustration I offer a personal account of how I have come to know the landscape heritage of my family and their agricultural practices. Empirical material from a qualitative study among farmers on the south-western coast of Norway will take its departure from this account. The aim is to demonstrate why a dialectics between a 'landscape knowing' and a 'landscape seeing' is relevant in debates about natural and cultural heritage.

¶14: Natural and cultural heritage

¶15: We receive communal legacies from two sources—the natural environment and the creations of human beings. To be sure, these inheritances everywhere commingle; no aspect of nature is unimpacted by human agency, no artefact devoid of environmental impress. Yet we have traditionally dealt quite differently with these two kinds of legacy. Though management of both heritages has many features in common, and both realms often share similar, if not the same, leaders and spokesmen, relations between the two are marked less by cooperative amity than by envy and rivalry. This essay discusses the reasons for our dissimilar approaches to nature and culture, and shows how they bear on the campaigns to protect and preserve each. In some important ways, the history, politics, and rhetoric of conservation and destruction are shown to have converged, in others to have diverged, over the last half century.

¶16: ISSUE 2

¶17: Seoul, Korea: its concept of culture and nature in heritage planning

¶18: This paper explores the concept of heritage as part of sustainable development planning. Heritage is taken to include both the cultural and natural spheres to incorporate people, activities, landscapes, monuments, landmarks, artefacts, and nature. Heritage planning then involves the sustainable development of the cultural and natural environment to prepare for its stewardship, research, and communication for the benefit of society. This perspective leads to broader questions on approaches to heritage planning where the cultural environment is considered specifically within sustainable development planning just as the natural environment is studied separately in specialised disciplines. The paper proposes that in developing resource-management plans the effects of cultural resources on natural resources, and vice versa, must be integrated and addressed. Seoul, Korea, an historic metropolitan city that has gone through radical political and economic changes, is examined as a case study. It identifies how the city is integrating sustainability of the contextual association of the cultural and natural environment with promotion of economic growth.

¶19: The politics of area conservation in Cairo

¶120: The historic core of the Arab-Islamic city has always played an integral role in the formation of the identity of the contemporary Arab city. It serves as the reference for the city's character. This is especially so in Cairo, where historic quarters still act as the city's most influential social and cultural source of inspiration. Today, many forces of neglect and deterioration have diminished this role. While attempts have been launched to confront this situation, they have focused mainly on restoring the historic city of Cairo, itself a World Heritage Site. This paper probes the actual reasons for the deterioration of the historic core of Cairo, as well as those that dominate the current efforts for revitalisation. In these processes it is the political dimension that is the most influential in the decision-making affecting the proposed urban changes in historic Cairo.

¶121: Dealing with the past: Museums and heritage in northern ireland and Cape Town, South Africa

¶122: The experiences of post-apartheid South Africa have often been used to open dialogue about Northern Ireland and the possible approaches to dealing with the legacy of the conflict. People in Northern Ireland have, for example, looked towards the South African Truth and Reconciliation Commission and policing in South Africa for further insights. This comparison of South Africa and Northern Ireland has now moved beyond being concerned predominantly with conflict resolution and has come to bear in the consideration of how we should present the history of the Troubles in Northern Ireland's museums and the value of preserving the built heritage of the Troubles. This paper uses the example of the 'transformation' in the South African heritage sector that came with the end of apartheid as a means to raise areas of concern that have resonance for Northern Ireland. It shows that for both Northern Ireland and South Africa it is important to think further about the impact of display, the power dynamics embedded in the construction of heritage, and the complexity of building a shared narrative from a contested past.

¶123: Discordant landscapes: Managing modern heritage at Twyford Down, Hampshire (England)

¶124: This essay goes to the heart of many of the accepted notions that inform heritage practice and theory: of the permanence of monuments; their legitimisation by age; their preservation from change; and their representation of a social consensus. By contrast, modern 'intrusions' to lived space are designed to be impermanent, are obviously new, represent change and often result from conflict. Twyford Down (Hampshire) is an example—a concrete expression—of this discordance: it has legal protection, but was compromised by the construction of the M3 motorway extension in the late 1980s. Yet, with archaeologists increasingly willing to explore the contemporary past, can sites like Twyford Down not be interpreted in a very different way, by recognising the landscape as dynamic not static, and by understanding that the process of change is as relevant today as it was in the past? In this essay such a post-modern interpretation of landscape and heritage-management practice is suggested, placing Twyford Down's later 20th-century components alongside those of an earlier date. It is difficult to give such contemporary places the official recognition they deserve.

¶125: Community heritage interpretation games: A case study from Angaston, South Australia

¶126: The residents of Angaston in South Australia have worked on interpreting their town's history since the early 1990s. Heritage walks brochures and interpretive plaques attracted, and continue to attract, steady interest from adults interested in history. An attempt to broaden the audience base to include children and 'younger people' in general led to the development of an interpretive game designed as a choose-your-own adventure and intended for conversion to CD as a computer game. Although the town had an interpretation plan and keen local historians, the project ultimately shed its historical base and became a cartoon-like 'choose your own adventure' game that did not attract its intended market. This case study demonstrates the difficulty of achieving heritage interpretation



with integrity when working within the complex dynamics of a small community. Some strategies to assist community-based interpretation projects are suggested.

#### ¶127: ISSUE 3

#### ¶128: Exhibiting Cultures: Singapore's Asian Civilisations Museum

¶129: Museums occupy many roles which are influenced by wider circumstances and changing conditions. This study deals with the case of Singapore's Asian Civilisations Museum and the manner in which it is used to promote nation building in a multi-ethnic and relatively newly independent state. In addition, it serves a political purpose and acts as an economic resource. The Asian Civilisations Museum illustrates some of the recent trends affecting the museum sector as a whole and also the particular challenges facing such institutions in a country like Singapore with its many distinctive qualities.

#### ¶130: Rethinking Ainu Heritage: A Case Study of an Ainu Settlement in Hokkaido, Japan

¶131: With the colonisation of Hokkaido since the Meiji era, Western technologies were introduced to Japan, but the indigenous inhabitants'—the Ainu people's—ways of life were negatively affected because of the assimilation policy. Since the late 1950s, ethnic tourism in Ainu settlements has grown and Ainu hosts in traditional costumes were often seen in various tourist destinations in Hokkaido; Lake Akan was not exceptional. In this paper, the historic development of an Ainu settlement is explained, and the contested meanings of Ainu traditions and the social construction of Ainu culture in post-war Japanese society from the cultural-political perspectives is investigated. With the focus on the Ainu settlement at Lake Akan, the paper looks closely into the changing indigenous living environments and relevant activities held during the last several decades in order to discern how Ainu heritage has been preserved and promoted as well as the social transformation that Ainu people have undergone in the face of globalising Japanese society.

#### ¶132: The Texture of Heritage: A Reading of the 750th Anniversary of Stockholm

¶133: This paper employs Henri Lefebvre's term 'texture' as a means of analysing a series of events that took place in June 2002 to mark the 750th anniversary of Sweden's capital city. The resulting case study demonstrates that heritage is the present-day use of the past and that selection and interpretation shift according to contemporary demands. The latter prompts a continuing series of 'particular actions' (Lefebvre) that require explaining and elucidating to new audiences in fresh contexts. This provides heritage with its impetus whilst also accounting not only for its range and reach but also for its richness as a source of study.

#### ¶134: Making an Edgier Interpretation of the Gold Rushes: Contrasting Perspectives from Australia and New Zealand

¶135: This article examines the interaction between changing interpretations of history and visitor interpretation provided at heritage tourist sites. Generally, the literature distinguishes between history (which is seen as objective and fixed) and heritage interpretation (which is characterised as biased, selective and serving parochial interests). It is argued that history is actually far more dynamic and subjective and that this requires an ongoing revision of interpretation for visitors as historical interpretations change. To illustrate these processes, Goodman's concept of a new 'edgier history of Gold' is applied to interpretation at Sovereign Hill and the Mount Alexander Diggings in Australia and the Central Otago Heritage Trail in New Zealand.

#### ¶136: The Politics of the Past: Constructing a National Identity through Heritage Conservation

¶137: Modern nation-states use images of a chosen past to construct a national identity. In Vilnius, the remains of the Grand Duchy of Lithuania are used to construct an identity, and the aim of this exercise is to improve the economic performance of the city. Academics and professionals, alarmed of the loss of authentic values, and the living society, alarmed at the deteriorating container quality of the city, caused by this Politics of the Past, are coming forward to prevent this disinheritance. New agencies created to materialise the rejuvenation of historic urban space, together with unprecedented changes in values, and social disharmony have turned the Politics of the Past in Vilnius into an instructive heritage discourse, which is further diversified by the involvement of local experts who are now taking charge of heritage protection.

¶138: ISSUE 4

¶139: Landscape Archaeology, Heritage and the Community in Devon: An Oral History Approach

¶140: In the context of recent media, governmental, academic and popular attention and enthusiasm for debates surrounding the construction and meaning of the British countryside, this paper outlines the potential for oral history to make a contribution. Working in Devon, the authors outline how an oral history methodology can engage with the fields of landscape archaeology and heritage studies. As well as augmenting and supporting more traditional approaches to landscape, oral history techniques can be used to challenge and destabilise existing knowledge, thereby moving the process of 'democratisation' in knowledge construction of the rural landscape from practices of scientific 'complicity' towards one of critical engagement.

¶141: Urban Regeneration/Heritage Tourism Endeavours: The Case of Salt, Jordan 'Local Actors, International Donors, and the State'

¶142: This paper focuses on several urban regeneration/heritage tourism projects in Jordan funded and orchestrated by international donor agencies in the 1990s. The research attempts to understand the mechanisms, rationales, internal and external forces, actors, experts, and power networks that privileged a particular discourse on urban generation based on a particular case study (Historic Old Salt Development Project). Discourse analysis and ethnographic encounters enabled the researcher to situate the Historic Old Salt Development Project as part of the overall strategy to upgrade the tourism sector and not out of a conscious motivation of urban regeneration and heritage management. The practice of urban regeneration/heritage management in Salt is tied to sporadic agents of power that generate shock treatments and very modest outcomes in the form of architectural cosmetics rather than an institutionalised practice.

¶143: Whose Sense of Place? Reconciling Archaeological Perspectives with Community Values: Cultural Landscapes in England

¶144: Like other forms of heritage, landscape provides a vital repository of cultural meaning in relation to identity, belonging and sense of place. Despite this, the process of heritage management tends to obscure these links between landscapes and communities, and is thus neglectful of the experiences, perspectives and recollections that both individuals and groups bring to their engagement with heritage. This paper draws on the Hareshaw Linn community project to illustrate the diverse ways in which communities construct relationships with landscape. This case study serves as a reminder that the heritage management process cannot usefully be reduced to the technical and scientific practice it is often assumed to be, as it is often both emotional and conflict ridden. In light of this, it is essential to question why landscape is underplayed in legislation and public policy, and this necessarily entails the exploration of issues such as ownership, power, knowledge and 'public' heritage.

¶145: A Polluting Concept of Culture: Native Artefacts Contaminated with Toxic Preservatives

¶146: This research examines the practical and theoretical fallout of the toxic methods used by museum conservators to preserve native artefacts and regalia. These conservation practices, dating to the late 19th and early 20th centuries, were undertaken before the age of museum professionalisation and within a larger context of cultural assimilation. Many of these chemical preservatives produce the same harmful effects in humans as they do in the organisms they were designed to eradicate. As these contaminated artefacts are repatriated, members of native communities who attempt to reintegrate them into ceremonial and daily practice are put at significant health risk. Not only do these pollutants undermine the stated goals of repatriation but they also stand as a literal instance of the way in which a hegemonic and interpreting culture has metaphorically contaminated the culture it has purported to preserve and display.

¶147: Checking the List: Can a Model of Down Syndrome Help Us Explore the Intellectual Accessibility of Heritage Sites?

¶148: There is currently a lack of provision for, and research into, the intellectual accessibility of heritage sites. This paper explores some possible ways forward. It examines recent research with people described as having Down syndrome and uses the syndrome's identified characteristics to create good practice guidelines. It assesses these guidelines against an audio tour written for people with learning difficulties. In conclusion, the paper suggests that drawing upon a generalised model of Down syndrome and these good practice guidelines will allow sites to identify some potential barriers and enablers to intellectual accessibility, but that fully to appreciate the effectiveness of their provision they must still institute site-specific research by people with learning difficulties.

¶149: ISSUE 5

¶150: Resolving Conflicts in Heritage Tourism: A Public Interest Anthropology Approach

¶151: Heritage Tourism, Conflict, and the Public Interest: An Introduction

¶152: A Global Site of Heritage? Constructing Spaces of Memory at the World Trade Center Site

¶153: Phenomenological studies of space have shown how people create meaningful places through ritualised performances in and through space. The World Trade Center (WTC) site may be considered a heritage site, first created through the daily work of individuals visiting the site. The following paper applies phenomenological theories of space and landscape to understand how visitors' daily movements at the WTC site during the first year after 11 September led to the construction of memorial spaces at the site that began to situate those events as global heritage. This investigation pays particular attention to the role of material boundaries and other spatial restrictions on heritage making, and examines how everyday, vernacular memorialisation, always in dialogue with more official modes, plays a vital role in the creation of global sites of heritage.

¶154: Keeping World Heritage in the Family: A Genealogy of Maya Labour at Chichén Itzá

¶155: This account of the everyday politics of the World Heritage archaeological site of Chichén Itzá (Yucatán, Mexico) contributes to a new impulse in the study of heritage and tourism: the interests and participation of multiple publics in the production of sites of national cultural identities and international tourism. For decades, Maya residents in and around Chichén Itzá have been employed in the site's excavation, maintenance, and protection. For these indigenous heritage workers, patrimonial claims to the site are based not on the monuments themselves but on inherited job positions. The transformation of these workers into a local elite has occasioned contentious broader

community politics as other local residents advocate opening the site's benefit stream to a wider group of stakeholders. This case study thus addresses the role played by heritage workers in the micro-politics of patrimony at a World Heritage Site.

¶156: Heritage Tourism and Community Outreach: Public Archaeology at the Thaddeus Stevens and Lydia Hamilton Smith Site in Lancaster, Pennsylvania, USA

¶157: Historic sites serve as windows into the past that rely on material culture to narrate the past to the public. This narration serves as a dialogue between archaeologists and the public, creating a relationship that shapes community and individual awareness of heritage. However, heritage is a mediated and constructed concept that expresses particular histories to support specific agendas, ranging from scholarly archaeological research to urban renewal and redevelopment. The Thaddeus Stevens and Lydia Hamilton Smith Historic Site in Lancaster, Pennsylvania, USA, provides an opportunity to examine how the creation and interpretation of a heritage tourism destination combine to create a form of public archaeology.

¶158: Serving Up Culture: Heritage and its Discontents at an Industrial History Site

¶159: Arguing that heritage sites offer a particularly porous boundary between anthropologists and the discursive and social worlds of their informants, this article suggests that a public interest approach to research at such sites has the potential to capitalise on that porosity in ways that may be able to address anthropology's traditional concerns with social inequality. The article uses a case study of a folk-life demonstration at a US industrial heritage site to show how anthropological analysis might move beyond simply documenting patterns of exclusion and exoticism. By participating more actively in forums already populated by heritage professionals, convening new and more inclusive meeting grounds for discussion of heritage issues, and producing broader ethnographic studies of heritage sites, anthropologists can extend their analyses into more public and activist arenas, ultimately reframing the contemporary anthropological encounter as it occurs within social spaces created by heritage discourse.

¶160: Public Interest Anthropology in Heritage Sites: Writing Culture and Righting Wrongs

¶161: In an era of increasingly contentious identity politics and growing tensions over whose narrative should predominate at heritage sites, public interest anthropology offers a valuable approach for scholars engaged in heritage research. As the articles in this issue illustrate, not only does public interest anthropology offer more nuanced insights into the complex social dynamics surrounding these sites, but this more engaged approach also offers promise for finding the common ground necessary for constructive dialogue between the varied stakeholders and for ameliorating social inequalities at these heritage sites.

## **Name: IJHS 2006 Abstracts**

¶1: IJHS 2006 Abstracts

¶2: ISSUE 1

¶3: Introduction: Heritage and Identity

¶4: Undesirable Heritage: Fascist Material Culture and Historical Consciousness in Nuremberg

¶5: This article seeks to explore the relationships between heritage and identity by drawing on analytical discussions of material culture and historical consciousness and focusing on an empirical case of 'undesirable heritage', that is, a heritage that the majority of the population would prefer not to have. The case is that of the Nazi or fascist past in Germany, with specific reference to the former Nazi Party rally grounds in Nuremberg. By looking at some aspects of the ways in which this vast site of Nazi marching grounds and fascist buildings has been dealt with post-war, the article seeks to show both the struggle with the materiality of the site and changing forms of historical consciousness. It focuses in particular on some of the post-war dilemmas associated with the perceived agency of architecture, the sacralising and trivialising of space, the role and implications of musealisation, and the growth of a more reflective identity-health form of historical consciousness.

¶6: Museums and Identity in Glasgow

¶7: In order to explore the extent to which museums can go beyond expressing and influence people's individual and communal identities, this article reviews episodes from the past 20 years in the history of one group of museums. Glasgow Museums comprise the largest civic museum service in the UK, with international quality collections of art, history and natural history. The city also suffers from some of the worst levels of health, poverty and educational attainment in Britain. Within the context of these contrasts and of the interaction of diverse local, class and religious identities, the museum service has tried to achieve its various objectives: making 'high culture' widely accessible, providing a recreational and educational facility for local people, expressing civic pride and promoting cultural tourism. This article explores both the impact of these factors on Glasgow Museums and the attempts by Glasgow Museums to influence the identities of their visitors and to contribute to the creation of a more just society.

¶8: The Impact of Museums upon Identity

¶9: The aim of this paper is to determine how socially excluded visitors to two museum exhibitions and two museum-based community development projects use that experience to construct individual and social identities. In order to do this it will determine the ways in which the contexts of the exhibitions and community development projects were constructed and how and why visitors and participants make meaning in these contexts. To do this it uses the 'circuit of culture' as the basis of an analysis, the moments of which are representation, production, consumption, regulation and identity. The paper concludes that the process of defensive identity activity provides the mechanism through which participants and visitors mitigate their experience of exclusion and provides the basis upon which UK government policy using museums as agents of social inclusion might act.

¶10: Ships of Relations: Navigating through Local Cornish Maritime Art

¶11: This paper challenges superficial views of 'recyclia' (or recycled art) so to consider more conceptual, holistic perspectives. In questioning how the 'cultural and visual art world' invests a new imagination and creativity onto abandoned possessions and derelict artefacts, the paper explores the recovery of social memory and the recycling of the past. With an emphasis on the conversion of Cornish shipping and fishing artefacts into recyclia and recycled narrative, the paper thus addresses the recycling of identities, histories and social relations. It does so from an interdisciplinary approach grounded in social anthropology, human geography and material culture studies. My main concern is to map out the journeys that certain tangible markers of prosperity and socio-economic hardship take through official and low-key recycling initiatives. Hence, the aim is to look at how Cornwall's historically significant nautical relics and waste are transformed into works of art and therefore into solid metaphors of cultural distinction. In this way, issues pertaining to cultural resurgence are knotted into the creative production for an 'afterlife' of things.

¶12: Culture and Constraints: Further Thoughts on Ethnography and Exhibiting

¶13: This article explores the context of ethnographic exhibiting, and provides a brief overview of the main impact of critical theory on the interpretation of ethnographic displays. Using a model which separates the poetics from the politics of representation, it explores how curators actively reflect these debates through analysis of an exhibition, *Le musée cannibale*, the aim of which was to reveal the representational artifice at the core of ethnographic exhibiting. A 'reading' is proposed to show how this was achieved while arguing that the success of the exhibition was a reflection of its visual and narrative power, but as importantly its ability to interpolate the audience. The article then considers what other models can be used to reinvigorate the process of exhibiting ethnographic collections. It concludes that museums need to create means by which their audiences can assume a more dynamic role in relation to the encounter at the heart of the exhibition process, namely between people, objects and meanings.

¶14: ISSUE 2

¶15: Palimpsests of Progress: Erasing the Past and Rewriting the Future in Developing Societies—Case Studies of Singapore and Jakarta

¶16: The former colonial port cities of Southeast Asia are complex in both their landscapes and their collective memories. Centuries of European imperial domination have left a mark on their townscapes and, more so in some cases than in others, on their contemporary political and social cultures. During the colonial period, the integration of these port cities into global trade networks also fostered inter- and intra-regional migration and, thus, the development of complex cultural mixes in their demographic composition. In recent decades, and following the attainment of political independence, this region has experienced spectacular economic growth and the development of a range of nationalisms, both of which have had a considerable impact on the recent transformation of their (capital) cityscapes. Singapore and Jakarta are presented here as case studies of the ways in which economic, political and cultural forces have interacted to produce cityscapes in which elements of the past are variously eliminated, hidden, privileged, integrated and/or reinvented.

¶17: Quedlinburg—10 Years on the World Heritage List: East–West Transformations of a Small Historic Town in Central Germany

¶18: While the conservation efforts and constraints in the medieval town of Quedlinburg are typical of the conditions in the smaller historic towns in the former German Democratic Republic, they also resemble those of small heritage towns in other countries. Shifts and changes are assessed for a time frame of about 25 years, before and after the pivotal event of German reunification of 1990.

Located in a previously prosperous but now depressed region with more than 20% unemployment, Quedlinburg has suffered from the breakdown of the former agricultural and other industries in the region after 1990 and subsequent out-migration. Some valuable historic buildings were lost before 1990, owing to neglect and lack of funding. Since then, improved funding, combined with public–private partnership, has helped the town to make very considerable conservation progress. The town’s World Heritage status since 1994 has been utilised as a significant supporting factor in tourism promotion, which has become an important part of the ongoing conservation processes.

¶119: Trafficking in Liquor, Trafficking in Heritage: Beer Branding as Heritage in Post-apartheid South Africa

¶120: A burgeoning literature on post-apartheid heritage configuration has largely overlooked the use of branding in the creation of heritage discourses in South Africa and the significance of liquor for national identity. This article brings these two concerns together through an examination of two heritage-scapes—the SAB World of Beer and the SAB Newlands Brewery Heritage Centre—constructed by South African Breweries (SAB) in 1995. It suggests that the commercial construction of heritage as branding provided a vehicle for a powerful corporate capitalist narrative in the post-apartheid rhetorical contestation over a desired path for the future. It also suggests that dissonance within and between these corporate visitors’ centres mirrored a wider uncertainty over the meaning of national identity in early post-apartheid South Africa.

¶121: Commemorating ‘Struggle Heroes’: Constructing a Genealogy for the New South Africa

¶122: This article focuses on new commemorative monuments, memorials and statues in post-apartheid South Africa. The identification, preservation, celebration and display (not least for tourists) of heritage, especially the heritage of those previously marginalised, are flourishing throughout the country. This article examines how new monuments contribute to constructing new identities in the post-apartheid context. It will first discuss the perceived need for monuments generally, and the identification and public commemoration of ‘heroes’ in particular. It then explores how selected heroes are linked to processes of identity formation. It will be suggested that by identifying and celebrating new heroes, we, as communities and as a nation, create a genealogy, a chosen ancestry—not in biological but in ideological terms—which serves as a foundation for the construction of our preferred identity.

¶123: Museum Volunteering: Heritage as ‘Serious Leisure’

¶124: The growing number of volunteers in the heritage sector indicates a desire for a leisure experience by pursuing a subject interest with like-minded people. Millar and others have suggested that volunteers are the ‘ultimate frequent visitors’, and as the day visitor market for museums and heritage attractions declines, this paper offers the repositioning of ‘heritage visiting’ from day visits to longer term connections with particular heritage attractions via volunteering. It draws on Stebbins’s concept of serious leisure as a way of reading museum volunteering as a leisure practice and argues that museum volunteering is a way of practising heritage as leisure that is ‘self-generated’, with museum volunteers active in constructing their own identities. According to the concept of ‘serious leisure’, museum volunteers become part of a social world inhabited by those knowledgeable about heritage and history. The paper concludes by examining the adequacy of Stebbins’s P-A-P system for analysing the power relations between museum professionals and volunteers in the museum social world.

¶125: ISSUE 3

¶126: 'Working of the Train Gang': Alienation, Liminality and Communitas in the UK Preserved Railway Sector

¶127: The article initially draws upon the notion of non-alienated labour to explain the motivations of volunteers who offer their time and expertise freely to the running of steam and diesel locomotives within UK preserved railways. It suggests that in this instance the concept is flawed in that volunteers operate outside the cash nexus. In drawing upon the anthropological concepts of liminality and communitas it aims to develop the notion of non-alienated labour by adding a subjective dimension. It argues that volunteers working on preserved railways are modern-day pilgrims through their moving in and out of different identities as they seek solace in the certainty of operating and working in complex and highly satisfying workplaces.

¶128: Contested Identities: The Dissonant Heritage of European Town Walls and Walled Towns

¶129: Town walls have always played a critical role in shaping the identities and images of the communities they embrace. Today, the surviving fabric of urban defences is a feature of heritage holding great potential as a cultural resource but in management terms one that poses substantial challenges, both practical and philosophical. Town walls can be conceptualised as a 'dissonant' form of heritage whose value is contested between different interest groups and whose meanings are not static but can be rewritten. Evidence is gathered from walled towns across Europe, including member towns of the WTFC (Walled Towns Friendship Circle) and inscribed UNESCO World Heritage Sites, to explore the cyclical biographies of town walls in their transformation from civic monuments, through phases of neglect, decay and destruction to their current status as cherished cultural resources. To explore this area of interface between archaeology and tourism studies, the varying attitudes of populations and heritage agencies to walled heritage are reviewed through examination of policies of conservation, preservation, presentation and restoration. Areas of commonality and contrast are thus identified.

¶130: The Courage of their Convictions: Creating Cultural Landscapes in 1930s Western Australia

¶131: Building a cultural landscape involves deep political and social processes. Discussions relating to decisions about preservation reveal cultural values at a particular moment and explain the character of the surviving landscape. This study analyses how one community in Western Australia defined its sense of place and identity. In the 1930s, on a wave of historical consciousness, Western Australians sought to enshrine the desire to preserve a range of historical materials in legislation, and conducted debates about the very survival of the buildings and documents. This paper investigates why legislation to preserve buildings and documents failed, and how the community understood the relationship between these two forms of heritage. Bringing together the two series of discussions, about the values inherent in and surrounding documents and buildings, highlights the way in which meanings are invested in places and things, and the values and processes through which the cultural landscape is shaped.

¶132: Cultural Landscapes in Asia-Pacific: Potential for Filling World Heritage Gaps 1

¶133: World Heritage listing and public presentation for tourism at Asian sites like Angkor has tended to focus on architectural ensembles, notwithstanding archaeological research involving wider aspects of landscape setting. Taking Angkor, Borobudur and Bagan as examples, this paper proposes a critical review of the concept of such heritage places and their interpretation under the wider concept of cultural landscapes replete with extensive intangible values and as outstanding examples of a continuous living/nourishing tradition and history. In this sense the architectural monuments themselves are a component of a wider cultural landscape pattern to which they are inextricably



tied. Seeing the monuments without seeing their cultural context is akin to seeing leaves but not the tree. The paper is set within the framework of concepts of authenticity and the increasing interest in the cultural landscape concept in Asia. Underpinning the theme of the paper is the activity of reading the landscape with its sense of continuity and interrelationships between people, events and place through time,

¶134: Site Management: An Application to Wadilmeluk (the Valley of the Kings)

¶135: 'Value has always been the reason underlying heritage conservation. It is self-evident that no society makes an effort to conserve what it does not value.' 1

¶136: However, assessing the value of a cultural heritage asset as a representative sample of our tangible and intangible heritage for present and future generations is a difficult concept to deal with. It is, therefore, the aim of the researchers to help the conservation decision process by attempting to make an assessment of the values attributed to the cultural heritage assets of one of the most notable heritage sites in Egypt: the Valley of the Kings in Luxor.

¶137: The Scope and Definitions of Heritage: From Tangible to Intangible

¶138: Since the adoption of the Venice Charter in 1964, there have been many conservation guidelines in the form of charters, recommendations and resolutions that have been introduced and adopted by international organisations such as UNESCO and ICOMOS. This article focuses on the scope and definition of heritage as promulgated by the various charters across the globe. The term 'historic monument' used in the Venice Charter 1964 was reinterpreted by ICOMOS in 1965 ICOMOS. 21–22 June 1965. Report on the Constitutive Assembly 21–22 June, Warsaw, , Poland as 'monument' and 'site'; and by UNESCO in 1968 UNESCO. 1968. Recommendation Concerning the Preservation of Cultural Property Endangered by Public or Private Works. 15th Session of the General Conference. 1968, Paris as 'cultural property' to include both movable and immovable. The different terminology between the UNESCO and ICOMOS was reconciled at the World Heritage Convention 1972. At national and regional levels the scope of heritage was broadened, and later reinterpreted and defined quite differently in Europe, Australia, New Zealand, Canada and China. Although the scope of heritage, in general, is now agreed internationally to include 'tangible' and 'intangible' as well as 'environments', the finer terminology of 'heritage' has not been streamlined or standardised, and thus no uniformity exists between countries.

¶139: The RI-SE Programme: Introducing an Innovative Approach to the Interpretation of Cultural Heritage Sites in Greece

¶140: ISSUE 4

¶141: That Impulse that Bids a People to Honour its Past: The Nature and Purpose of Centennial Celebrations

¶142: Although there are instances of significant anniversaries being celebrated as early as the 17th century, it was Britain's Great Exhibition of 1851 that started the fashion for large-scale 'expositions' that lasted for up to six months. The success of the Great Exhibition prompted other countries to try and replicate it, most notably the USA, which was able to bring together a strong nationalist dimension with an opportunity to make money. By analysing the historiography of centennials and the variety of reasons for holding them from the 17th century to the 21st, this article argues that they continue to instil and promote pride in locality, region and nation despite growing competition from the major international sporting championships.

¶143: Villages that Never Were: The Museum Village as a Heritage Genre

¶144: Villages of relocated buildings now constitute a phenomenon of the world's repertoire of heritage. They go by a multitude of names depending on particular inflection: open air museum, folk museum, living history museum, heritage village, museum village and so forth. 1

¶145: This paper reviews the context of the form of the genre's manifestation in Australia, where it is often known as the 'pioneer village'. They are the fruit of a populist vision of national history which celebrates white rural settlement as its central theme. In practice, the villages manifest a deep commitment to collecting and saving old buildings as the meaningful construction of a favourite historical identity. But the generation that established Australia's villages has been overtaken. Today, the intersection of museum villages with the managerialist pressures of local economy enhancement and modern professional standards of heritage management challenge most villages' survival.

¶146: The Utility of Discourse Analysis to Heritage Studies: The Burra Charter and Social Inclusion

¶147: This paper reviews the methodological utility of Critical Discourse Analysis (CDA) in heritage studies. Using the Burra Charter as a case study we argue that the way we talk, write and otherwise represent heritage both constitutes and is constituted by the operation of a dominant discourse. In identifying the discursive construction of heritage, the paper argues we may reveal competing and conflicting discourses and the power relations that underpin the power/knowledge relations between expertise and community interests. This identification presents an opportunity for the resolution of conflicts and ambiguities in the pursuit of equitable dialogues and social inclusion.

¶148: Out of this World: Issues of Managing Tourism and Humanity's Heritage on the Moon

¶149: Space tourism has become a reality and is bound to become ever more affordable. It is now time to spend serious thought on how humanity is going to manage the human material culture and heritage sites on the surface of the Moon. After all, the Apollo XI mission is of global human significance inasmuch as it was the first time a human being set foot on another celestial body. Environmental conditions on the Moon are such that what is considered low-impact visitation on Earth would have devastating consequences for the heritage on the lunar surface. This paper highlights a range of issues, not the least of these being management in an environment without territorial control, neither physically nor legally. The multinational management of Antarctica is proposed as a model for the lunar surface.

¶150: Travelling the Route from Designation to Local Action: The Case of the Underground Railroad Settlement in Buxton, Ontario, Canada

¶151: Canada's Buxton Settlement National Historic Site is a striking illustration of the multi-faceted conservation of a cultural landscape, from federal designation through to local action. Buxton is designated as a 'continuing landscape' distinguished by its establishment in 1849 as a 9,000 acre (3,600 ha) terminus for black fugitives travelling north along the so-called Underground Railroad, escaping the tyranny of slavery in the USA. A social experiment, in the form of a block farming settlement, waited for them at the end of their journeys. Over the intervening years inevitable shifts in agricultural practice and property ownership have transformed this rather ordinary but strongly evocative heritage resource. This is a case common to many other significant cultural landscapes—the management of the inevitable evolution that comes with a landscape that continues. This agricultural landscape confronts many of the challenges that are the focus of heritage studies today:

how to give local people a voice while coordinating conservation across multiple scales of government policy.

¶152: ISSUE 5

¶153: Editorial: On Icons and ICONS

¶154: The Heritagescape: Looking at Landscapes of the Past

¶155: Heritage sites are one of the most visible, accessible and tangible manifestations of heritage and are also some of the essential building blocks of heritage. Yet we are still without a sense of how they operate over time and in relation to each other. This paper will introduce the notion of the 'heritagescape' as a means of interpreting and analysing heritage sites as unique social spaces that offer an experience of the past. In contrast to previous attempts to investigate these places, the heritagescape offers the means to focus both on the underlying similarities and also on the relationships of different sites to each other. As such, heritagescape offers a coherent and overarching methodology by which to identify the universal processes and elements that characterise heritage sites and will allow us to take our examination of heritage as a cultural phenomenon into the future.

¶156: Do Richer Media Mean Better Learning? A Framework for Evaluating Learning Experiences in Museum Web Site Design

¶157: Museums and other cultural and heritage institutions have important roles to play in both formal and informal education. This paper argues that, while museum Web sites tend to showcase increasingly sophisticated multimedia content, rich multimedia do not necessarily mean better learning design and that, in the absence of actual learner performance data, it is necessary to look beyond the types of media used and consider the kinds of learning outcomes implied or explicit in order to assess the learning effectiveness of the design. Using models and theories from education, the paper analyses two sites and discusses how these models can be applied to create learning experiences that go beyond simple comprehension and recall of information.

¶158: Archives and Heritage in Singapore: The Development of 'Reflections at Bukit Chandu', a World War II Interpretive Centre

¶159: On 15 February 2002 a new World War II interpretive centre was opened in Singapore. A colonial bungalow was redeveloped by the National Archives of Singapore to commemorate the Malay Regiment and particularly the officers and soldiers who made a heroic stand against Japanese forces in one of the last battles before the fall of Singapore. This centre, Reflections at Bukit Chandu, has significance in terms of local heritage development, public memory of war, national education initiatives, and also in relation to the changing role of archives in Singapore. This paper serves as an exploration of this heritage site and uses this as a starting point for considering public history in Singapore and importantly a new direction for the National Archives of Singapore, as it played the key role in developing this site.

¶160: Say What You Like: Dress, Identity and Heritage in Zanzibar

¶161: The paper considers the significance of dress to identity and power among women living on the island of Zanzibar. Drawing on her own preliminary fieldwork in Zanzibar (June 2004) and on the work of Laura Fair (2001), the author discusses the ways in which dress (in general), and the wearing of kanga fabrics in particular, offers women a means of communication in an image conscious and historically stratified society. It is argued that kangas are still an integral part of ritual and social

activities in Zanzibar and that they shed light on the complex history of the Swahili coast. Placing the ethnography in a broader and contemporary context, the author states that kangas contribute to the intangible heritage of Zanzibar in their encapsulation of the island's oral history, art, social commentary and concepts of beauty. The author concludes by outlining some of the challenges that heritage regimes face in the Indian Ocean region and potential strategies for preserving or managing its mixed cultural resources.

¶162: Community, Connection and Conservation: Intangible Cultural Values in Natural Heritage—the Case of Shirakami-sanchi World Heritage Area

¶163: Intangible cultural heritage, according to a UNESCO definition, is 'the practices, representations, expressions as well as the knowledge and skills that communities, groups and in some cases individuals recognise as part of their cultural heritage'. Using a case study of Shirakami-sanchi World Heritage Area, this paper illustrates how the local community's conservation commitment was formed through their long-term everyday interactions with nature. Such connectivity is vital to maintaining the authentic integrity of a place that does not exclude humans. An examination of the formation of the community's conservation commitment for Shirakami reveals that it is the community's spiritual connection and place-based identity that have supported conservation, leading to the World Heritage nomination, and it is argued that the recognition of such intangible cultural heritage is vital in conservation. The challenge, then, is how to communicate such spiritual heritage today. Forms of community involvement are discussed in an attempt to answer this question.

¶164: ISSUE 6

¶165: Editorial: Valediction and Reflection

¶166: Rockfort Temple at Tiruchirapalli, India: Conservation of a Sacred Landscape

¶167: Sacred sites in India are subject to many development pressures. Unlike heritage monuments, cultural and historic landscapes have not been the focus of institutional protection and preservation efforts. Using Rockfort Temple complex at Tiruchirapalli, Tamil Nadu, as a case study, we propose that an integrated conservation approach be based upon restoring the natural and spatial archetypes that constitute the landscape vocabulary. A group of excavated and structural temples are located on a hill on the banks of the river Kaveri surrounded by a medieval fort that became the nucleus of urban growth over time. Overwhelming growth of commerce within the last half century has resulted in many problems such as traffic congestion, confusing circulation, and visual chaos, which in turn have led to the loss of sanctity. The structure of the pilgrim landscape constituted by circumambulatory paths, tanks and groves, shrines and temples can be clarified and made legible by minor design interventions such as restoring historic buildings, reviving the holy tanks, planting sacred trees, and building rest pavilions along the pilgrim path.

¶168: Does Adaptive Reuse Pay? A Study of the Business of Building Renovation in Ontario, Canada

¶169: Older buildings are important aesthetic, cultural and economic resources but in many jurisdictions hundreds of historic buildings have been demolished because developers and bankers argued that the cost of adapting them for new uses is too high. Still, a growing number of reputable developers are completing exciting projects featuring innovative building renovation. However, when particular development projects are presented to decision makers, generally only the developer/lender's cost analyses are presented and, therefore, they are unable to make truly informed judgments. This study examines the business of heritage development, which consists of

building renovation or adaptive reuse, in order to determine the characteristics of success. In Ontario, Canada, there exists a group of dynamic and creative investors with a passion for older buildings. Some reuse projects are more costly than new building but not all and the return on investment for heritage development is almost always higher. This has important implications in Ontario where recent legislative changes have finally given local councils the authority to prevent the demolition of listed buildings, but the lessons for other jurisdictions are also important.

#### ¶170: Narratives of World Heritage in Travel Guidebooks

¶171: World Heritage Sites are among the most popular tourist destinations in the world and are, by UNESCO definition, exceptional heritage places. New visions of World Heritage encourage ideas of intercultural exchange and dialogues in the creation of these places. Thus it might be expected that cultural World Heritage Sites would be presented in ways that signal their 'universal' status. The article examines the portrayal of these sites in travel guidebooks, which are an acknowledged source of important influence on travellers. A study of travel guidebooks for various European nations showed that surprisingly few places are labelled as World Heritage even in the most comprehensive books. There is a gap between the ideals and what happens on the ground. While practical problems and lack of awareness may be one explanation for this, the inherent difficulties of conceiving and presenting narratives of world heritage as opposed to national, regional or local heritage may be more significant.

#### ¶172: Celebrating Heritage and the Female Orphan School

¶173: The Female Orphan School, completed in 1818, is now a part of the University of Western Sydney, in New South Wales, Australia. This recently restored building has been referred to as a rejuvenated heritage jewel and a forgotten heritage treasure, but which aspects of heritage, and whose heritage, are being celebrated? This paper investigates the Orphan School's discursive construction in historical documents and more recent media releases. Using a theoretical approach informed by the work of Michel de Certeau and Michel Foucault, and drawing on the writings of various modern historical geographers, the paper considers the ways in which understandings of the Institution and the building have been created and argues that many interesting aspects have been overlooked in an effort to produce a heritage designed to appeal to a relatively privileged constituency.

#### ¶174: Architects Creating a Landscape

¶175: This article is derived from a research project designed to establish a better understanding of the nature of professional architectural activity in the State of Victoria, Australia, in the second half of the 19th century. It posed the following question: why is the activity in rural areas not acknowledged by the traditional approaches to studying architectural history? Part of the conclusion is that our understanding of urban cultural landscapes/townscapes will be improved if we look beyond the limitations of separate disciplines such as architectural and social history or historical geography. The landscape is built from many layers and they all need to be acknowledged if we are to understand what we find important about it. The reasons for seeking the conservation of our urban environment cannot be related solely to the peculiar interests of one discipline alone. Over the past 30 years the Australian community has developed a substantial interest and appetite for heritage conservation and along with that has grown a broadening interest in how the importance of the urban environment is defined.

## **Name: IJHS 2007 Abstracts**

¶1: IJHS 2007 Abstracts

¶2: Issue 1

¶3: On the Cultural Heritage of Robots

¶4: Cultural heritage management is an inherently retrospective discipline. To the detriment of future heritage management, some heritage places were not recognised and managed even though they had instant global significance after their creation (e.g. sites of the Apollo space programme). The current revolution in robotic technologies, coupled with the developments in artificial intelligence, suggests that the creation of self-reflective robots capable of semi-independent thought (processes) is not too far away. This paper explores the conceptual and ethical issues that heritage managers face when dealing with the heritage such robots will create.

¶5: Planting Peace: The Greater London Council and the Community Gardens of Central London

¶6: 'Peace' has not lent itself easily to emblematic or mnemonic forms of representation. In Europe's furnished urban landscapes of the 19th century peace was often personified in female allegorical form. She can be seen in many of the sculpted memorials that commemorate distant battles fought on the edges of Empire. Invariably, however, the figure of 'Peace' had a more modest role in the allegory of commemoration than that of 'Victory' or 'Triumph'. As an ideal, peace and pacifism is more often regarded as a process, a long-term goal that cannot be captured in single static form. To this end, the promotion of peace has most often been realised through intervention, occupation, and fluid, temporal forms such as campaigns, marches, songs, dances and other extended programmes. Peace has also been promoted through slow, evolutionary forms such as designed landscapes, parks and gardens. Drawing on international parallels, this paper examines in detail two community gardens in central London. Each owes its origins to radical local agendas set within the political climate of the Cold War of the 1980s, but both were born out of grand visions for world peace, multilateral disarmament, and global accord. Twenty years after their creation, the author explores their current condition and examines their value as sites of political value and heritage.

¶7: Visiting a Cathedral: The Consumer Psychology of a 'Rich Experience'

¶8: Research was undertaken into the experiential nature of a visit to a cathedral as heritage visitor attraction. Qualitative data from focus group discussion exposed the nature of the consumption experience prior to, during, and after the visit. The experience was romantic and primarily emotional, a product of affective and reflective processes. Personal narratives are posited as a useful paradigm for conceptualising the predispositions with which subjects arrive for their visit. Implications for visitor management are that promotional and interpretive literature should emphasise connection with human continuity, rather than human works; and the imposition of an obligatory admission charge sits uneasily alongside visitors' perception that a cathedral is public territory.

¶9: Transport Infrastructure in the Mountains: Why and How to Protect Landscape with Human Activity as Part of its Heritage

¶10: In mountain areas without permanent settlements, human activity is entirely dependent on spatial interaction. For centuries, local and regional traffic has followed livestock trails and footpaths. Mainly during the 20th century, new public and private roads changed this situation

significantly in large parts of Norway. While mountain summer farming decreased, hydropower development and leisure use became dominant. Protected areas have been established to preserve possibilities for outdoor recreation and 'wilderness'. However, seasonal farming activity is still an important upholder of cultural heritage. In the investigated area in western Norway, parallels between accessibility and human activity on mountain summer farmsteads have been identified with the abandonment of dairy production between ca 1905 and 1973, recent use by landowners and hikers' use of publicly accessible tourist cabins. Increased differences in accessibility and protection status have resulted in diversification of human activity in different locations. Custom and tradition represent different principles according to which cultural landscape can be maintained—with emphasis on dynamics or invariance, respectively. Recent landscape protection focuses primarily on tradition. The necessity of easy access to maintain the living cultural heritage in addition to 'wilderness' areas, however, requires taking both concepts into account, most probably treated as geographically separate.

¶11: War Memorialisation and Public Heritage in Southeast Asia: Some Case Studies and Comparative Reflections

¶12: The Second World War has been the object of considerable attention in 2005, with the Western Allies revisiting their experiences and building upon their processes of memorialisation. This article seeks to engage with rather different perspectives in areas of Southeast Asia and to examine the ways in which these countries have sought to commemorate war in the 20th century. It explores the different historical experiences in Thailand, Singapore and Vietnam and identifies the ways in which public heritage represents these varied stories. The contemporary political driving forces behind these approaches and the impact of global tourism are considered. These have helped construct new forms of 'battlefield tourism' in these areas and provided a central role for heritage in the formulation of more complex histories of war and its legacies in the region.

¶13: ISSUE 2

¶14: Ecomuseum Evaluation: Experiences in Piemonte and Liguria, Italy

¶15: The term ecomuseum has been applied to a wide range of projects that seek to conserve and interpret aspects of tangible and intangible heritage of a defined geographical territory. Ecomuseum theorists have assigned a number of characteristics to these organisations, including in situ conservation, fragmented site interpretation and a democratic, community-based approach. However, there has been a tendency for the term to be applied casually—sometimes simply as a marketing device—with scant regard to ecomuseum philosophies. To date, little critical evaluation of ecomuseums has been carried out that compares practices at individual sites to the demands of ecomuseum theory. This research examines five ecomuseums in Piemonte and Liguria, northern Italy, to try to discover how far they achieve the tenets of ecomuseum philosophy. Although four of the five sites appear to meet most criteria, the results confirm that a wide variation in ecomuseum practices is inevitable due to local circumstances. Consequently, the ability of any ecomuseum to be a truly democratic organisation and meet all ecomuseum principles is compromised.

¶16: A Monument's Work is Never Done: The Watson Monument, Memory, and Forgetting in a Small Canadian City

¶17: Private Alexander Watson died a few days after being wounded during a decisive battle in the Northwest Rebellions of Canada in 1885. A year later, a monument to his memory was erected in front of city hall in his hometown of St. Catharines in the municipal region of Niagara. Our interest in Watson's monument is in understanding the role of material culture in the fostering of popular

memory. On one hand, the production side of this equation has been well considered. The mnemonic and didactic potential of monuments is used by elites in order to build a consensual understanding of the past and to legitimate claims to authority and privilege. On the other hand, the consumption side of public memory is less well understood. This paper seeks to identify how the people of St. Catharines have engaged the monument commemorating Watson's service and his death. We use archival research and surveys in order to understand the monument's relationship to residents of the city.

¶118: Managing Conservation of the Built Heritage in Post-socialist Budapest: Evidence from the Old Jewish Quarter

¶119: Like other Eastern European countries, Hungary has undergone processes of societal and economic restructuring since 1990. This has given rise to a changed cultural-political context shaped by forces such as (re)privatisation, strengthening of local government and growth of civil movements. This has led to new opportunities as well as challenges for managing conservation of the built heritage. In Budapest, protection of the built heritage is achieved either through state protection of outstanding 'monuments' or through conservation objectives dictated by planning authorities within a two-tiered local government system. These different levels of conservation authority can sometimes lead to conflicting approaches, as in the case of recent urban renewal in the Old Jewish Quarter. This paper examines the approach to urban conservation taken in Budapest at the various official levels, as well as organised initiatives by the voluntary sector in the light of post-socialism and associated cultural change.

¶120: Cold War Heritage and the Conservation of Military Remains in Yorkshire 1

¶121: Over the last few years there has been a growing interest in the future of military remains created in the UK since 1945. This interest has been sparked by debates that have taken place in archaeology, heritage management and conservation. Our purpose in this article is to intersect with these discussions and practice in a number of ways. First the article sets the discussion of Cold War military sites into the wider context of the rise of military archaeology and heritage conservation more generally. Second, it reviews some of the literature relating to Cold War heritage, both in terms of land management and reuse, but more centrally as a potential national heritage asset. Third, it outlines how this potential asset is managed currently within the heritage protection system and the heritage challenges posed by these remains, particularly the attempts which have been made to incorporate them into a mainstream heritage agenda. Finally, the paper considers the successes and limitations of heritage conservation strategies, under the auspices of the Cold War Monuments Protection Programme (MPP).

¶122: Cultural Tourism: Marketing Challenges and Opportunities for German Cultural Heritage

¶123: Because of the generally precarious state of public finance in Germany, at federal, state and community levels, expenditure for cultural purposes is being reduced constantly. Therefore, cultural institutions such as heritage sites are virtually compelled to find additional sources of funding to improve their financial situation and ensure their long-term survival. One of the more suitable means of increasing the revenue situation on an ongoing basis is to improve and expand the cultural tourism offerings. Despite this significance of cultural tourism, an empirical study established that German heritage sites have by no means exploited the real potential of cultural tourism in a comprehensive manner. Thus, the objective of this paper is, on the basis of a well-founded delineation of the concept and demand-side situation, to demonstrate the potential success factors for developing cultural tourism and to do so from a marketing perspective.



## ¶124: ISSUE 3

### ¶125: Editorial: Heritage Interpretation Project Reviews

### ¶126: Went the Day Well: Scripts, Glamour and Performance in War-weekends

¶127: The recent growth of interest in heritage events has relied implicitly upon a modernist ontology in the way assumptions are made about the distinctiveness between visitor and performer identities. This article questions these assumptions through an analysis of the different groups of social actors attracted to war-weekends organised through preserved steam railways. War-weekends bring together in the same locality visitors, volunteers, performers, dressers-up and re-enactors sharing stories, enjoying the present and reflecting on the past—experiences in which each individual's participation is enhanced. Although these and other 'events' are crucial to the continued existence of preserved railways in the UK they provide the participants with more than just a nostalgic trip back to the community spirit articulated through the so-called 'blitz mentality' of the 1940s. They provide the opportunity for participants to engage both in the theatrical act of 'being on'; of being observed by the 'audience' whilst at the same time acting as audience in the way they observe the other participants in the spectacle. The participants' need to be observed is accomplished without the necessity of engaging in the rigorous training and audition processes associated with formal theatrical environments, whilst audience participation and interaction is not constrained by the usual formalities of traditional theatre.

### ¶128: Ecomuseum Performance in Piemonte and Liguria, Italy: The Significance of Capital

¶129: Research carried out by the authors in northern Italy (see Corsane et al., 'Ecomuseum Evaluation: Experiences in Piemonte and Liguria, Italy', *International Journal of Heritage Studies* 13, no. 2 (2007): 101–16) was designed to assess how closely selected ecomuseums met the demands of ecomuseum theory. However, the discussions with ecomuseum personnel at five sites in Piemonte and Liguria also provided an opportunity to explore how these community-based heritage projects measure their 'success'. This research indicates that the methods of performance evaluation that are applied to most national or regional museums—criteria such as visitor numbers, the number of new collections that have been acquired, or number of educational activities delivered—have less meaning in an ecomuseum context. This work suggests that success could be measured more effectively in terms of the forms of capital that result from local people's use of ecomuseological methods to engage with and conserve their heritage.

### ¶130: Communism, Heritage and Tourism in East Asia

¶131: This study examines the linkages which connect Communism, heritage and tourism with reference to selected East Asian states which are governed by Communist regimes or have recent experience of Communist rule. Aspects of the heritage of Communism are seen to be of interest to tourists, but related visitor attractions also have a wider social and political significance and illustrate how tourism can be employed as a hegemonic tool and propaganda vehicle. Heritage, including that of Communism itself, thus serves as economic, social and political capital within a Communist context where the defining characteristics of government give rise to a distinctive relationship between political systems, heritage and tourism.

### ¶132: China's Burra Charter: The Formation and Implementation of the China Principles

¶133: In 2000, the China Principles were promulgated by the China ICOMOS as professional guidelines for the conservation of historic sites. In writing the China Principles, China ICOMOS worked in collaboration with heritage experts from the USA and Australia and adopted ideas from Western

conservation codes, particularly Australia's Burra Charter. While acknowledging the influence of international trends on the heritage profession in China, the paper identifies the Chinese characteristics of the China Principles by comparing them with the Burra Charter, and raises issues about the application of the China Principles to conservation practice.

¶134: Criteria for the Assessment of the Modern Use of Ancient Theatres and Odea

¶135: ERATO is a research project entitled 'Identification, Evaluation and Revival of the Acoustical Heritage of Ancient Theatres and Odea' that was implemented within the Fifth Framework INCO-MED Programme of the European Commission, under the thematic title 'Preserving and Using Cultural Heritage'. The project was designed to identify virtual restoration and the revival of the acoustical and architectural heritage. The project also addressed the issue of establishing criteria for the assessment of the modern use of ancient theatres and odea. Ancient theatres are threatened by erosion through time and improper use. The desire to use ancient sites with theatres and odea for modern activities is very tempting for modern societies. In fact, reuse is currently used as a means of conservation as well as justification for the enormous costs that restoration and conservation entail. However, decision makers and those involved with conservation are generally more conservative and reluctant to encourage reuse. It is important to realise that we are dealing with man-made space designed for dialogue between audience and actors and hence criteria should be developed to enhance consistent and conscious decisions aimed at the conservation of such spaces. Criteria should be sought that consider several parameters related to human comfort, besides architecture and acoustic qualities. This paper discusses and evaluates, in general, the criteria relating to the modern use of ancient theatres and odea through understanding their value, ancient and current use, kinds of contemporary use, causes of deterioration and threats, and their cultural significance, while reviewing the main issues related to the international charters on the use of ancient places of performance.

¶136: Internment in the Desert: A Critical Review of Manzanar National Historic Site

¶137: On National Heritage, Grand Narratives, and 'Making History Fun': Founders' Hall, Prince Edward Island and the Story of Canada

¶138: ISSUE 4-5

¶139: Editorial: Nature as Heritage

¶140: The Conservation of Natural and Cultural Heritage in Europe and the Mediterranean: A Gordian Knot?

¶141: This paper contributes to the discussion regarding the effective conservation of the European natural heritage. First it is argued that there are intrinsic difficulties in defining the terms 'conservation', 'natural heritage' and 'cultural heritage', particularly in cultural landscapes. In the second part, keeping to the common, intuitive understanding, a simple schematic diagram is used to demonstrate that it is impossible to define the natural heritage in Europe decoupled from a simultaneous reference to the cultural heritage that co-created it. Next, the tools that the EU presently uses to conserve its natural heritage are discussed. It is emphasised that mere lists of species and habitats must not be misperceived as comprising the whole natural heritage of Europe, the conservation of which cannot be achieved solely within protected areas. A critical gap is pinpointed; despite its primary role, the intangible cultural heritage of the practices of farming and forestry that have forged the European natural heritage for centuries is not systematically recorded, recognised or conserved. The Mediterranean is simply treated as the most diverse area of Europe

both in terms of natural and cultural heritage. Finally, it is suggested that the effective way to support conservation of the European natural heritage is to channel through the agriculture sector, a large part of the subsidies to support such practices in farming and forestry, or their closest modern applications.

#### ¶142: 'One and the Same Historic Landscape': A Physical/Cultural Perspective

¶143: The paper reviews, from a British perspective, the ecological contribution to landscape conservation. It focuses upon the development of an institutional framework for the study and stewardship of the 'living' heritage, the enquiries required of ecologists as to how plant and animal communities functioned, and the increasing support given to what came to be known as 'creative conservation'. Such endeavours, as were often pursued under the self-conscious title of 'historical ecology', have, in their turn, called for a greater discernment in the use of the term 'naturalness' to describe any protected area, let alone the larger countryside.

#### ¶144: Human Heritage and Natural Heritage in the Everglades

¶145: Human society and the natural environment of the south Florida Everglades developed simultaneously. From the beginning the human perspective was inherently exploitative. Archaic Indians occupied all the high natural ground but neither farmed nor lived in the Everglades. This culture and succeeding Indian cultures persisted for thousands of years with the population sustainably capped by food supply and availability of high ground. After Spanish contact, Indian society collapsed leading to a 150-year hiatus in human occupation. In the late 1800s for the first time newly immigrated Indians took up residence in the Everglades; European-derived Americans settled high ground and agriculture developed. Within 100 years thereafter, half of the Everglades had been drained and the population of south Florida had reached 6.2 million residents. The overall exploitation of the Everglades' resources during the 20th century reflects the area as a place of transience. Contemporary human relationships with the environment appear to be different in scope but not in fundamentals from cultures that came before. Until the contact period, humans had adapted their culture to sustain communities in balance with the difficult landscape. Today's human population dominates the natural environment, although perhaps only in the short term. It remains to be determined whether cultural views can change quickly enough to secure a new viable carrying capacity.

#### ¶146: Natural World Heritage: A New Approach to Integrate Research and Management

¶147: For more than 12,000 years, humans have modified, changed, and even destroyed many natural ecosystems in a large part of Europe, especially forest ecosystems. This evolution resulted in a European territory characterised by diversified rural landscapes where we can generally distinguish three complementary parts including cultivated space, pastoral space and forest space. These systems connecting natural, modified ecosystems with agro-systems could have an interesting biological diversity. Since the middle of the 20th century, the modernisation of agriculture, and the extension of single crop and industrial breeding have completely changed this vision again. According to the evolution that we imposed on nature, the disappearance or the regression of certain species, the invasion by foreign species, we can discuss our strategy to preserve the future of the natural patrimony, biodiversity, the ecosystem's functioning and services. Using the Mont-Saint-Michel bay case study and the National Park of Banc d'Arguin registered on the UNESCO World Heritage List, we try to show that long-term multidisciplinary research is necessary to provide new knowledge and we propose a new system of management for complex ecosystems with users, stakeholders and elected members.

¶148: The Evolution of Approaches to Conserving the World's Natural Heritage: The Experiences of WWF

¶149: Culture and nature have been interwoven through the millennia. The development of a nature-conservation culture is seen as a manifestation of certain parts of society who form non-governmental organisations. The development of approaches to nature conservation is explored broadly but with particular reference to the World Wide Fund for Nature (WWF). Starting from a crisis-driven, opportunistic approach, most organisations developed global strategies to increase the impact of their work and to improve the effectiveness of the resources at their disposal. For WWF this meant prioritising large geographical areas known as ecoregions and developing targeted outcomes at a global level. This approach has evolved with the growing public- and private-sector concern over environmental security. As awareness grows, former exploiters have become champions for nature conservation.

¶150: A Bridge over the Chasm: Finding Ways to Achieve Integrated Natural and Cultural Heritage Conservation

¶151: The long-standing rift between the biological and social sciences has done much to shape how nature conservation and the conservation of cultural heritage are practised today. In the field of protected areas, fundamental differences in outlook have contributed to an unproductive atmosphere in which seemingly endless rounds of criticisms are traded among disciplines. Better conservation outcomes might well be produced if these disciplines could work together by focusing on common points of agreement. The prospects for integrating natural and cultural heritage conservation might seem bleak, but the emerging field of biocultural diversity research points the way towards how bridges can be built across the nature/culture divide. This will require seeking out common ethical foundations and terms of reference, and calls for a serious commitment to promoting interdisciplinary research and facilitating the work of interdisciplinary teams to perform it. The result—integrated natural and cultural heritage conservation—has the potential to be more effective.

¶152: Inspiration, Enchantment and a Sense of Wonder ... Can a New Paradigm in Education Bring Nature and Culture Together Again?

¶153: It is the Child that sees the primordial Secret in Nature

¶154: and it is the child in ourselves that we return to.

¶155: The child within us is simple and daring enough to live the Secret.

¶156:       Chuang Tzu

¶157: If education is to be a major part of the solution to climate change, habitat loss, degradation of cultural heritage, threats to biodiversity and ecological stability then the dominant paradigm in education must change from a transmissive to a transformative mode. Closely coupled and interwoven through this will be the need for a hands-on experiential element that is inspirational, interactive and socially developmental. Teachers, lecturers and interpretation professionals have not lost any of their talent as innovators or communicators— but in some countries they have an increasingly difficult culture of fear and litigation to work within. How do we educate for a different world where sustainability becomes a priority for the exponentially growing human population and the diminishing biodiversity of other species? Can we ensure an adequate specialist training within a holistic framework which balances science and the arts? There are examples of excellent educational programmes and practices from many countries which deserve a higher profile; the challenge is to

encourage these, research them effectively and share good practice. This paper encourages an increase in ecological and sustainability literacy, calls for a more holistic and interdisciplinary approach, and encourages practitioners to reclaim the education initiative.

¶158: Biological Diversity and Cultural Diversity: The Heritage of Nature and Culture through the Looking Glass 1

¶159: Biological diversity is a concept that has been developed and enshrined in multilateral agreements in a very short space of time. It is generally agreed that it was in 1986 that the concept was introduced. Much older in concept is cultural diversity. These two diversities are now meeting each other in many ways, not least through Multilateral Environmental Agreements (MEAs). And both diversities are recognised, explicitly and implicitly, as part of the global heritage of humankind, with the attendant responsibilities that flow from that. In this paper we show the extent to which the two diversities are mutually self-supporting, and yet how in many cases MEAs seem to have ignored their mutual strengths. However, the very needs that are promoting synergies between the MEAs and broader UN programmes are also now promoting new ways of viewing interaction between the diversities. Nowhere is this clearer than in cultural landscapes, which feature explicitly in some MEAs but have impacts in all. For the future some seven key areas of research and development will help to build the strengths and mutual interaction of the diversities, within the policy framework of the MEAs.

¶160: The Gift of Environment: Divine Response and Human Responsibility

¶161: ISSUE 6

¶162: World Heritage Cultural Landscapes

¶163: The concept of cultural landscapes has a long and varied lineage, including antecedents in geography and ecomuseums, and can be applied at all scales. In the 1990s, the World Heritage Committee adopted cultural landscapes as an additional category of property as part of its strategy to broaden the scope of World Heritage listings. By July 2006, there were 53 properties inscribed on the World Heritage List and officially recognised as being cultural landscapes. Such recognition is an acknowledgement of the importance of human–environment interactions, especially those of a more traditional type. Not surprisingly, cultural landscapes have their own particular management issues, as well as sharing others with World Heritage properties in general. These properties, however, also present many opportunities to increase people’s understanding of both cultural and environmental values important to the future of humankind on a global level.

¶164: Conservation as Psychology: Ontological Security and the Built Environment

¶165: This paper outlines a theoretical approach to the rationale for conservation of built environment that suggests that psychological factors may be as important as political or aesthetic issues. Within the context of conservation of historic buildings and townscapes, it examines the notion of ontological security and the importance of the physical world in its construction and takes case studies from post-war Europe and contemporary South Korea to illustrate its propositions.

¶166: Symbolic Reparation, Heritage and Political Transition in South Africa’s Eastern Cape

¶167: This article first examines the Truth and Reconciliation Commission’s recommendation of symbolic reparation for apartheid, and its effect on South African heritage. Second, it considers the relationship between public history and civic nation building in South Africa, as well as problems in trying to develop an inclusive public history through museums. Case studies drawn from

Grahamstown and Mthatha in the Eastern Cape are explored as examples of the redevelopment of the old and establishment of the new public history as part of the negotiated transition.

#### ¶168: The Changing Face of Heritage at Canada's National Historic Sites

¶169: In order for all citizens to fully belong to a nation or a community, they must have membership in that society's institutions, systems and social relations on both the formal and everyday levels. Heritage sites are public institutions of formal cultural presentation and informal social encounters where society demonstrates community membership. But in a country such as Canada where global economics and popular culture combine with an unprecedented influx of immigrants, how a community imagines itself and articulates its heritage is changing radically. Canada's National Historic Sites (NHS) is among the important public institutions devoted to both the presentation of heritage and demonstration of citizen membership. This paper describes how this institution is adapting to changes in imaginings about citizenship, on both the formal and informal level. It looks at how NHS is expanding the involvement of all citizens in the why, what, how and to whom of heritage presentation, evolving its practices to include ethnic minorities in its imaginings of Canadianness. Using as an example a new NHS exhibit and designations related to the Underground Railroad and African-Canadians, the paper considers how historic sites, as formal instruments of the state, can be re-tuned as informal sites of discourse and negotiation about identity, citizenship and belonging.

#### ¶170: Australian Rural Fences: Heritage Challenges for Conserving the Unconservable

¶171: Fences are ubiquitous in all settled areas of rural Australia and those older than 50 years qualify as historic heritage. However, the linear nature of fences (kilometres long and only millimetres wide), complicated by joint ownership on boundaries, pose severe challenges for heritage management. They are threatened by combinations of decay, termite attack, fire, flood, and replacement or maintenance. These threats are illustrated using several examples of rare heritage fences (hedge, dog-leg, pisé, lace, chock-and-log and stubb). There is currently no framework for determining which fences are important heritage. Despite this, a very few fences have been restored slightly, some relocated to museums, and a very few replicas constructed of famous fences (e.g. Rabbit Proof Fence No. 1 in Western Australia). However, for most fences considered to be heritage, the future is bleak and detailed recording appears the only practicable option.

#### ¶172: 1848 and All That

#### ¶173: Monty Python's Iconicity

#### ¶174: People Who Don't Go to Museums

## **Name: IJHS 2008 Abstracts**

¶1: IJHS 2008 Abstracts

¶2: ISSUE 1

¶3: Zoos as Heritage: An Archaeological Perspective

¶4: Competing Natural and Historical Heritage: The Penguin Pool at London Zoo

¶5: Zoos are complex social representations of the natural world. They are not just about animals but equally about cultural attitudes towards animals. This nature–culture duality poses formidable challenges when it comes to appreciating historical zoo architecture today. Many old animal enclosures are artistic highpoints, but modern standards of animal welfare as well as contemporary visitors' expectations often make them ill-suited, or at least ill-reputed, as buildings for housing animals. Taking the recent removal of penguins from Lubetkin's Penguin Pool (1934) in London Zoo as a point of departure, this article highlights the complexities of reconciling natural and cultural heritage in the zoo today.

¶6: Reading the Zoo Map: Cultural Heritage Insights from Popular Cartography

¶7: Zoo maps have been common features of most zoos for many years, and yet they, like much cultural ephemera, have not been subject to focused academic research. Rooted in the concepts of critical and popular cartography, this paper presents an evaluation of selected zoo maps from the Philadelphia and Brookfield (Chicago) Zoos, dating from between 1886 and 1949. The maps are analysed as texts that reveal narratives about the place of zoos as socio-cultural institutions, and the changing context of human–animal relations. We focus on the overall cartographic style shifts, and very specifically on the shifts in animal representation in the maps, across two distinct periods, namely scientific 'plan maps' and tourist-oriented 'cartoon maps'. We argue that historical zoo maps reveal much about past social norms and values concerned with zoos and the animals in them, and thus can tell us 'stories' that reveal the cultural heritage of zoos. They contribute to the overall impression that visitors develop of both zoos and of animals/nature more generally, and as such require further research and examination.

¶8: Constructed Landscapes in Zoos and Heritage

¶9: For both zoos and heritage sites, landscape is playing an increasingly important role in 'visitor experience'. The way in which the 'appropriate' landscape to any species (or site type) is constructed is itself culturally variable. For this reason, these landscapes give us vistas over the cultural assumptions and aspirations of the societies that create them. Just as any African savannah in a zoo is not Africa as it is but Africa as we think it should be, so any heritage landscape is not a reconstruction of a prehistoric landscape but a construction of what we think it should be. Crucial for understanding landscape construction is therefore an understanding of how they are perceived—and meant to be perceived—by people in the present.

¶10: Regarding the Zoo: On the Deployment of a Metaphor

¶11: Once upon a time, the zoo-goer's vision of ferocious animals was half obscured by heavy bars. Designed partly for the purpose of physical containment, and partly for the purpose of symbolic subjugation, the cage had a fearsome presence of its own. In contrast, recent zoo design has focused upon minimising the visual presence of the cage as much as possible, and pretended, in fact, that it

is not there at all. However, a cage is still a cage. There is a fundamental problem in captivity that defies aesthetic transformation. Clarity about captivity is essential to the humane transformation of zoos, and related institutions like museums, too. But can we still see captivity clearly for what it is? The multifaceted deployment of the metaphor of 'the zoo' by the media during the initial stages of the Iraq War suggests that such clarity is difficult to achieve, and perhaps becoming more so.

¶12: Endangerment and Conservation Ethos in Natural and Cultural Heritage: The Case of Zoos and Archaeological Sites

¶13: In recent years, various external circumstances such as environmental pollution and urban development have been emphasised as threats to the conservation of both wild animals and ancient remains in the ground. This has been taken as an argument for the need to protect both endangered animal species and threatened archaeological sites. Nowadays, zoos often evoke the image of Noah's Ark and describe themselves as sanctuaries for endangered species. Similarly, archaeologists are increasingly advocating 'preservation in situ' and tell the public about the importance of safeguarding ancient sites for the benefit of future generations. A short case study juxtaposes the conservation efforts concerning weathering rock carvings in Bohuslän in Sweden with rescue operations conducted by the zoo Nordens Ark (Nordic Ark) in the same area. We reveal the similarities in argumentation and discourse between conservation campaigns in zoos and in archaeology, and also discuss specific conservation strategies in both fields. In conclusion we question whether the rhetoric of conservation is always more than an attempt to jump on the 'Green' bandwagon in order to gain additional public support and legitimacy. We argue that humans today have a very real desire to help save scarce resources on our planet. Both zoos and archaeology provide opportunities for people to gain satisfaction by supporting the conservation ethos.

¶14: ISSUE 2

¶15: The UNESCO Concept of Safeguarding Intangible Cultural Heritage: Its Background and Marrakchi Roots

¶16: In 1998 UNESCO started a programme for the proclamation of 'Masterpieces of the oral and intangible heritage of humanity', a pre-project for the new UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage. Jemaa el Fna Square in Marrakech was one of the first Masterpieces proclaimed by UNESCO in 2001. This paper examines the genesis and history of this new UNESCO concept of safeguarding intangible heritage. The Spanish writer Juan Goytisolo gave the decisive impulse for the new UNESCO concept in 1996 in order to safeguard Jemaa el Fna Square in Marrakech. Worrying that contemporary plans of local authorities would definitely change the character of the square and destroy its cultural traditions, Goytisolo asked UNESCO to proclaim the square as 'oral heritage of humanity'. The wish to protect Jemaa el Fna Square on the one hand, and the existing Convention for the Protection of the World Cultural and Natural Heritage on the other, can be seen as two reference points for the new UNESCO concept.

¶17: Reconsidering Relocated Buildings: ICOMOS, Authenticity and Mass Relocation 1

¶18: ICOMOS charters guide global heritage conservation practices. Fundamental to most is the notion that a 'monument is inseparable from the history to which it bears witness and from the setting in which it occurs.' Yet buildings have been moved for centuries. Neither the fabric nor the size of a building, nor planning regulations, nor even heritage listing, have prevented their relocation. This article briefly examines the history of relocation, reviews attitudes to relocation in ICOMOS charters, and analyses two case studies involving the mass relocation of heritage buildings



in the UK and in New Zealand to question the assumption that buildings lose their authenticity if moved.

#### ¶19: Imagining Jehossee Island Rice Plantation Today

¶20: The analysis of the legacy of commercial rice production on Jehossee Island, today part of the ACE Basin National Wildlife Refuge, provides a unique opportunity to underscore the complex system of interdependence between Africans and Europeans in America. The dominant analysis and public discourse concerning antebellum plantations as national heritage sites, however, provides one perspective—primarily focusing exclusively on life as experienced by plantation owners and their families. In such interpretations, majority African communities go unrepresented. This article breaks new ground in giving primacy to the labour, ingenuity, and expertise of enslaved African people and the role they played in construction and preservation of an ecosystem considered to be of world class significance today.

#### ¶21: A Methodology for Assessing the Heritage of Planned Urban Environments: An Australian Study of National Heritage Values

¶22: Although urban planning has made strategic and notable contributions to the production of the built environment, these are under-represented in heritage discourse. Planned environments deserve more attention as a particular class of place because a better understanding of planning and planning excellence can inform best heritage practice. A stepwise methodology for the heritage assessment of planned environments is presented. It is drawn from an Australian study concerned with the identification of places of possible national heritage significance. The approach is constructed around the identification of historical themes (for the categorisation and benchmarking of places based on historical research), indicators (pertaining to the nature of significance in planning terms) and thresholds (pertaining to the degree of significance). The analytical approach is capable of adaptation to diverse settings in which the heritage contribution of planning may be recognised.

#### ¶23: Cultural Landscapes in Asia and the Pacific: Implications of the World Heritage Convention

¶24: The notion of cultural landscape has been accepted in the World Heritage Convention since 1992 but the adoption for World Heritage inscription is different among regions. This paper aims to address the issues of applying the concept of cultural landscape in Asia and the Pacific. The article first takes an overview of the World Heritage List and current issues related to the cultural landscape. This is followed by a discussion of the cultural landscape by referring to previous studies, with detailed analysis pointing out the major characteristics of the listed cultural landscapes in Asia and the Pacific, which are tabulated using the numerical data. The final discussion concludes by addressing the discourse on applying the World Heritage Convention and the current issues on cultural landscape conservation in Asia and the Pacific.

#### ¶25: ISSUE 3

#### ¶26: Sense of Place: New Media, Cultural Heritage and Place Making

#### ¶27: New Media, Cultural Heritage and the Sense of Place: Mapping the Conceptual Ground

¶28: If we are to explore the real possibilities and limits of new media as it stands in relation to cultural heritage and the sense of place then it is important to be clear on the conceptual ground on which any such exploration must stand. This essay aims to map out some of the ground that may be relevant here, and to clarify some of the concepts that are at issue. In so doing, it also opens up an

examination of the connection between place and heritage, and the possible threats and opportunities that new media seems to offer in regard to this connection.

#### ¶129: Otherness of Place: Game-based Interaction and Learning in Virtual Heritage Projects

¶130: When we design digital places that represent the past using media such as game engines, it is all too easy to be taken in by the lure of technology and forget to concentrate on enhancing the user experience. In the case of virtual heritage, there are several important issues in the creation, construction or revocation of places of cultural significance. In this paper I will argue that while computer games do appear to be more successful learning environments than their critics give them credit for, the learning gained from using them is particularly dangerous in terms of the objectives of virtual heritage. I further suggest that computer games offer particular advantages over traditional virtual environment technology but that their typical modes of interaction must be re-examined, especially in relation to the notion of place.

#### ¶131: Making a Liveable 'Place': Content Design in Virtual Environments

¶132: This paper argues that designers of virtual environments must not only design the context of their worlds (as architects do) but also assume at least partial responsibility for designing the content (as filmmakers do). The design of a virtual environment is, therefore, a unique task that combines the traits of both architects and filmmakers, a fact that has often been overlooked by designers of virtual environments. Only by taking responsibility for both context and content, and being cognisant of the affordances and limitations of the medium used, can virtual environment designers create a sense of place, which will be comparable, if different, to the sense of place engendered by physical environments.

#### ¶133: Place as Dialogue: Understanding and Supporting the Museum Experience

¶134: This paper presents a dialogical approach to place, people and technology in museums. The approach has been developed in response to concern for locative experience in Interaction Design, an approach to the design and experience of interactive technologies that emphasises the particular place in which the technologies are deployed and the locative aspects of experience. Our approach emphasises the pivotal role played by a wide variety of relationships in experience and suggests a set of dimensions of experience that have been useful in our interpretations of museum experience: relational, open, sense making, narrative, and spatio-temporal. In the process of describing the approach, the paper explains and exemplifies the potential for Interaction Design to bring people, for example staff and visitors, into the centre of technological mediation of heritage experience. It does this with specific reference to the mediation of museum experience and uses the design and evaluation of a particular museum exhibition to support its claims.

#### ¶135: A Virtual Community as the Context for Discursive Interpretation: A Role in Cultural Heritage Engagement

¶136: Increasing recognition is being accorded to the important role of digital media in the management of heritage. Although little explored, there is significant potential for virtual communities to contribute to the interpretation of heritage and engender a sense of place. By way of a case study, the authors examine the theoretical and practical aspects of engaging members of the public in the collection and interpretation of cultural heritage in Hong Kong.

#### ¶137: The Social Production of Heritage through Cross-media Interaction: Making Place for Place-making

¶138: The living relationship between intangible and tangible forms of heritage, as well as natural and cultural heritage, is a situated one, always in place. Information and communications technology (ICT) is opening up new ways of experiencing and thinking about heritage by allowing for cross-media interaction. By combining different media and technologies, cross-media interaction supports the social production of heritage and creates 'infrastructures' that act as places of cultural production and lasting values at the service of a living heritage practice.

¶139: ISSUE 4

¶140: Be Interested and Beware: Joining Economic Valuation and Heritage Conservation

¶141: Economic thinking can provide great insight into heritage conservation. The cause of integrating heritage conservation into broader social agendas could be well served by engaging with economic discourse. Written from the perspective of the conservation field, this essay draws out distinctions between economic and conservation discourses, examines why and how economic arguments are made about conservation, and advocates serious engagement of cultural economics by the heritage conservation field. Strategic and epistemological barriers to the inclusion of economic discourse in conservation are surveyed, and several arguments for including economic discourse as a more integral part of conservation practice are weighed. The essay concludes that thoughtful, critical engagement with economics discourse will lead to a dynamic new research agenda and strengthen the conservation field's hand in policy discussions and decisions.

¶142: Beyond Hollywood: Enhancing Heritage with the 'Orphan' Film

¶143: Global discussions relating to heritage preservation, with their traditional focus upon architecture, archaeological sites, and landscape, often overlook and, at times, even devalue the role of the moving image. The last century witnessed the emergence and development of moving image preservation practice, which largely remains a separate vocation with a unique agenda and approach. With a case study of historical conservation and presentation in San Antonio, Texas, this paper argues for greater dialogue and collaboration between moving image archivists and traditional heritage preservation practitioners. Creative use of archival media offers unparalleled opportunities to illustrate and explore the development and historical trajectory of heritage sites, the visitors to them and, most importantly, the local communities that participate in and facilitate the evolution of this heritage.

¶144: Managing Urban Ethnic Heritage: Little India in Singapore

¶145: Historic urban ethnic enclaves are complex entities that serve multiple purposes and are used in various ways by different groups. This paper deals with the case of Little India in Singapore and examines the relationships, processes and underlying dynamics that are at work and their consequences for the management of the heritage site. The enclave is shown to be a historic, commercial, leisure and residential space in which citizens, migrant workers, tourists, government agencies and private business all have a stake. Existing and planned developments, however, generate conflicts and expose fundamental tensions between pressures for change and for preservation and continuity. Particular attention is devoted to the role of tourism, which is seen to act as an instrument of both development and conservation. Conclusions have a wider applicability beyond Singapore, but the distinctive qualities of the city-state are also highlighted.

¶146: War Memorials and Memories: Comparing the Philippines and South Korea

¶147: This paper draws from international relations, comparative politics, and Asian Studies in an effort to compare war memorials and memories in the Philippines and South Korea. The analysis

begins with a description of how memorials in both countries pursue a conventional narrative of glorious victories, heroic defeats, and sacred ground. The focus then shifts to counter-narratives that have challenged the USA and American General Douglas MacArthur. The comparisons reveal a desire for sovereignty in both the Philippines and South Korea, but also differences in heritage and geopolitical circumstances that shape relations with the USA. South Korea possesses an older and more warlike birthright than the Philippines and has developed a national identity increasingly separate from North Korea. Filipino memories, conversely, are steeped in Catholic spirituality.

¶148: Local and Regional History as Heritage: The Heritage Process and Conceptualising the Purpose and Practice of Local Historians

¶149: The expansion and evolution of local history over the last half century has given rise to both celebration and critical self-reflection. This attention has been stimulated by the continued importance of local history as a popular cultural activity, in parallel with, paradoxically, a relatively recent decline in academic teaching provision in the subject. The reflection on the characteristics and role of local history has yielded searching consideration of its relationship with the pursuit of history more broadly, most especially in the academic discipline. However, little work has approached comprehending local history as being by its very nature also heritage. This paper turns to a series of essays by academic and non-academic practitioners for a county history society's journal over a period of 35 years, in order to shed light on the place of local history in evolving understandings of heritage as process.

¶150: Islamic Waqf and Management of Cultural Heritage in Palestine

¶151: This paper studies the salient features that characterise the Islamic waqf and the importance of its development through history as a system for management of cultural heritage in Palestine. In an attempt to understand the value of waqf and its developmental role, this paper discusses the significance of waqf development with regard to social and economic growth. The paper concludes that Islamic waqf in Palestine is certainly not an invitation to the authority of the government to dominate the area of benevolent (caring, generous) activities in society but quite the opposite; from its beginning, the establishment of waqf was a clear representation of creating a third sector related to philanthropy (charities) that is kept away from both the profit-motivated behaviour of individuals and the authority-dominated action of the government and could be developed and adopted today in our society as a sustainable approach to the management of cultural heritage.

¶152: ISSUE 5

¶153: Climate Change: How Should the World Heritage Convention Respond?

¶154: The World Heritage Convention has been considering how best to respond to the impacts of climate change. This poses a number of challenges, aside from the complexities of climate change itself. The Convention is not accustomed to addressing broad, interdisciplinary matters beyond World Heritage; it has not historically had strong links with other conventions outside UNESCO; it has relatively few resources; and climate change will result in escalating change, whereas the World Heritage Convention is based upon a presumption of relative stability and manageable change. Responding to climate change in the longer term will require a clear definition of the role of the World Heritage Convention in this area, and new types of expertise within the Convention process. This article reviews these and other issues to chart a forward path.

¶155: Selling Conflict Heritage through Tourism in Peacetime Northern Ireland: Transforming Conflict or Exacerbating Difference?

¶156: The paramilitary ceasefires in 1994 and the ensuing peace negotiations brought to a close some three decades of ethno-nationalist violence in Northern Ireland. The conflict, colloquially termed the Troubles, cost almost 3,700 lives, and bequeathed both a tangible and intangible heritage of division and hurt. This paper considers the commodification of physical conflict 'heritage' such as military installations, memorials and street murals through an examination of various tourism initiatives. Such initiatives have been employed by a number of agents ranging from local councils and tourist boards to small community groups and ex-prisoner organisations. While 'official' agencies recognise the economic potential of this form of heritage, community-based groups often view the sites and symbols of the conflict as vehicles through which to propagate political perspectives. Those sold by the latter, in particular, are often supported by government bodies that fund such forms of tourism under the auspices of 'conflict transformation', a strategy that is aimed at transforming the nature of the conflict through fostering self-understanding within disputant communities. I participated in a number of these tours over the course of six months in 2005/2006.

¶157: Tourism and Tragedy: The Memorial at Belzec, Poland

¶158: In 1942, within in a period of 10 months, 500,000 people were systematically murdered in a specially built death camp at Belzec, Poland. When it had served its purpose the Nazis demolished it, and to hide its existence, grassed the site over, allowing the atrocities performed there to remain virtually hidden from public view for over 60 years. In 2004 an important new Holocaust memorial, covering the whole death camp area, was opened. Visually striking, this conceptual art/architectural artwork affectively elicits strong visitor responses. I explore ways in which the materiality of the reconfigured site makes the invisibility of such horror and collective loss paramount. My interpretation and visual analysis shows how 'memory work' can operate through viewer experience. This paper locates Belzec within its historical context and includes a related discussion about Polish–Jewish relationships up to the present. As a significant heritage site, Belzec's new role in Polish Holocaust tourism is examined.

¶159: Malta: Reclaiming the Naval Heritage?

¶160: This paper responds to three current concerns: military geographies, naval heritage in waterfront revitalisation and heritage tourism with particular reference to small-island states. Malta is of cardinal interest in all these respects. Formerly the premier overseas naval base of the British Empire, it possesses abundant military heritage resources which derive from a culturally composite historical depth as well as from a territory-wide geographical breadth. Paradoxically, the reclamation of its pre-eminent naval heritage has been slow by the standards of peers elsewhere, notably Bermuda. The paper examines the reasons for this, what naval heritage reclamation has been undertaken, what is proposed, why this matters to Malta's tourism economy and what wider significance this naval heritage has for the cultural/economic landscape. Malta is particularly significant in that it both substantially epitomises evolving postcolonial trajectories and uniquely reflects a pan-European historical identity, befitting its recent accession to the EU.

¶161: Heritage in Movement: Rethinking Cultural Borrowings in the Mediterranean

¶162: This article investigates heritage in terms of different intertwined temporalities and polyphonic pasts in the Mediterranean. It posits that postcolonial theory has fallen short of perceiving the effects that movements of exchange, circularity and choice have had on Mediterranean societies in colonial times. Further, it explicates that the exploration of these avenues in matters of heritage and material culture would open the path for alternative understandings of the articulations of cultural encounters. Using a biographical approach I concentrate on an historical hotel, the Gezira Palace

Hotel in Cairo, and explore the ways in which processes of change occur in intermediary spaces of cultural encounters, exchange and circularity that generate novel cultural expressions.

¶163: ISSUE 6

¶164: Musée Gauguin Tahiti: Indigenous Places, Colonial Heritage

¶165: This essay discusses the Musée Gauguin Tahiti as a problematic counterpoint for contemporary developments in Oceanic museology. Considering Gauguin's complex relationship to French colonial history, the tourism industry and Pacific Island history, the site raises a number of significant issues. It occupies an ambiguous place in the museum/cultural centre/heritage site taxonomy, and its undermining of standard museum display practices often results in obfuscation, rather than clarification, of viewer understanding of Gauguin's artworks themselves, their art historical significance, or the artist's relationship to Pacific social history. Still, it offers a unique experience for tourist-visitors, and has the potential to include indigenous communities in its display practices, programming and management. This essay engages with emerging literature in the field of Oceanic museum studies to consider the role of this curious historical site in the contemporary, global Pacific, particularly how it might more effectively address the needs of non-tourist (especially indigenous) communities.

¶166: The Archaeological Survey of India and Communal Violence in Post-independence India

¶167: This article argues that the discipline of archaeology as practised by the Archaeological Survey of India (ASI) significantly contributed to communal violence in post-Independence India. The essay investigates several legacies handed down from the colonial ASI to the post-Independence ASI, with a goal of explaining the contribution of archaeology to the ongoing disturbances at Ayodhyā in Uttar Pradesh. The colonial ASI was marked by four characteristics: it was a monument-based archaeology based on geographical surveys, literary traditions and Orientalist scholarship. These four characteristics combined to form a traditionalist, location-driven excavation agenda that privileged specific holy sites in the post-Partition era, sustaining the violent disagreements between Hindu and Islamic populations of India and Pakistan.

¶168: Post-conflict Heritage and Tourism in Cambodia: The Burden of Angkor

¶169: The World Heritage Site of Angkor is enduring one of the most crucial, turbulent periods in its 1200-year history. Since the early 1990s over 20 countries have contributed millions of dollars to help safeguard and restore its temples. As one of Southeast Asia's premier destinations, Angkor has also seen a 10,000% growth in international tourist arrivals in just over a decade. The challenges arising from the intense convergence of these two paradoxical and unstable agendas—heritage conservation and tourism development—are greatly compounded by Cambodia's need to recover from war and turmoil. This paper explores the critical trends that have surfaced at Angkor and why the challenges posed by surging tourism have been inadequately addressed. It argues Angkor's dominant role within Cambodia's post-conflict heritage and tourism industries requires closer, more critical attention given recent events in the country. This article is the summary of Winter's book *Post-conflict Heritage, Post-colonial Tourism* (Routledge 2007).

¶170: Conserving Hong Kong's Heritage: The Case of Queen's Pier

¶171: The case of Queen's Pier in Hong Kong provides the context for a discussion of conceptions of heritage, the purposes it serves and the dilemmas surrounding conservation in modern Asian societies committed to economic growth. Efforts to save the historic pier from destruction are recounted and the perspectives of those with an interest are examined. Built heritage is shown to

have socio-cultural, political and economic functions and its contribution to defining identity is especially important in times of change and uncertainty. Circumstances in Hong Kong reflect its unique history and current status, but the issues emerging from the analysis have a wider relevance. The fundamental tension between development and conservation is highlighted, together with the challenges of reconciling these two forces in a satisfactory manner.

¶172: Measuring Museum Visitor Preferences Towards Opportunities for Developing Social Capital: An Application of a Choice Experiment to the Discovery Museum

¶173: This study investigates preferences of visitors to the Discovery Museum (in North East England) with respect to opportunities to develop social capital. The extent to which museums generate social capital is largely unknown, but museums have potential opportunities to develop this type of capital. This study uses a stated preference choice experiment (CE) technique to estimate museum visitor preferences towards social capital opportunities. The findings indicate that visitors have a preference for visiting a museum with another individual(s); and that the provision of participatory activities, extended opening hours and locally related displays would generate more social capital among visitors and in society.

¶174: Partners in Preservation: University of Montreal Research for the Preservation of the Montreal School Board Historic Schools

¶175: Since 2000, the Master's Programme in Conservation de l'Environnement Bâti (conservation of the built environment) of the Université de Montréal has been collaborating with the Commission Scolaire de Montréal (Montreal School Board) for the preservation of the city's scholastic heritage. Research projects and other activities have been undertaken to raise awareness about these historic buildings and to find practical solutions to ensure their future. The aim of this paper is twofold. First, it will provide an overview of different research projects carried out within the framework of the partnership between the School Board and the master's programme, concluding with the most important findings of that research. Second, it will describe the challenges facing the preservation of this vernacular public heritage, which—despite its modesty—is a significant part of the many neighbourhoods of Montréal.

¶176: Estancias of Buenos Aires Province, Argentina: Rural Heritage, Sustainable Development and Tourism

¶177: Rural settlements growing crops and rearing animals are known as estancias in several South American countries. They played a prevailing role in the political and economic history of Argentina, particularly during the second half of the 19th century and the beginning of the 20th century. At present, many estancias are developing alternative activities, as recreation and tourism, in order to be able to subsist. The main problem lies in the fact that a non-sustainable activity, frequently focused on the greatest economic yield, leads to the destruction of the heritage, instead of achieving its long-term conservation. The purpose of this paper is to develop and verify a suitable model for the planning, execution and management of recreational and tourist activities in these rural settlements. As regards the scope of the concept of sustainable development, this methodology aims at achieving a balance between the recreational and tourist operation and the conservation of the rich heritage concerned.

## **Name: IJHS 2009 Abstracts**

¶1: IJHS 2009 Abstracts

¶2: ISSUE 1

¶3: Commerce and Conservation: An Asian Approach to an Enduring Landscape, Ohmi-Hachiman, Japan

¶4: The historic region of Ohmi-Hachiman, located in central Japan, is an example of a Continuing Landscape in an Asian setting. With a differing perspective on what may constitute authenticity, a planning exercise is now underway looking for a sustainable future for the city and surrounding countryside that is both a popular tourist attraction and a working agricultural area. Ohmi-Hachiman combines two areas ICOMOS has declared as under-represented—an Asia heritage site and an agricultural landscape. This region is a Japanese case study that shares many planning and policy traditions with the West. It is the product of a long industrialised and developed nation, yet the site is quintessentially Asian with rice paddies and small villages sharing an ethos with the rest of this part of the world. It is an ethos that includes a philosophical and practical approach to this Japanese Continuing Landscape which dramatically diverges from conventional Western practices and challenges the accepted ideas of authenticity. It is an approach worthy of close scrutiny by those overseeing heritage landscapes in the rest of the world who may also be facing the uncomfortable clash of commerce and conservation.

¶5: Aspects of Archaeological Heritage in the Cultural Landscapes of Western Anatolia

¶6: Throughout the course of time, environments built within landscapes have been transformed into conserved archaeological heritage sites through natural, but mostly anthropogenic, forces. Today, cultural heritage is the product of visual and spatial features of architectural material and landscapes created through conservation, but also through social and economical needs and interests. In Western Anatolia, archaeological heritage sites with ecologically rich areas, countryside, coastlines and seascapes are the most essential visual, spatial and structural features of cultural (historical) landscapes. Moreover, western Anatolian landscapes have retained their authentic character regarding intangible cultural diversity, ecology, rural traditional systems and agricultural practices. However, rapid changes and developments due to urbanisation and mass tourism have made their impacts on cultural historical landscapes in recent years. In this paper, an attempt is made to explore the cultural heritage within the evolution of cultural archaeological landscapes in Western Anatolia and to propose a sustainable approach for development and conservation options for cultural heritage and their landscapes.

¶7: Resonant Materiality and Violent Remembering: Archaeology, Memory and Bombing

¶8: In this paper I outline the commemorative potential of a historical archaeology of aerial bombing. As an affective and challenging archaeology-from-below it offers glimpses of individuality and everyday life amidst the violence of warfare, inscribing shattered buildings and material culture as sites of memory. Firstly I examine the tropes and themes that link archaeology, memory studies and the history of bombing, both in popular imaginations and cultural representations. These include ruins, fragments, depth, wounding, and the contrast between bottom-up and top-down views of the world. I then develop these themes to highlight the tensions between historical and mnemonic narratives of aerial bombardment, the importance of a human centred approach to the commemoration of warfare, and the roles of oral history and archaeology in these processes. Finally



I briefly discuss a case study of bombsite archaeology and suggest a valuable application for this technique in the discourses of memory and bombing in contemporary German society.

¶19: Industrial Heritage: Valorising the Spatial–Temporal Dynamics of Another Hong Kong Story

¶10: This paper challenges current perspectives on Hong Kong heritage that are based predominantly on a dichotomous juxtaposition of traditional Chineseness vis-à-vis post-colonial romanticism, and argues for a deeper appreciation of its industrial history and identity. Textured narratives are proposed that highlight the socio-economic relationships that were/are essential components of the industrial (hi)story. Specifically, the paper identifies the time/space dimension as unique, and hence it should be valorised using context-sensitive, carefully thought-through and executed approaches. The paper presents an ‘other Hong Kong heritage story’ that foregrounds the compressed time–space nature of the city’s industrial history, the spatial organisation of manufacturing, and the dynamic spatial stretch that has been taken by the industrialisation process. Furthermore, a stretching of governance space for the identification, (re)presentation and conservation of heritage using a participatory approach is proposed. In the face of rapid deindustrialisation and pressure for urban renewal, prompt, well-conceptualised and time/space-sensitive efforts to valorise, preserve and manage this fast-disappearing heritage in Hong Kong are vital.

¶11: Disciplining Memory: Heritage Tourism and the Temporalisation of the Built Environment in Rural France

¶12: This article presents an ethnographic case study of the relationship between the development of heritage tourism, and the role of material culture in memory practices in rural Southern France. Drawing on anthropological fieldwork in the village of Monadières, it provides an analysis of how artefacts in the locality’s built environment have been renovated and revalued in a climate of historical change. This was the consequence of varied acts of commemoration by both independent individuals and the local council in which heritage tourism development was not necessarily the end-goal. Nevertheless, these acts were implicated in the council’s ‘disciplinary programme’ to produce a local infrastructure for heritage tourism. The article therefore explores how this industry co-habits with and colonises modern memory practices at a micro-level. To this end it adapts analytical tools from the anthropology of time, which enable an integrative analysis of these differing ‘temporalisations’ of the past.

¶13: ISSUE 2-3

¶14: Heritage and the Environment

¶15: Marginal Lands? An Overview of the Environmental Contexts of Cultural Landscapes in the Highlands and Islands of Scotland

¶16: This introductory paper offers an overview of some of the environmental contexts of cultural landscapes in the Highlands and Islands of Scotland. The changing so-called ‘marginality’, in several senses of the word, of a series of examples of the cultural landscapes of the Highlands and Islands is examined in relation to environmental limits and socio-economic factors. ‘Cryptic cultural landscapes’ (those with altered ecologies which have been strongly influenced by human activity but which are without obvious built artefacts) feature alongside those that may appear more obviously ‘cultural’. Comparisons are made with global examples of other cultural landscapes in which environmental limits have been stretched or breached by the ecological footprint of past human societies. Mention is made of some strategies for the creation of ecologically enhanced—and

therefore more environmentally robust—cultural landscapes, and the possible future contribution of these to human communities and the environment.

#### ¶17: The Landscape of the Gaelic Imagination

¶18: This paper is an attempt at constructing a model of the landscape of the Gaelic imagination, including the otherworld, as evinced by place-names, poetry, songs and tales. A major division is noted between those parts where nature is domesticated, and the wilderness where nature is the ascendant force, in constant need of propitiation. The model has its roots in pagan Gaelic mythology, when the invading Gaels banished the spirits of the land underground or across the sea, while still requiring union with them and co-operation. Time in the otherworld is circular, and chaos, regeneration and creativity both threaten and attract people. The model is partly subsumed into Christianity, making exile attractive to a people who revered the wilderness. Though this model is culturally specific, it is argued that it expresses a fundamental need for negotiation between man and nature, which remains a major concern to our survival on the planet.

#### ¶19: Àite Dachaidh: Re-connecting People with Place—Island Landscapes and Intangible Heritage

¶20: How we construct our relationships to the past and the impact of this for the future of cultural identity is explored with reference to the cultural context, environment and intangible heritage of the Western Isles. This paper starts from the premise that an interest in heritage and the roots of cultural traditions is not the exclusive concern of archaeologists, historians or folklorists. Cultural traditions, cultural identity and cultural aspirations influence how we create and give meaning to our environment. Local populations may assign importance and value to places and landscapes according to their own cultural criteria which may differ from that of professional groups. In the Western Isles, institutions such as local museums and Comann Eachdraidh (historical societies) are instrumental in the preservation and transmission of local memories, traditions, and local history. However, the forging of these memories through stories, monuments and cultural artefacts fall outside current professional frameworks. While moves in academic discourse to re-inscribe the concept of collective memory into the field of local history recognise that social memories are intended to create and consolidate identities, to enable such knowledge of local heritage to be recognised and protected, this cultural criteria needs to come into the mainstream of heritage assessment and discourse.

#### ¶21: Towards an Exhibition of Highland Art

¶22: The Highlands of Scotland have an art history which has not been properly identified as such. This paper contributes to that task of identification. Highland art begins with prehistoric rock art of world importance. It extends into the present with internationally recognised contemporary art, such as that generated by An Leabhar Mòr—The Great Book of Gaelic in 2002. In exploring this history I investigate continuities, gaps and international links. In doing so I draw on work made possible by a project funded by the Arts and Humanities Research Council, Window to the West: Towards a redefinition of the visual within Gaelic Scotland, a joint initiative of the Visual Research Centre at the University of Dundee and Sabhal Mòr Ostaig, the Gaelic college in the Isle of Skye.

#### ¶23: Balancing Environmental and Cultural Impact against the Strategic Need for Wind Power

¶24: Wind power is seen by many as a key industry for the future: an environmentally benign renewable energy to replace fossil fuels. The Northern and Western Isles, with their high average wind speeds, would seem to be well placed to exploit this rapidly emerging demand. As well as meeting a global need, to reduce output of greenhouse gases and a national need for security of

supply into the twenty-first century, wind power promises an economic future for rural regions whose prospects are otherwise uncertain. However, this benign scenario is marred by potentially serious negative consequences for local environmental systems, landscape aesthetics and archaeology, which are themselves often of national and international importance. With particular reference to proposed projects in Lewis and Shetland, this paper will consider the competing demands from national and local policy on the location of wind farms, and weaknesses in the current planning process.

¶125: Dynamics of Informal Networking: Two Studies of Cattle Draft in the Perspective of Deeper Time

¶126: At the present time, two thirds of the world's farmers work with draft animals, most especially cattle. This has become exceptional in Europe, but such practices are today attracting attention as an example of intangible heritage seen in the new light of sustainability. This study is two-pronged, focusing on the promotion of cattle draft through informal networking today and on an early medieval example of the process of engaging with technological change involving both material and immaterial heritage.

¶127: Homeland Emotion: An Emotional Geography of Heritage and Homeland

¶128: Drawn into a discussion of emotional environs, this paper offers up an emotional geography of the social and sensory relations that define a group's heritage and traditional homelands. It focuses on the homelands and heritage of the Yanyuwa, the Indigenous owners of land and waters throughout the southwest Gulf of Carpentaria, northern Australia. This discussion provides an insight into homelands that are deemed 'too strong to ever not be there', recognising 'home' and 'country' as the embodiment and containment of all forms of heritage, tangible and intangible. Emotive narratives informed by cultural habit and experience are what connect people to their ancestors and homelands. I propose emotional geography, as informed by ethnoarchaeology, as a means to explore the manner in which emotions and sensory experience affect the way that cultural groups sense the substance of their past, present and future.

¶129: The Eco-tourism of Cultural Heritage Management (ECT-CHM): Linking Heritage and 'Environment' in the Okavango Delta Regions of Botswana

¶130: The principles of eco-tourism allude to the importance of socio-cultural and psycho-social aspects in natural resources management. However, approaches to natural resources management are more often addressed in isolation from cultural and heritage resources. For Botswana, this loophole is illustrated within a community-based natural resources management (CBNRM) programme that focuses exclusively on natural and neglects cultural resources. Botswana Tourism Policy is another example. I argue that these management approaches negatively impact on sustainable conservation and development of both natural and cultural resources. A case study of a community-based organisation (CBO) called Sankuyo Tshwaragano Management Trust (STMT) is used to illustrate that the current CBNRM programme originates from a management failure to perceive cultural and heritage resources as components of the broader 'environment' and hence neglects the significance of alternative resources in nature tourism. An operational point of departure for an Ecotourism of Cultural Heritage Management ECT-CHM model is identified using a Community Based Cultural Heritage Resources Management (COBACREM) approach and an operational definition of eco-tourism that acknowledges alternative resources suggested.

¶131: The Southern Upland Way: Exploring Landscape and Culture

¶132: This paper considers a research project conducted at the University of Glasgow's Dumfries Campus, between 2004–5. This considered Scotland's longest long-distance walking route: the Southern Upland Way. Here, we consider its methodology and main findings, and then focus specifically on the contents of one of our most useful data sources: walkers' diaries. Our research, ultimately, showed that the 'Way' was perceived, by those who walked it, in three main ways: as a source of 'challenges'; as a resource of 'open spaces' and as a place of genuine 'hospitality'. Furthermore, we consider the way in which the experience of conducting this research contributed to the development of an active research culture on our relatively new campus, founded in 1999, and also point to the concrete impacts our research had on developing tourism on the Southern Upland Way.

¶133: Heritage Conservation in Post-colonial Hong Kong

¶134: Hong Kong is a small territory located at a strategic position in South China, with very limited land and other natural resources. When it became a British Colony, the city was intended as a military fort and an economic centre. However, since the change of sovereignty in 1997, heritage conservation has become one of the most popular issues. The current concern for local heritage has been primarily raised by the local community, including residents and non-government organisations. This paper discusses the economic, social, political and environmental impetus of this unprecedented popularity of heritage conservation in contemporary Hong Kong, and argues that heritage conservation has become an implement for various parties in post-colonial Hong Kong to present themselves in the discourse of urban renewal and development, and to defend and negotiate their interests. This dynamic process also has significant impacts on the conservation of heritage properties in Hong Kong.

¶135: ISSUE 4

¶136: History in Two Dimensions or Three? Working Class Responses to History

¶137: Research carried out by the author in North Carolina (2007) aimed to assess how museums might help rebuild identity in communities devastated by economic decline. Interviews, compared with examples from 'Time and Tide', Yarmouth, UK, suggested that working class people feel a strong need for history, intense emotional ties to the industrial landscape, and believe that museums can radically change their lives. The evidence suggested that the importance of history to people's sense of self has been underestimated, particularly in the case of the industrial poor. This paper considers reasons for this underestimation, and suggests that these groups may also have higher and more wide-ranging expectations of history than intellectuals do. It suggests these 'emotional' uses of history, rather than being inferior to academic history, may be richer, and that this 'three-dimensional' experience of history exhibited by the urban poor can enrich the two-dimensional historical experience of the researcher or museums professional.

¶138: Contested Trans-national Heritage: The Demolition of Changi Prison, Singapore

¶139: In 2004 the Singaporean government demolished Changi prison in the face of considerable opposition from the Australian government because of the prison's association with the captivity of prisoners of war during the Second World War. In opposing the demolition the Australian government was constrained by the fact that it was challenging the accepted right of a sovereign government to manage national heritage sites; by the lack of a shared history surrounding Changi; and the absence of any agreed international regimes governing 'transnational heritage'. The case of Changi also demonstrates the manner in which heritage significance can be displaced from 'real' to 'un-real' (or substitute) sites, that lack the authenticity attributed to them but are invested with a

significant emotional power at the level of individual memory and popular culture. In this, Changi is, finally, a testimony to the way in which the construction of memory is a dynamic interactive process between individuals, organisational stakeholders and the state.

¶140: Unfolding Landscape in a Lebanese Village: Rural Heritage in a Globalising World

¶141: Ebel es-Saqi, a village in the southern hills of Lebanon, emerged from 22 years of Israeli occupation in May 2000. In the ensuing years, several development projects took place in the region with the aim of reviving local economies through tourism, enhancing attachment to the land through employment and spreading environmental awareness. One of these projects, the Ecological Park Project of Ebel es-Saqi, is the subject of this paper. Through examining local perceptions and reactions to the Ebel es-Saqi project, this paper explores how local conceptions of landscape evolve in response to political, economic, and social change. The findings of the study, based on in-depth semi-structured interviews, suggest that the village landscape is an enabling medium through which traditional culture is preserved, local identities constructed and rural heritage acknowledged. This paper unfolds a conception of landscape based on the day-to-day lifestyles of the village community, inherited traditional agricultural practices, valued rural heritage and shared village identity.

¶142: Protecting World Heritage: Regulating Ownership and Land Use at Angkor Archaeological Park, Cambodia

¶143: This paper contemplates whether, and in what ways, proprietary interests in land and land usage are affected by a World Heritage listing, using Angkor Archaeological Park, Cambodia, as the case study. The effect is measured through the identification and synthesis of the national legislative and local regulatory response to the implementation of the World Heritage listing. Such an analysis illustrates that the listing imposes significant restraints on land use and ownership which impact directly on the local resident communities of Angkor. A breakdown of the regulatory response also highlights the limitations inherent in the existing regulatory framework. There is a consideration of the concept of 'ownership' in a World Heritage site of 'outstanding universal value'. In raising these issues, this paper highlights the challenges facing heritage managers in attempting to marry local needs with the demands of international heritage protection in the setting of a post-conflict Southeast Asian nation.

¶144: The Buffalo Nations/Luxton Museum: Tourism, Regional Forces and Problematising Cultural Representations of Aboriginal Peoples in Banff, Canada

¶145: This paper examines the cultural representations of Aboriginal peoples at the Buffalo Nations/Luxton Museum in Banff, Canada. The museum has been part of the cultural landscape of the tourism industry in Banff since 1952. Using interviews, newspaper articles and analyses of the exhibits, I problematise the museum's representations of Aboriginal peoples by focusing on the challenges associated with navigating regional power relations while participating in forms of capitalist exchange. My findings suggest that the museum's representations engender complex readings of Aboriginal peoples that need to be interpreted considering the processes of production, but also the broader conditions that are embedded in this history. This paper puts cultural representations of Aboriginal peoples into socio-economic, political, cultural and historical contexts in ways that may interest scholars and practitioners from diverse disciplines and specific fields such as museum, recreation, tourism, heritage and Indigenous studies.

¶146: History, Memory and Heritage

¶147: ISSUE 5

¶148: 'The Birthplace of Australian Multiculturalism?' Retrospective Commemoration, Participatory Memorialisation and Official Heritage

¶149: In Australia, the authorised heritage discourse contributes to shaping the stereotypically Australian. It actively engages in creating a contemporary national story which glosses over the more shameful or distasteful episodes and themes in Australian colonial and post-colonial history which is presented as being by-and-large progressive and benign. While the process of forging national history has become more complex and increasingly fraught, given globalisation and the emergence of new histories, nation and nationalism remain culturally persistent. The turn to multiculturalism from the 1970s as the principal way of defining Australianness and the nation lead some conservatives in politics and the heritage industry to appropriate the new social history, using it to present diversity as an indicator of a fair and open society. In this process, both history—an evolving academic discipline—and the past—lived experience which has meanings and uses in the present—were transformed into heritage.

¶150: Communism and Museums in Bulgaria

¶151: Despite the growing interest in Eastern European countries since the fall of the communist regimes in the late 1980s, they still remain obscure to Western Europeans. Media information on Eastern Europe focuses mainly on politics or the attractions of holiday resorts and, consequently, the history and local customs of the countries, their cultural affairs and different cultural institutions are little known. This paper describes the way Bulgarian museums developed during the governance of the Bulgarian Communist Party (1946–1989). It is hoped that revealing information on their operations within a broad historical and social context will lead to a better understanding of the country's cultural affairs at a time when Bulgaria has become the latest member of the European Union. The findings are a result of PhD research.

¶152: Balto, the Alaskan Dog and his Statue in New York's Central Park: Animal Representation and National Heritage

¶153: This article explores the statue of Balto in New York's Central Park within a framework of discussion of animal representation in creating national heritages. It discusses the reasons for Balto's statue being sited in New York with reference to the competing demands for different heritage commemorations within the park's space. In exploring the role of different interests in promoting this particular commemoration the article questions a simplistic notion of heritage being created by bodies of the state and draws analogies with other national animal 'symbols' such as Greyfriars Bobby, and 'The Dog on the Tucker Box'. The article suggests that animal commemoration in everyday space may help create ongoing interest in animal pasts while noting the disjuncture between the represented animal and Balto's actual existence.

¶154: Pacifying War Heritage: Patterns of Cosmopolitan Nationalism at a Danish Battlefield Site

¶155: Former battlefields are often held to be important nodes in national iconographies. This article offers an analysis of a Danish battlefield site which has historically been taken to epitomise fervently ethnic national qualities. The article traces significant shifts in the ways its relevance has been and currently is being imagined and expressed. The heritage and commemorative practices conducted here are analysed as an ongoing symbolic struggle between 'civic' and 'ethnic' conceptions of nation. It is argued that a third mode of identification, termed 'cosmopolitan nationalism', seems to be on the rise here. In such an understanding, the war site becomes 'pacified', i.e. symbolically associated with qualities of peace-keeping and humanitarianism. Importantly, however, such agendas do not

simply erase the site's national significance but are analysed, rather, as re-imbuing the site with a new strand of Danishness—now taken to entail cosmopolitan and reconciliatory values.

¶156: Toward a Cultural Landscape Atlas: Representing all the Landscape as Cultural

¶157: Many government and non-statutory registers utilise point datasets to represent cultural heritage places. An effect of this approach is to emphasise that cultural heritage comprises a series of spatially discrete material remains or 'sites', suggesting discrete locations which are somehow disconnected from their broader historical and landscape contexts. We advocate an alternative in which spatial representation of heritage is set within a cultural landscape framework, acknowledging that all parts of the landscape have inter-connected cultural histories, associations and meanings resulting from long-term and ongoing human–environmental interactions. Results from a collaborative cultural heritage research project undertaken at Culgoa National Park in Australia demonstrate the advantage of this approach. The mapping products produced by the work comprise an interactive electronic DVD Atlas and hard copy maps. Both focus on meeting the management needs of field-based park staff.

¶158: A Guided Walking Trail to Explore the Martin Luther King Jr. National Voting Rights Walk and Selma Antebellum Historic District

¶159: Historical documents, original and archival photos, and MS Publisher software were used to develop and promote a two mile guided walking trail incorporating the Martin Luther King, Jr. National Voting Rights Walk, Selma Antebellum Historic District and Bloch Park. The aim is to promote learning about Alabama history while enhancing fitness, as a planned activity of a programme to prevent childhood obesity. Trail content features facts about prominent black and white Alabamians, safety tips while walking and philosophical quotations emphasizing basic human rights.

¶160: ISSUE 6

¶161: Pioneer Living 1963 Style: Imaginations of Heritage in a Post-war Canadian Suburb

¶162: This article connects the origins of a Canadian living history museum to the cultural and social developments of 1960s suburban Canada. Although there exists a strong literature on heritage and commemoration in Canada (and around the world), few scholars have looked explicitly at museums in that country. The literature on history museums elsewhere in the world is stronger. However, despite the strengths of this international literature, its focus has been on the use of museums in the present. An important aspect of the use of heritage, the historical contexts in which past museum visitors interpreted museum themes and displays, has not received much attention. This article argues that museum patrons of the 1960s, the decade in which many living history museums were founded, saw pioneer villages in the context of their own modernising lifestyles. However much Black Creek Pioneer Village might reflect anxiety about the direction of modernity, it also framed the past in ways that legitimated modern, suburban living.

¶163: A Framework for Sustainable Heritage Management: A Study of UK Industrial Heritage Sites

¶164: In 2002, the World Heritage Committee declared heritage to be 'an instrument for the sustainable development of all societies'. The term 'sustainable development', however, is inscribed with a complex economic, environmental and social agenda that challenges contemporary World Heritage management practice. This paper draws on a content analysis of six industrial UK World Heritage Site management plans. The analysis focuses on the extent that each plan integrates four key sustainability dimensions. Findings indicate that the planning frameworks and collaboration

processes in operation at each site ensure conservation of the historical physical fabric but limit the development of a sustainable local cultural economy. A sustainable heritage management framework is presented based on the adoption of a long-term strategic orientation and extensive local community participation in decision making. The framework is relevant to other complex heritage sites such as historic towns and cultural landscapes.

¶165: Heritage Conservation through Private Donation: The Case of Dragon Garden in Hong Kong

¶166: Conserving built heritage involves competition for land and ongoing costs. The incentive to preserve is thus particularly low in areas where economic considerations prevail and conservation mechanisms are centralised. This used to be the case in Hong Kong. However, a series of civil conservation efforts since 2003, featuring judicial review, civil disobedience and private donation, have contested the official definition of monument and highlighted the values of local heritage in the public discourse. A recent case, namely the campaign to save Dragon Garden through private donations, reveals the roles of voluntarism in built heritage conservation when neither the state nor the market has the incentive or commitment to do so. Based on this case study, this article also examines the sustainability of civil action in an unfavourable institutional setting, which only managed to evoke perfunctory conservation measures from the government.

¶167: Tourism in Ethnic Communities: Two Miao Villages in China

¶168: The paper is concerned with the ways in which ethnic culture is presented and experienced by tourists with particular reference to two villages in China inhabited by members of the Miao minority group and popular with visitors. The study is based on qualitative and quantitative data derived from primary and secondary sources and findings reveal contrasts and similarities within and between destination residents and visitors regarding attitudes to tourism and its cultural impacts, especially in terms of authenticity. While the cases display unique features, their analysis affords more general insights into the characteristics of this particular form of heritage tourism and its consequences.

¶169: Consuming Nature—Producing Heritage: Aspects on Conservation, Economical Growth and Community Participation in a Forested, Sparsely Populated Area in Sweden

¶170: The nature conservation and heritage management policies of Sweden are moving towards integration. They are also promoting the increased public use of natural and heritage resources, and greater participation by local citizens in their management. In forested, sparsely populated areas, authorities are promoting tourism, especially nature and heritage tourism, to create growth and replace jobs lost in industrial closures and in the heavily mechanised forestry industry. In the area discussed in this article, northern Värmland, Sweden, the local population did not find it attractive to work in touristic jobs. Most of the small-scale tourist entrepreneurs are also ‘immigrants’ who often found it hard to achieve success in business. Heritage productions, however, have emerged as meeting places for local citizens, and as sources of community pride. To achieve development in forested, sparsely populated areas, there is a need for a broader approach, which relies less on tourism, and is more in harmony with the lifestyles of the local population.

¶171: Geographies of Australian Heritages: Loving a Sunburnt Country?



## **Name: IJHS 2010 Abstracts**

¶1: IJHS 2010 Abstracts

¶2: ISSUE 2-3

¶3: Heritage and Community Engagement: Collaboration or Contestation?

¶4: Heritage and community engagement

¶5: The recognition and misrecognition of community heritage

¶6: This paper revisits the notion of 'community' within the field of heritage, examining the varied ways in which tensions between different groups and their aspirations arise and are mediated. Our focus is a close examination of the conceptual disjunction that exists between a range of popular, political and academic attempts to define and negotiate memory, place, identity and cultural expression. To do so, the paper places emphasis on those expressions of community that have been taken up within dominant political and academic practice. Such expressions, we argue, are embedded with restrictive assumptions concerned with nostalgia, consensus and homogeneity, all of which help to facilitate the extent to which systemic issues tied up with social justice, recognition and subordinate status are ignored or go unidentified. This, inevitably, has serious and far-reaching consequences for community groups seeking to assert alternative understandings of heritage. Indeed, the net result has seen the virtual disappearance of dissonance and more nuanced ways of understanding heritage. Adopting an argument underpinned by Nancy Fraser's notion of a 'politics of recognition', this paper proposes a more critical practice of community engagement.

¶7: The politics of community heritage: motivations, authority and control

¶8: The community and heritage connection is one that is almost considered so natural an affinity it hardly needs justification or explanation. This paper looks critically at how community and heritage are understood and what arises when the two are brought together. Through the consideration of examples in Northern Ireland, the meaning of such engagement is explored with emphasis on motivations, issues of authority and the value of community-heritage engagement as a means of control.

¶9: Unfulfilled promises? Heritage management and community participation at some of Africa's cultural heritage sites

¶10: The application of participatory management has had varied success in the field of heritage management depending on the context in which it has been applied, and the evidence from some heritage sites in sub-Saharan Africa reveals mixed results; some far from satisfactory. Most of the goals – particularly those aimed at involving local communities in decision making in heritage resources – still remain unfulfilled and at best experimental. This contribution deals with these issues within the context of case studies drawn from different areas of the sub-continent. The case studies demonstrate that the discourse of community participation is sometimes overly ambitious in its intents and, from a practical point of view, is not easy to apply. This is because communities are neither universal nor homogenous. Furthermore, many professionals pay lip-service to the whole concept of participation because the interests of local communities and those of professionals do not always coincide. Also, in some situations, the historical and socio-political environments militate against the concept. Therefore, given the varied context and range of management systems, as well

as types of cultural heritage on the sub-continent, one cannot be prescriptive; the local situation should determine the nature of participation and/or levels of engagement needed.

¶11: Heritage and empowerment: community-based Indigenous cultural heritage in northern Australia

¶12: This paper reports on the transformation from an archaeological research project to one that focused on Indigenous cultural heritage. The ultimate outcome was the development of a community-based approach for northern Cape York (Australia) that emerged from a partnership between researcher and the indigenous community. The paper particularly focuses on notions of landscape, sites and artefacts and the ways in which archaeological and indigenous perspectives of these are both different and similar. It challenges the idea that artefacts are only central for archaeologists, presenting a case study illustrating that they can also be important within Indigenous frameworks. These insights emerged from a deeper understanding of Indigenous local heritage that was only possible within a community-based approach.

¶13: New frameworks for community engagement in the archive sector: from handing over to handing on

¶14: This article uses ethnographic research methods to explore the various forms of engagement between mainstream publicly-funded archives in the UK and independent 'community archives'. Shifts in the understanding of the role of archives in society, combined with pressure from historically marginalised groups for greater visibility for their histories, have led mainstream organisations to develop more flexible working practices. These practices cover custodial arrangements, collections policy, curation and dissemination, training and consultancy. The most successful allow communities to combine the retention of control over their material with provision for its long-term preservation. Where once community-based groups were under pressure to hand over their archives, now the emphasis is on the handing on of knowledge to future generations and the sharing of expertise between organisations. However, working with community archives also presents challenges to dominant professional assumptions and practices and archivists need to be more sensitive to the motivations and experiences of their community-based partners.

¶15: Uninherited heritage: tradition and heritage production in Shetland, Åland and Svalbard

¶16: Heritage implies inheritance, a community-negotiated concept defying easy historical determinism. Utilising Ronström's distinction between tradition and heritage, this paper uses case studies from the islands of Shetland, Åland, and Svalbard to analyse how the uninherited nature of some heritage can influence its reception by the local community. These receptions vary and influence attempts to develop heritage under the world heritage ideal or for tourism, which is so vital to many island communities. Local governments and tourism professionals often interpret heritage objects differently than do local communities. Although heritage can be created without community consent, local support cannot be taken for granted. This paper argues that heritage-promotion initiatives should take into account the special issues surrounding uninherited heritage.

¶17: Decentring the new protectors: transforming Aboriginal heritage in South Australia

¶18: Disciplines such as archaeology, anthropology and history exercise a seemingly disproportionate influence on race relations in settler democracies. In South Australia, this influence has complex and unbroken genealogies linked to the beginnings of British settlement and the Protectors of Aborigines. This colonising character survives, and we argue that researchers working in Aboriginal

heritage can be positioned as the new Protectors of Aborigines, reinvigorating a colonising network of power relations that remains critical in determining Indigenous interests and futures. In response Ngarrindjeri are theorising and strategising a transformative programme for decentring the new Protectors that avoids contexts where authenticity is at question or fundamental to the negotiations. Mapping actor networks revealed in everyday meetings and performances, and understanding local/global cultures of governmentality, have been necessary to safely bring Indigenous interests into Aboriginal heritage research, planning and policy, without activating the colonial archive and recycling Aboriginalist myths.

¶119: Beyond the rhetoric: negotiating the politics and realising the potential of community-driven heritage engagement

¶120: This paper explores the development of community engagement work in the heritage sector and the danger of such projects conforming to a top-down model. An alternative community-driven approach is explored. The ongoing Bendigo heritage engagement project is used as a basis for discussing the benefits, limitations and potential pitfalls of such an approach. The role of the project manager in negotiating the politics and issues arising in community-driven approaches is crucial and a range of skills and techniques, which may assist those in this role, are highlighted. Identifying and addressing potential problem areas is essential to ensure the success of such projects. This is imperative if museums, galleries or other organisations wish to move beyond rhetorical strategies for community engagement towards successful implementation of sustainable and relevant projects that positively contribute to local communities.

¶121: Meaning-making and cultural heritage in Jordan: the local community, the contexts and the archaeological sites in Khreibt al-Suq

¶122: This is an ethnographic study based on a fieldwork carried out in Khreibt al-Suq, in Jordan, in the time between 1 June and 14 September 2004. In this paper, the meaning of archaeological sites is investigated as a 'structure of understanding and attachments' (Marris 1986, p. 4), through which individuals interpret the time and the place of the past. The paper suggests that values and meanings that individuals ascribe to material of the past derive their importance from being a reflection of people's contexts. Throughout the process in which meanings are created and ascribed to archaeological sites, the remains of the past are transformed into such reflections. Archaeological sites in this process are transformed into cultural heritage: something relevant to local communities' contemporary contexts and cultures. The credibility of cultural heritage is thus derived from its being a 'reflection' of these contexts. It is through this 'reflection' that people are able to identify themselves with the past and its material.

¶123: Power relations and community involvement in landscape-based cultural heritage management practice: an Australian case study

¶124: Collaborative conservation between Aboriginal people and archaeologists in Australia presents new and innovative opportunities for community control in cultural heritage management practice. Community approaches to heritage emphasise cultural landscapes and Indigenous relationships to land and sea. In this paper we illustrate the value of a community-led cultural heritage management project in a case study from North Stradbroke Island, southeast Queensland, Australia. We document the process whereby Aboriginal traditional owners worked collaboratively with archaeologists to design and implement a method for a cultural heritage assessment that met not only legislative requirements relating to archaeological sites but also Indigenous needs regarding culturally significant landscapes. Our results demonstrate that places of Aboriginal community

heritage value exist even where no sites of archaeological significance occur. In our case study we demonstrate that effective heritage management can be undertaken in accordance with appropriate Aboriginal law and community control.

¶125: The future of Indigenous museums: perspectives from the Southwest Pacific

¶126: A fearsome heritage: diverse legacies of the Cold War

¶127: ISSUE 3

¶128: A new paradigm for the identification, nomination and inscription of properties on the World Heritage List

¶129: This paper reviews the current procedure for identifying and listing cultural and natural heritage properties under UNESCO's 1972 World Heritage Convention, analyses its shortcomings and posits a new approach. It contends that the extant process is contrary to the real intent of the Convention of identifying and conserving heritage of outstanding universal value through a system of international cooperation and, therefore, it does not contribute effectively to realising a representative, balanced and credible World Heritage List. The paper advances a new paradigm to overcome the assessed limitations, principally by enhancing international cooperation to marshal and provide the best technical knowledge upstream of and throughout the process of identifying, nominating and including properties on the World Heritage List. It envisages a progressive inscription process with an enhanced and proactive role for the intergovernmental World Heritage Committee to prioritise, at an early stage of the process, sites meriting inclusion on the World Heritage List, thus enabling it to effectively guide the achievement of the Global Strategy for the World Heritage programme.

¶130: Rousing the Reggia: the use of cinematic language and video projection in Peter Greenaway's Peopling the Palaces as a way of returning life to a seventeenth-century Italian Royal Palace

¶131: A problem facing many custodians and curators of historic buildings is how to create a sense of history and awaken a connection with the past for contemporary visitors. With the help of secondary material such as video projections, audio guides and costumed interpreters, visitors are enabled to imagine what life might have been like before the building was 'museumified'. This article discusses Peter Greenaway's video installation Peopling the Palaces, created for a seventeenth-century Italian Palace in Turin, and examines its potential as a means of returning 'life' to preserved historic interiors. Greenaway's installation is a prime example of how projecting characters directly onto walls and ceilings can bring a building to life and envelope the visitor within an historical imaginary. The article proposes that this fascinating meeting of theatre, technology and museology within a historic Palace offers exciting potential for augmenting the visitor experience of heritage sites.

¶132: Global heritage: perspectives from the Northern Territory, Australia

¶133: This article examines the way in which selected cultural institutions, government and non-government organisations and individuals in Australia's Northern Territory have responded to globalising influences on the preservation, interpretation and public face of its history and heritage. It draws upon a number of interviews with local practitioners and professionals in the field to explore the multiple understandings of cultural heritage, history and identity in the Territory, to investigate how competing interests and expectations are managed at the state and local level, and to address issues of sovereignty in the context of global heritage. Respondents indicate that, despite a strong resurgence of local cultural identities, without people on the ground who care about their heritage, efforts by international bodies will have little effect. There has been increasing concern about the protection of local cultures in the face of globalisation, and research such as this is critical

in providing feedback to international heritage organisations. Without strong local support for cultural heritage and identities, they can become increasingly vulnerable in a rapidly globalising world. In Australia's Northern Territory, however, there seems little indication of this happening

¶134: Including people with learning difficulties in cultural and heritage sites

¶135: This paper examines the processes involved in a participatory inclusive research project in Liverpool and Merseyside, UK. The project involved 25 people with learning difficulties – the Heritage Forum – visiting 13 cultural and heritage sites on more than 50 occasions across a 15-month period. The research provides a much needed resource at a time when there is a lack of provision for, and research into, the intellectual accessibility of cultural and heritage sites in the UK and globally. This paper details the research approach taken by the Heritage Forum, providing a flexible protocol about ways of working with groups and individuals with learning difficulties. It also reports on the Heritage Forum's general findings about the cultural and heritage sites, providing some initial guidance about how to best include this diverse population.

¶136: Heritage awareness and appreciation among community residents: perspectives from Arizona, USA

¶137: This study aims to examine public awareness of heritage properties in Arizona, USA. Data for this study were collected from a random sample of 600 participants from the public in Arizona using a telephone survey. Heritage awareness is conceptualised using a combined measure of heritage awareness and residents' visits to heritage sites. Based on these two measures, this study proposed a four-cell matrix that represents: 1) aware/visited, 2) aware/not visited, 3) unaware/visited, and 4) unaware/not visited. When the four types of residents were compared against demographic variables, attitudes toward preservation, preservation criteria, and importance of feature and facilities, most of these variables were significant. The results indicate that the aware/visited group members had more positive attitudes toward heritage preservation than other groups. This paper suggests that visiting heritage sites by residents and tourists can help create heritage awareness. The findings of this study provide important information for heritage site managers and policy makers.

¶138: Romantic modernism: nostalgia in the world of conservation

¶139: Antiquities under siege: cultural heritage protection after the Iraq War

¶140: Coach fellas: heritage and tourism in Ireland

¶141: ISSUE 4-5

¶142: Heritage and Practices of Public Formation

¶143: By providing evidence for the creation and continuation of claims to identities and places, archives facilitate the participation of multiple publics in dominant cultural and political domains. In the context of fluctuating relations between competing and unequal publics in contested narratives and spaces, the means to control representations of documents determines the ways in which groups are able to participate in the present and influence the future. While government archives have attempted to include and incorporate diverse histories, many social justice organisations and social movements have chosen to operate outside of this framework by preserving the records of their own activities. This article theorises a concept of 'autonomous archives' as a crucial component of democratic heritage practices. It develops this notion through an exploration of archives that have emerged within marginalised publics in Vancouver, Canada: the Union of British Columbia Indian Chiefs Archives, the Hope in Shadows Archive, and Friends of the Woodward's Squat Archive. Each of

these archives point to the intersecting concerns of social identity, claims to place, and the political stakes of representation within heterogeneous and unequal publics. They also suggest the significance of archives in the formation of publics, within the broader context of cultural memory and democratic participation.

¶144: Can there be a conciliatory heritage?

¶145: The scholarship on heritage has been preoccupied with discussions of conflict and discord. But might heritage not also be deployed for conciliatory functions after national trauma? Kazimierz, the historical Jewish district of Cracow, Poland is a unique urban space whose recent Jewish-themed development both reflects and extends grassroots Polish–Jewish relationship building in the post-Holocaust, post-Communist era. It is one of the few sites in the world today where (non-Polish) Jews and (non-Jewish) Poles regularly encounter one another. Based on the everyday interactions and understandings of local participants, rather than top-down memorial schemes or official proclamations of the achievement or expectation of reconciliation, this paper considers heritage spaces and landscapes as key sites for conciliatory civil society development through meaningful engagement with difficult histories.

¶146: Whatever you say, say something: remembering for the future in Northern Ireland

¶147: The question of how to ‘deal’ with the past in post-conflict Northern Ireland preoccupies public conversation precisely because it separates a violent history from a fragile peace and an uncertain future. After a brief examination of contemporary Northern Ireland’s culture of remembrance, this article provides some analysis of the potentials and dangers of efforts to confront the legacies of the Troubles. I argue here that the challenge for post-conflict heritage work in Northern Ireland lies in forging practices that permit and facilitate different ways of encountering complex and contradictory histories. These new efforts to remember encourage citizens to incorporate disparate, often conflicting memories into a patchwork of collected memory. Through a presentation of two case studies, this article offers an analysis of this memory work in an effort to show that it is as difficult as it is necessary. By forging a new tradition in memory work that transcends the long history of dual narratives and begins to make space for broader, more complicated engagements with the past, citizens are building their capacity to acknowledge, understand and respect difference. This opens up new conceptions of heritage that accommodate the incalculable complexity that accompanies reckoning with social and cultural inheritances. In settings in which the past is negotiated by ordinary citizens, heritage simultaneously demands and creates new spaces for public discourse.

¶148: Dealing with difference: heritage, commensurability and public formation in northern New Mexico

¶149: This article explores the relationship among heritage, commensurability, and public formation in liberal political philosophy and social scientific analysis, both of which are products of European modernity. Liberal multiculturalism highlights commensurable forms of difference that are equivalent, comparable, and subordinate to shared humanity and imposes rules such as secularism and rationalism to manage difference publicly. A liberal conception of heritage can therefore help to unite groups and maintain a democratic public sphere, but it can also be homogenising and colonialist. A tension between similarity and difference also exists in the social scientific study of heritage. I use an analytical definition of heritage to examine three sites in northern New Mexico (a historical monument, a cultural centre, and a museum) within a single framework, but doing so obscures the incommensurable differences between them. This is more than just an analytical problem. Western social science shares liberalism’s universal aspirations and commitment to

neutrality and relies upon the creation of a broad 'public' (humanity) made up of commensurable subjects available for cross-cultural comparison. I conclude that scholars may need to abandon 'heritage' as an analytical category if they want to begin to understand fundamentally different or hybridised ways of being in the world.

¶150: Revived, remixed, retold, upgraded? The heritage of the York Cycle of Mystery Plays

¶151: Modern productions of York's medieval Mystery Plays have formed an important element of the city's cultural heritage since their revival in 1951. The original medieval tradition has been interpreted in a variety of forms, each of which has embraced a different element of the character of the original Biblical prototype. Successive productions have reached out to their audience in different ways, presenting competing images of the community by which, and for which, the plays are performed. Most recently, the York Youth Mysteries of 2008 have continued this tradition in a radical way, self-consciously seeking to present the heritage aspects of the production tradition in a way that appeals to a new 'youth' audience. This article discusses the evolving tradition of performance and the techniques used to bind the audience into the images of community presented through, and within, the plays.

¶152: Hon-ouring the past: play-publics and gender at Baltimore's HonFest

¶153: Baltimore, Maryland's annual HonFest, has been criticized for its caricatured portrayal of the Baltimore Hon, a white working-class woman from the mid-twentieth century. Created to promote local businesses, the event seeks to draw tourists to a gentrifying neighbourhood. However, for a core group of Hon re-enactors a shared definition of working-class femininity allows them to subvert the individualised consumption spurred by the event by creating 'play-publics' in which groups of strangers interact in a public environment through play and then begin to discuss shared aspects of common histories due to that interaction. Often these personal memories about working-class families and post-war neighbourhoods express nostalgia for a time of community cohesiveness, while ignoring the racism that insured the homogeneity of such neighbourhoods. As a white icon, the Hon also erases the heritage of Baltimore's African-American majority. Nonetheless, this research demonstrates how an understanding of the relationship between gender and play can illuminate the subversive possibilities — and limitations— within the post-industrial heritage production.

¶154: Photosharing on Flickr: intangible heritage and emergent publics

¶155: This paper argues that Flickr, a popular 'photosharing' website, is facilitating new public engagements with world heritage sites like the Sydney Opera House. Australian heritage institutions (namely libraries and museums) have recently begun to employ Flickr as a site through which to engage communities with their photographic archives and collections. Yet Flickr is more than an 'online photo album': it is a social and cultural network generated around personal photographic practices. Members can form 'groups': self-organised communities defined by shared interests in places, photographic genres, or the appraisal of photographs. These groups are public spaces for both visual and textual conversations – complex social negotiations involving personal expression and collective identity. For one group, the common interest is the Sydney Opera House, and their shared visual and textual expressions – representations of this building. This paper argues that such socio-visual practices themselves constitute an intangible heritage. By drawing on the work of scholars Jose Van Dijck and Nancy Van House, Dawson Munjeri and Michael Warner, the paper proposes that this enactment of intangible heritage is implicated in the broader cultural value of the Sydney Opera House.

¶156: The heritage-scape: UNESCO, world heritage, and tourism

¶157: Valuing historic environments

¶158: ISSUE 6

¶159: Concepts of community in the pursuit of an inclusive archaeology

¶160: Community is a key concept that shapes how we approach our relationships with other individuals and groups. In this article, the author reviews how scholars and laypeople alike use the concept of 'community' in both theoretical and applied contexts. What do heritage professionals expect from the communities with whom they work? How do these communities define and constitute themselves? The answers to such questions have broad implications for the way that scholars interact and collaborate with stakeholders. Examples are presented from the author's archaeological projects at sites associated with communities in the African diaspora that illustrate the importance of an explicit and critical approach to the idea of 'community'. The discussion concludes with preliminary findings from an investigation of the meanings of community among black Chicagoans in the twentieth and twenty-first centuries.

¶161: Tropes of a Texan trauma: monumental Dallas after John F. Kennedy

¶162: Dealey Plaza in central Dallas serves both as a 'cradle' and a 'grave'; at this historic site Dallas was born and an American president died. The assassination of President Kennedy on 22 November 1963 changed Dealey Plaza, the site where the first citizen of Dallas settled in 1841, from a symbol of civic pride into a place of guilt and shame. After the events of 1963, the Dallas community voiced a wish to forget and hence, the exact location where Kennedy was murdered was initially remembered by neither monument nor plaque. At the same time, America grieved and from all over the country US citizens started to visit the assassination site. Dealey Plaza became a place of pilgrimage, which caused a change in the monumental landscape and eventually transformed civic guilt into civic pride. This article offers an analysis of the responses to this Texan trauma in terms of commemorative heritage and describes Dallas' shift from 'amnesia' to 'identification', two contrary responses to traumatic, or mourning, heritage.

¶163: From analogue to digital and back again: institutional dynamics of heritage innovation

¶164: This article traces the emergence of a digital imperative – the belief in the necessity of digitising cultural expressions – in a particular heritage project in the Dutch city of Maastricht. The main reason for doing so is to contribute to the growing body of literature on digital cultural heritage, a perspective that pays analytical attention to the organisational and institutional dynamics of heritage innovation. Such a perspective complicates the popular assumption that digitisation will be beneficial to participation and instead puts forward – by drawing on institutional theory and the sociology of expectations – a less technology-centric and more contextual understanding of digital heritage. The conclusion highlights the potential of institutional analysis and the sociology of expectations for digital heritage studies.

¶165: 'Unity, stability, continuity': heritage and the renovation of Franco's dictatorship in Spain, 1957–1969

¶166: Spain between 1957 and 1969 – the period in the history of the dictatorial regime of General Francisco Franco known as *desarrollista* (development-guided) – presents a peculiar case of a state-driven heritage industry. The present article examines the *desarrollista* policy aimed at creating and coordinating heritage tourism, focusing on periodical publications, official speeches, films and



promotional materials. It looks at late-Francoist heritage as a vehicle for achieving, simultaneously, an ideological and an economic effect. Economically, heritage was conceived as a tool for diversifying and individualising Spain's tourism product in the Mediterranean market, and above all, for confronting the uneven territorial and seasonal distribution of 'sun and beach tourism'. At the same time, ideologically, the models and uses of heritage examined here served the regime's interest in securing the country's territorial unity, maintaining the high profile of the Catholic Church, and re-legitimising the Civil War (1936–1939) which had brought Franco to power.

¶167: The collision of heritage and economy at Uxbenká, Belize

¶168: The relationship between the Mopan Maya community of Santa Cruz and the Classic period Maya site of Uxbenká in southern Belize has had a lasting impact on archaeological investigation and conservation at the site over the last generation. Community members, long the 'stewards' of Uxbenká, believe they have an economic right to the ruins that translates loosely into 'ownership'. Although they seek to maintain the relationship between Santa Cruz and Uxbenká, archaeologists with the Uxbenká Archaeological Project (UAP) challenge the legitimacy of the community's claim via the power vested in them by the state to conduct scholarly investigations at the site. For both the UAP and the state-affiliated Institute of Archaeology, Uxbenká belongs not to one village but to all Belizeans. This paper is a data-driven analysis of the interactions and expectations of community members, archaeologists, and the state as they interact within the archaeoscape of Uxbenká.

¶169: A case of local rejection of a heritage tourism policy: tourism and dynamics of change in Abondance, French Alps

¶170: Despite the opportunities offered by developing and enhancing cultural heritage in the tourism sector, this article, based on a case study of a little town in the French Alps, shows that public policy of this type may also be subject to criticism and dispute. In the town of Abondance, a small ski resort being converted to cultural tourism site built around heritage, the demonstration observed involved both a desire to keep the skiing and a questioning of the political process, but also a rejection of the alternative solution involving the development of the cultural heritage of the Gothic Court of Savoy. During the qualitative survey of the social reactions, three types of arguments have been raised. (1) As summarised by one of the local leaders 'the people do not believe in it'. Indeed, local shopkeepers are sceptical that cultural tourism will draw numerous visitors, and fear that is not economically viable. (2) In contrast to the ski resort, heritage tourism is only attached to the imagination of old age, immobility and even death, as if seniority of places necessarily corresponds to seniority of public and images. (3) For residents of the town, setting up a localised visit site has disadvantages because of the turnover of touristic traffic to which this type of tourism is exposed.

¶171: Our history is not false: perspectives from the revitalisation culture

¶172: Two dominant themes in architectural conservation doctrine are to (1) avoid the fabrication of 'false' histories through the clear differentiation of 'new' from 'old' building fabric; and (2) the deprecation of subjective ways in which the perception of building fabric engenders sense of place. This study explores the cultural values of a group of citizens engaged in revitalising their historic downtown through the 'Main Street' program in Anderson, South Carolina, United States. This 'revitalisation culture' values and promotes treatments to its historic environment that emphasise the conjectural fabrication of 'historic' elements to existing buildings and the use of historicised design for new, infill construction. Whilst these values go against the grain of conservation doctrine, the revitalisation culture is preserving a kind of authenticity that stems from socially and culturally constructed values in an effort to maintain the ability of the historic environment to engender

‘spontaneous fantasies’, which serve to emotionally attach the revitalisation culture with its historic downtown. Ultimately, the revitalisation culture is engaging in ‘unethical’ behaviour from the perspective of conservation professionals, which begs the question of whose values deserve attention and if the field of heritage conservation is able and willing to accept pluralistic concepts of how the authenticity of historic places can and should be conserved.

¶173: Maiensäss – Swiss Alpine summer farms – an element of cultural heritage between conservation and further development: a qualitative case study

¶174: Farm buildings that have become redundant due to agricultural change often find themselves in an area of conflict between conservation and further development. The Swiss Maiensäss, Alpine farms traditionally used at the intermediate altitude from spring to fall, are a prominent example of such a landscape element. The qualitative case study on which this paper is based focuses on different users’ perceptions of the Maiensäss and their development. Our results show that the Maiensäss are a particularly lively element in Swiss cultural heritage. These small farms are often reused and thus have to satisfy the needs of different resident and non-resident users. Users attribute a multitude of meanings to the Maiensäss referring to both their present and past functions. For non-residents the Maiensäss are mainly a symbol of shared roots and national identity which should be protected, whereas for residents they stand stands for the continuity of their local culture and creative possibilities. The main challenge regarding the management of redundant farm buildings seems to be to strike a balance between conservation and creative reuse. The recently introduced building regulations for these farms allow some scope for creative innovation and appear to be well accepted by users. This successful regulation measure might serve as a precursor for managing the development of other traditional landscapes.

¶175: Return to Alexandria: an ethnography of cultural heritage revivalism and museum memory

¶176: Raj rhapsodies: tourism, heritage and the seduction of history

¶177: Digital applications for cultural and heritage institutions; Digital technologies and the museum experience: handheld guides and other media; Museum informatics: people, information and technology in museums

¶178: Community archives: the shaping of memory

## **Name:** IJHS 2011 abstracts

¶1: IJHS 2011 abstracts

¶2: ISSUE 1

¶3: Border wars: the ongoing temple dispute between Thailand and Cambodia and UNESCO's World Heritage List

¶4: This article traces the history of the ongoing tension between Thailand and Cambodia over a beautiful Khmer temple located on the unresolved border between the two countries. The struggle is noteworthy for its transethnic character, the deep and imbricated history of the players, and the fight's intersection with dramatic contemporary politics in both countries. The paper argues that the dispute implicates existential challenges to ancient and contemporary political legitimacy. It emphasizes the significant role iconic sites can play in the construction of national identity as well as in the competitive global tourism market. The paper questions UNESCO cultural heritage policy concerning contested nominations to the World Heritage List and offers a recommendation for future treatment of similar cases.

¶5: Performing the knowing archive: heritage performance and authenticity

¶6: This article presents findings from the Performance, Learning and Heritage project at the University of Manchester 2005–2008. Using evidence from four case studies, it provides insight into the ways visitors to museums and heritage sites utilise their understandings of 'the authentic' in making sense of their encounters with performances of the past. Although authenticity is a contested and controversial concept, it remains a significant measure against which our respondents analyse and critique their encounters with 'the past'. Beyond superficial analyses, however, it is noted that many respondents demonstrate more sensitive and nuanced reflections on the museum as a site of authenticity and authority, reflections aided by the very fictionality of the mode of interpretation.

¶7: The politics of wetlandscape: fishery heritage and natural conservation in Hong Kong

¶8: The north-western part of Hong Kong is a marsh with traditional freshwater fish farming; however, this brackish area has been agriculturally diversified to include cultivation of red rice, reeds, shrimp and fish, and has only largely concentrated on freshwater fish farming starting from the 1960s. By looking into the geographical and social changes that have taken place in the brackish area, I will explain how the coastal landscape was changed in the 1910s through the introduction of large-scale rice production in Tin Shui Wai which has turned into a high-density residential new town, and the wetland conservation of Mai Po marshes. This article aims at understanding the meanings of intangible as well as agricultural/fishery heritage and the local politics among indigenous communities, conservation groups, the government and developers in post-handover Hong Kong society. Inland freshwater pond cultivation was actually a major industry in the 1970s since it supplied most of the freshwater fish for the local market. Nowadays, the industry is shrinking because of lack of manpower and high operation costs compared to the mainland. With various kinds of social, economic and physical pressures, the local communities which are located at the buffer areas of the wetland in Mai Po are actually facing the tremendous dangers of losing those fishponds; most importantly, the fishponds have been serving not only as mitigation zone and source of a traditional local food but also as a major food supplier for migratory birds, adding to the conservation value of the Mai Po marshes and Inner Deep Bay in Hong Kong at large.

¶19: Understanding and using built heritage: Singapore's national monuments and conservation areas

¶10: Issues of heritage administration in the city state of Singapore are examined in the paper with specific reference to decisions about the designation of national monuments and conservation areas. The analysis reveals growing official interest in built heritage conservation for a combination of economic, socio-cultural and political motives. However, commitment is constrained by the importance attached to economic development objectives and there is an emphasis on maximising the commercial potential of old buildings through adaptive reuse. Questions are also raised about the meanings of national identity and nationhood and the challenges of selecting and preserving structures which embody these concepts in relatively young and rapidly modernising countries.

¶11: The dhow as cultural icon: heritage and regional identity in the western Indian Ocean

¶12: Dhows, the traditional sailing ships of the western Indian Ocean, are currently used in museums, heritage sites and popular culture as a symbol of a regional culture in the western Indian Ocean. While scholars have embraced the notion of seas as cultural or historical units, this type of 'basin thinking' is a recent phenomenon in the Indian Ocean. Over the last 150 years the dhow has gone from being a despised symbol of the slave trade and economic underdevelopment to representing a romanticized past and a regional identity. This article traces the parallel development of the idea of the dhow as a symbol of regional identity and changing perceptions of both the vessels and the region it is taken to represent. It argues that recent representations of dhows as cultural heritage represent a new and developing notion of regional identity within the western Indian Ocean.

¶13: A snapshot of tourism in Greenland

¶14: In the twenty-first century people are looking for exotic places to visit, places that they consider to be the last frontiers. Tourists are sometimes led to believe that these places are untouched by the globalisation of the world's economy. Outsiders visiting an indigenous community in Greenland are led through the 'front area' where Inuit in traditional clothing greet them and perform a drum dance for a short time. Unknown to the tourist the drum dancer may be insulting the intruders as he sings in his native language. This may be a form of resistance as the Inuit are suffering from western policies as well as an extremely high level of suicide and alcoholism. The tourist who sees housing, dog sleds, and a drum dance comes away with a 'snapshot' of what indigenous culture is like. Once tourists leave, the community's 'back area' – those parts that only insiders experience – becomes accessible once again.

¶15: Culture, heritage and representation: perspectives on visuality and the past

¶16: Hope and rust: reinterpreting the industrial place in the late 20th century

¶17: Re-investing authenticity: tourism, place and emotions

¶18: ISSUE 2

¶19: Dwelling: transforming narratives at historic house museums

¶20: Founding narratives: Revolutionary stories at historic houses

¶21: Two American Revolutionary War era homes, now historic houses and sites for archaeological research, in Lexington and Concord, Massachusetts, serve as starting points for a consideration of memory, narrative and history. These are both sites where early nineteenth-century women made history, mapping the political and military history of the American Revolution onto the domestic fabric of their homes by telling the stories of their recent ancestors, naming rooms and preserving

furnishings. In their preservation efforts, these women may not have been primarily focused on telling their own stories, but they made an important statement on the role of domestic spaces in national history and for their own power as history makers. Through material and textual instruments of memory, these women transformed their individual memories into shared narratives, illuminating the process by which a 'social memory' of the Revolution was created.

¶122: A new model for memory work: nostalgic discourse at a historic home

¶123: To make domestic heritage sites useful to their communities, we must acknowledge discourses, define structures and critically examine the interplay of our own and others' practices of commemoration. How do agendas of remembering and forgetting intersect at historic dwellings? These issues are explored through the Elihu Akin House, a late eighteenth-century house museum in a New England coastal village. Existing site narratives are dissected through the social theories of Peirce and Bourdieu, revealing nostalgia as a structuring element of cultural logics. The author argues that mechanisms of nostalgia, approached critically, offer interpretive common ground for memory work at historic homes (and beyond). As a material and emotional discourse, nostalgia binds memory, place and experience. This study proposes a new model for heritage-makers seeking to alter site narratives without undermining a site's established worth. They might identify then disrupt pre-existing nostalgic narratives, finally bridging those disruptions through additional, critical nostalgic discourses. New and established narratives can coexist, in harmony and in tension, and visitors should be invited into the interpretive process.

¶124: Personalising the past: heritage work at the Museum of African American History, Nantucket

¶125: Historic site museums need to take into account that heritage is not an attribute of places, but is a process that reinforces identities, values, and relationships in the present. As such, the practices of museums as well as visitors might be considered 'heritage work' which serves social purposes in the present. This article addresses the ways that the Museum of African American History in Nantucket, Massachusetts, negotiates between competing notions of heritage. An analysis of heritage work at this museum illustrates how some museum practices reinforce notions of objectified heritage and 'authentic' portrayals of the past while other practices encourage personal heritage experiences and meaningful relationships between community members and the Museum. The theories of heritage and museum experience developed by recent heritage studies researchers create a theoretical frame through which to interpret the practices of this museum.

¶126: Ideas versus things: the balancing act of interpreting historic house museums

¶127: This article explores the balancing act required between ideas and things when creating interpretive plans for historic house museums. While these sites are important features of the American museum landscape, they have tended to uncritically focus on domestic objects and thus reify antiquated ideas regarding gender roles and the home. My archaeological work at a museum-in-the-making, the Matilda Joslyn Gage House, has uncovered a rich array of domestic artefacts. The museum, however, plans to emphasise Gage's ideas – her leadership in radical reform movements – which begs the question of how archaeology can contribute. I argue that explicit discussion of the meanings given to material culture through their use is the key. Showing how everyday materials, like tea wares, were an integral part of Gage's radical reform work upends traditional beliefs regarding the place of home and women in society, and furthers the museum's goal of highlighting the significance of Gage's work.

¶128: Translating archaeology for the public: empowering and engaging museum goers with the past

¶129: The heart of any heritage programme must involve an examination of the whole heritage process – teaching visitors how insights are actually generated. Archaeological artefacts, for example, are not just inanimate objects. They carry ideas and convey messages, and they ‘document’ the past. One can ‘listen’ to conversations carried out in the physical, or ‘read’ artefacts much as one would a deed, letter or newspaper. Isaac Royall was the largest slaveholder in Massachusetts, and this article provides three examples from the Royall House where the material world has been submitted to textual and linguistic analysis. Visitors to the site learn to ‘read’ landscapes, artefacts and documents, and they are thereby empowered to engage actively in the process of knowledge production. This approach not only cultivates a heightened respect and understanding for what archaeology does, but also makes dialogues of race, ethnicity, class or culture accessible and interesting to more people than ever before.

¶130: Emotional geographies

¶131: Urban nation: Australia’s planning heritage

¶132: People and their pasts: public history today

¶133: ISSUE 3

¶134: America’s home town: fiction, Mark Twain, and the re-creation of Hannibal, Missouri

¶135: Samuel Clemens, better known by his pen name Mark Twain, is one of America’s best known novelists. He wrote what many literary critics consider the first ‘Great American Novel’, *The Adventures of Huckleberry Finn*, in 1884. This book and his earlier novel, *The Adventures of Tom Sawyer* (1876), are based partly on his boyhood experiences living on the Mississippi River and in the town of Hannibal, Missouri. While Twain is best known as a humorist who pointed out satirical situations in everyday life, by the late nineteenth century he wrote extensively about social justice issues, making explicit commentaries on imperialism, labour, and racism. After Twain’s death in 1910 the citizens of Hannibal worked diligently to strengthen the connection between Mark Twain and Hannibal in order to make Mark Twain and their city part of the national public memory despite him living there only a portion of his 75 years.

¶136: Guerilla art, social value and absent heritage fabric

¶137: There is extensive commentary on the role of unauthorised art, but little on the coincidence of heritage value and guerilla art. This paper analyses the relationship of the two in a 2007 statue which is a monument to a lost place for which there is no surviving historic fabric. The statue functions not just as a place of memory, but of guerilla art; a complex interplay has emerged between an official piece of government art and unsanctioned community performance. Growing heritage emphasis on social value over the previous dominance of original fabric suggests that the delight with which the statue has been greeted illuminates evolving heritage philosophy, monument language and the emergence of the importance of the heritage community especially for its potential performance value at a site. The dramatic contribution that the statue has made to the city has an impact on the fields of landscaping, planning, history and heritage.

¶138: ‘No more road to walk’: cultures of heritage and leprosariums in Singapore and Malaysia

¶139: This paper examines how the state, social activists and former sufferers of leprosy participate in an international heritage discourse and how they construct the history of leprosy in contemporary Singapore and Malaysia. This paper finds both dissonances but also convergences between these different interests. The emergence of such entangled narratives is taking place at a time when the

leprosariums are threatened by redevelopment and while social activists are calling for their conservation as heritage sites. The paper finds that both the state and social activists, in different ways, have selectively appropriated the history of leprosy to fit an international heritage discourse. Meanwhile aspects of that history, which are deemed incompatible, are discarded to fall in between the cracks of the discourse. By contrast, the oral history accounts of the leprosariums' residents, as a possible source for intangible and radical heritage, are ambivalent about the sites' heritage values. They reveal that while many residents reject the heritage discourse that seeks to save their homes from demolition, others have created a unique culture of heritage that appropriates the international discourse, but also expresses their own needs and perspectives. Cultures of heritage are, however, themselves fluid and liable to change like the memories on which they are based.

#### ¶140: [ss Great Britain and the containment of British collective memory](#)

¶141: This article explores the Bristol-based ss Great Britain and the heritage industry dedicated to it. It critically examines how the museum, which is based within the ship itself, allows visitors to 'feel good' about the history of British colonialism by acting as a container for British collective memory. It examines how the key narrative in the exhibition is structured as an affective journey of hope for a better future based primarily around the journey of British people to Australia in the mid-nineteenth century. It is argued that it is no longer acceptable that public heritage institutions, such as the ss Great Britain, continue to represent British colonial history as a voyage of economic and personal discovery for white settlers.

#### ¶142: The Langkawi Global Geopark: local community's perspectives on public education

¶143: The study reported in this paper represents one of the first attempts at exploring the perspectives of the local communities on the designation of Langkawi Island in Malaysia as a UNESCO Global Geopark. It is premised on the widely acknowledged assertion that the local communities constitute an important group of stakeholders in the planning and implementation of development activities. Hence, the communities living in the geopark areas in Langkawi are considered important stakeholders who play a crucial role in the development of heritage tourism in Langkawi Global Geopark. This paper examines their views on their appreciation of the geopark as heritage, the interpretation of their shared values, the benefits and opportunities afforded by the geopark, and the extent of their involvement in the implementation of geopark activities. The findings point to the need for more support for public education programmes, and awareness initiatives aimed not only at ensuring community engagement with the development of Langkawi Geopark but also at generating stewardship actions from the community.

#### ¶144: Intangible heritage embodied and Intangible heritage

#### ¶145: [Living with heritage in Cairo: area conservation in the Arab-Islamic city](#)

¶146:

#### ¶147: The dynamics of heritage: history, memory and the Highland clearances

¶148: The Rose and the Globe – playhouses of Shakespeare's Bankside, Southwark: excavations 1988–90

#### ¶149: ISSUE 4

#### ¶150: Labour's heritage

¶151: Broken Hill: rethinking the significance of the material culture and intangible heritage of the Australian labour movement

¶152: Taking Broken Hill as an exemplar of Australian, indeed global, labour heritage, this article, analyses the survival of labour heritage and union practices in the town that continues to the present. It examines the interpretation of successive layers of industrial and labour history as a means of revealing a culturally dynamic and enduring community with close connections to its built heritage. The authors challenge the application of two-dimensional and static models of heritage interpretations too often applied to contested heritage sites. The authors argue that Broken Hill is a community whose determined social and industrial character and distinct built environment has transcended changing patterns of investment and economic decline.

¶153: Kin, fictive kin and strategic movement: working class heritage of the Upper Burnett

¶154: The Upper Burnett district of southeast Queensland, Australia is a landscape of working class resilience in the face of natural and institutional oppression. The Upper Burnett was the site of numerous small goldmining towns throughout the late nineteenth and early twentieth centuries. Physically, most of these towns now survive only as archaeological remnants, yet both the tangible heritage elements and the intangible forms of labour heritage, such as stories in the landscape and of movement between places, contribute to the shared and continued attachment of the Burnett community to its mining history. Historical archaeological, sociological and landscape studies, including long-term projects working with descendents of the mining families, have provided detailed insight into the palimpsest of meanings applied to the social landscape of the working class inhabitants. Oral history, documentary and archaeological research have been conducted on the townships of Paradise, Mount Shamrock, Monal and Cania. The cultural landscape of these towns can be seen as a complex heritage of working class pastimes, networks of labour through kin and fictive kin relationships, strategic movement across the region and the interaction between communities. Although the local museums tend to memorialise the physical heritage of the goldmining through collecting and displaying the impressive material culture (such as stampers, berdan pans, mine wheels, etc.), it is the stories, meanings, diaries, and the continued attachments to these places today that play the larger role in the remembering of the working class past.

¶155: A tale of two cities: working class identity, industrial relations and community in declining textile and shoe industries in Spain

¶156: This paper focuses on the way conflict and cooperation in industrial and community relations interrelate, and how the social space of practices contribute to the emergence of a common cultural heritage, whether it be a workers' heritage or a civil heritage. Furthermore, the dynamics of industrial sectors contribute to the changing aspect and character of what will be recalled as heritage. This analysis outlines the role that industrial relations in textile and shoe manufacturing sectors has had for the configuration of cultural heritage in two declining industrial cities in Eastern Spain: Alcoy (textile) and Elda (shoes). Conflictual industrial relations inside factories were and are linked to cooperative social relations between 'clashing' industrialists and workers. This occurs in daily life through a strong industrial paternalism, and with a strong presence of company owners in the social activities of these cities. This 'weaves' the community around the existence of the textile and shoe factories; a social consensus is sustained by an image of capital and labour as citizens and members of the same community. On the other hand, a common civic heritage has been configured through the folklore festivities of Moors and Christians, in which most city citizens participate irrespective of their social position, and in which the role of workers and industrialists has traditionally been very important. From a qualitative approach, this work analyses the dynamics experienced by these cities' common heritage, and the specific role that workers' cultural heritage has played in it.

¶157:

¶158: [In the spirit of self-mockery? Labour heritage and identity in the Potteries](#)

¶159: This paper focuses upon the Potteries region in Staffordshire, UK and offers an examination of the ways in which people living there are actively and critically engaging with



processes of identity and meaning-making. The overarching aim of the paper is to extend the analysis of labour history originally developed by Smith (2006) in *Uses of Heritage* by examining the processes of identity and meaning-making at a range of museums/visitor centres. Like Smith's work, the paper rests upon the analysis of one-to-one social surveys with visitors to the Gladstone Potteries Museum. The questions asked were designed to capture a range of responses regarding motivations for visiting, understandings of heritage, identity and memory work, audience interpretations and the validation and/or rejection of intended messages.

¶160: 'Why can't we dig like they do on Time Team?' The meaning of the past within working class communities

¶161: This paper describes the community excavation organised by Great Yarmouth Museums in Norfolk, England in 2001. It resulted from a period of consultation with a wide range of community representatives within the Borough during the development of the Borough's Heritage Strategy. In 2000, the Department of the Environment, Transport and the Regions published a review of the Indices of Deprivation, Great Yarmouth ranked fifth-worst in ward level intensity out of 354 local authority districts in England, and the excavation took place in the heart of the most deprived area of the town. Consultation showed that those who lived in this area had a strong interest in the past beyond memory and were keen to find out more about it. Above all, they wanted to take part in an excavation and put the objects they found in a new museum. The paper explores common preconceptions of working class attitudes to archaeology and heritage and considers how far these were borne out by work with deprived communities in Great Yarmouth.

¶162: Heritage and history: Germany's industrial museums and the (re-) presentation of labour

¶163: From the 1970s onwards many traditional industries such as coalmining and steelmaking, textiles and clothing declined in Western Europe and were transferred first to Eastern Europe, then to East Asia. The mines and factories that employed hundreds of thousands of people were closed and demolished. A new type of museum came into existence for the first time: the industrial museum, initially in Great Britain, then in other European countries. This paper starts by giving an insight into Germany's first industrial museum and its work. It then proceeds to present the other major museums of industrial and labour history in Germany. It focuses on the representation of labour and the various related aspects. The paper ends with some suggestions for updating the representation of labour in a period when – after it disappeared into museums – it now seems to be disappearing within them.

¶164: In the province of history: the making of the public past in twentieth-century Nova Scotia

¶165: Streets of memory: landscape, tolerance and national identity in Istanbul

¶166: Learning at the museum frontiers: identity, race and power

¶167: ISSUE 5

¶168: Conference announcement: Association of Critical Heritage Studies

¶169: Developing sustainable heritage-based livelihoods: an initial study of artisans and their crafts in Viljandi County, Estonia

¶170: This paper examines the role of traditional woodworking and building crafts as a local resource in a country in transition from socialism to a market-based economy. The authors use an applied anthropological approach to integrate the preservation of intangible heritage (in the form of traditional crafts) and sustainable heritage-based livelihoods into a contemporary institutional framework. The

paper starts with a theoretical discussion of skills as a form of tacit knowledge, a mode of knowing that does not easily submit to verbal explanation and transfer. The authors then discuss the methodology, purposes, procedures and precedents of collecting information about artisans and their skills. Relying on fieldwork data collected in Viljandi County, Estonia in the summer of 2008, the authors sketch an overview of relations between artisans and the communities they live in. The paper also examines several related phenomena such as economic sustainability of the crafts, intergenerational transmission of skills, changes in the relationship between the artisan and the customer, and relevant implications for crafts-related institutions and policies.

¶171: World Heritage hot spots: a global model identifies the 16 natural heritage properties on the World Heritage List most at risk from climate change

¶172: UNESCO's 207 natural heritage World Heritage Properties are at risk from climate change, but risk varies widely among properties. I offer a global model based on multi-model general circulation model (GCM) ensembles, vulnerability and Human Influence (HII), producing the World Heritage Vulnerability Index (WHVI), a measure of relative risk among properties. Nineteen properties are most at risk (i.e. WHVI > mean + 1 SD). Those include islands (i.e. Vallée de Mai, Aldabra, East Rennell, Teide, Laurisilva of Maderia, Isole Eolie, Pitons Management Area, Morne Trois Pitons and Galapagos Islands), coastal properties (i.e. Everglades, Desembarco del Granma, High Coast and Kvarken Archipelago, Doñana, Brazilian Atlantic Islands, Ichkeul and the Sunderbans) and mountainous properties (i.e. the Pyrenees Mont Pérdou, Nanda Devi and the Valley of Flowers, and Mount Kinabalu). Three properties (i.e. Teide, Isole Eolie and the Pitons Management Area) are geologic, apparently relatively resistant to short-term climactic changes. The remaining 16 are likely to respond to climactic changes in the next 40 years; those changes may threaten their World Heritage status. Those properties are where society could most effectively invest in adaptation. I identify adaptive strategies and next steps for proactive climate change adaptation in the 16 natural heritage properties on the World Heritage List most at risk.

¶173: The social production of 'attractive authenticity' at the World Heritage Site of Røros, Norway

¶174: This paper examines how authenticity and its use as a way of conceptualising the past participates in processes of heritage production, which are here defined as both the social construction of heritage sites and the uses of heritage sites as resources to achieve social goals. We argue that the social production of place and the social values generated by place are linked by a common approach based on the use of 'place attraction' as a unifying social concept. The World Heritage Site of Røros has as an attractive place become a resource for the production of cultural capital among various stakeholders, taking the form of a large body of 'heritage knowledges'. However, a symbolic capital production of 'attractive authenticity' has today generated an idealised past and a purified iconic image of Røros as World Heritage. The discourse of 'attractive authenticity' reveals a conflict of interests where symbolic capital unfolds and makes power relations evident. This exposes a discussion about cultural heritage management practices at World Heritage Sites.

¶175: Evaluating social sustainability in historic urban environments

¶176: Government policies aimed at the alleviation of poverty and social exclusion have been moving toward a multi-faceted approach that includes community capacity building and collaborative partnerships. This implies greater community consultation and the involvement of public and private institutions and the voluntary sector in the democratic management of local affairs. While these are established theoretical concepts, implementing localised social policy and measuring the outcomes are notoriously difficult, particularly in historic urban areas where democratic decision making has the potential to conflict with the management of heritage value. Drawing on recent policy and academic literature, this paper explores the concept of social sustainability and the characteristics of its evaluation. The paper illustrates how social sustainability indicators favour multi-dimensional themes that support national political agendas. The tension between this and the rise of participatory governance is highlighted. The paper concludes with a suggested approach to the evaluation of social sustainability in historic urban environments.

¶177: Remnants of Scottish stone architecture in Nova Scotia

¶178: During the eighteenth and nineteenth centuries, thousands of Scottish emigrants travelled to Canada. This paper concerns those buildings that were designed and constructed by Scottish settlers, utilising skills and materials transported from their homeland. The research concerns the extent to which buildings of those early generations of settler might still be intact, with specific reference to selected case studies from Nova Scotia. One is faced with still intact examples of Scottish architectural heritage, located thousands of miles from Scotland. This has interesting and important implications for the manner in which we value, care for and understand meaning within the built heritage.

¶179: Heritage conservation in Alexandria, Egypt: managing tensions between ownership and legislation

¶180: This paper examines the realities facing the heritage conservation system in Egypt, with a special focus on the relationship between heritage conservation legislation and the ownership of listed buildings in Alexandria. The objective of this paper is to identify the reasons for owners' objections to the heritage conservation law and their motivation to exclude their properties from the heritage list. The ways in which owners have made use of gaps found in the legislation to exclude their buildings from the list were also examined. Furthermore, channels of communication between heritage conservation authorities and landlords, the exclusion of owners in the decision-making process, the legal aspects of heritage legislation and the assessment of their success are explored.

¶181: [Local heritage, global context: cultural perspectives on sense of place](#)

¶182: Museums in postcolonial Europe

¶183: Conversations with landscape

¶184: [Unquiet pasts: risk society, lived cultural heritage, re-designing reflexivity](#)

¶185: ISSUE 6

¶186: The roles of local, national and international designations in conserving biocultural diversity on a landscape scale

¶187: Cultural landscapes are intended to increase awareness that heritage places (sites) are not isolated islands and that there is an interdependence of people, social structures, and the landscape and associated ecological systems. The paper explores whether the recognition of the 1992 World Heritage Cultural Landscape categories, the IUCN Protected Landscapes and the 2005 merging of cultural and natural criteria for World Heritage purposes have been effective in bridging the gap between culture and nature philosophically and in practice. With particular reference to opportunities presented in the Asia-Pacific region, where traditionally culture and nature are not regarded as separate, people are part of nature, the paper will further critically review the nature–culture link and its implications for North American-style national parks where cultural associations may not be seen to be necessary or even desirable. It suggests the imperative of highlighting and respecting in heritage nominations and inscriptions deep cultural associations of traditional communities with natural sites and implications for management to protect cultural and biological diversity and the need for thematic studies.

¶188: Managing beyond designations: supporting endogenous processes for nurturing biocultural development

¶189: Over the past decade the concept of biocultural diversity has emerged in scholarly and policy circles as an acknowledgement that biological and cultural diversity are interconnected and interdependent, and equally threatened. A significant portion of the world's biocultural diversity is found within indigenous territories, where indigenous peoples have historically managed a coevolutionary relationship between their communities and their land. This suggests that endogenous processes within indigenous territories are important for a continued nurturing of biocultural diversity. Emerging designations used for conservation of biocultural diversity can be useful, but by themselves are unable to protect the ongoing relationships and processes that create and nurture the diversity. In this paper, we argue that it is important to move beyond conservation-driven management models towards models that support endogenous processes. Designations for biocultural diversity, accordingly, need to recognise that people, biodiversity and place are best managed as an interconnected whole, and actively support the well-being and self-determination of indigenous peoples. We use examples from Panama (indigenous Kuna Yala territory) and New Zealand (Mataura Mātaaitai Reserve, Southland) to reflect upon the ongoing role of endogenous processes and how they interact with exogenous designations. Through the case studies we illustrate the importance of contextualising our understanding of biocultural diversity as part of endogenous development to recognise wider issues of indigenous rights. Finally, we offer some lessons for managing beyond designations and supporting endogenous processes.

¶190: Empowering Indigenous peoples' biocultural diversity through World Heritage cultural landscapes: a case study from the Australian humid tropical forests

¶191: Australian humid tropical forests have been recognised as globally significant natural landscapes through world heritage listing since 1988. Aboriginal people have occupied these forests and shaped the biodiversity for at least 8000 years. The Wet Tropics Regional Agreement in 2005 committed governments and the region's Rainforest Aboriginal peoples to work together for recognition of the Aboriginal cultural heritage associated with these forests. The resultant heritage nomination process empowered community efforts to reverse the loss of biocultural diversity. The conditions that enabled this empowerment included: Rainforest Aboriginal peoples' governance of the process; their shaping of the heritage discourse to incorporate biocultural diversity; and their control of interaction with their knowledge systems to identify the links that have created the region's biocultural diversity. We recommend further investigation of theory and practice in Indigenous governance of international heritage designations as a means to empower community efforts to reverse global biocultural diversity loss.

¶192: East Rennell World Heritage Site: misunderstandings, inconsistencies and opportunities in the implementation of the World Heritage Convention in the Pacific Islands

¶193: Continuing traditional land tenure and resource use pattern the landscapes and seascapes of the Pacific Islands, and the rights of customary land owners are enshrined in the constitutions of many Pacific Island states. The implications of this for heritage conservation programs implemented by national governments under international Conventions and Agreements are explored through a case study of East Rennell World Heritage site, the first site to be inscribed based on natural criteria under customary ownership and management. Dissatisfaction with World Heritage listing expressed

by the community of East Rennell is argued to reflect inconsistencies in the requirements for inscription of the property and a tension between the conservation and 'beauty pageant' functions of the World Heritage List.

¶194: Co-management redux: anti-politics and transformation in the Ashaninka Communal Reserve, Peru

¶195: Following a period of confidence within conservation circles that co-management would provide a solution to the social ills of conservation projects, the approach is suffering growing criticism. This case study contributes to scholarship on co-management by exploring the process in the Ashaninka Communal Reserve (ASCR), a protected area in Peru's Selva Central. It has been argued that co-management constitutes an 'anti-political' tool for state expansion into indigenous lives, recasting people's relationships with their territories and resources in line with dominant precepts for rational resource management. While aspects of the ASCR's management seemingly fit this disempowering paradigm, recently some Ashaninka actors have used co-management as an opportunity to actively transform habitual power asymmetries. This article explores the process of creating an overarching management plan (Master Plan) for the Ashaninka Communal Reserve and makes a contribution to contemporary theory regarding participatory protected area management.

¶196: Reconstructing Spain: cultural heritage and memory after civil war

## **Name:** IJHS 2012 Abstracts

¶1: IJHS 2012 Abstracts

¶2: ISSUE 1

¶3: Reproducing temples in Fremantle

¶4: This paper explores the production and reproduction of a sacred-soliciting built environment in the Western Australian port town of Fremantle, drawing attention to temple iconography produced in the first century of European settlement and its preservation and reproduction at the hands of local and national heritage movements since the 1970s. I show how Fremantle's High Street solicits a sense of the sacred in its visitors, operating in a similar fashion to temple complexes such as Sukuh in Java. From purifying passage through the Whalers Tunnel under the Round House (the temple's porch), the visitor will be guided up High Street through an assemblage of neoclassical facades to Kings Square (the temple's house) with its mix of artefacts for Anglican, Masonic and nation-building narratives. The reading continues up High Street to the War Memorial on Monument Hill (the temple's Holy of Holies) for which a draft conservation plan was released in 2010.

¶5: Towards a vocabulary of limitations: the translation of a painted goddess into a symbol of classical education

¶6: This paper discusses how ties with society are accumulated and interpreted as the 'culture' of an artefact. Following the reinterpretation of a painted statue into a white museum artefact, I argue that the rules we have to follow in approaching an artefact create a series of unrelated socio-cultural connotations which shape our perception of the object. The culture of the artefact is therefore largely the culture of the context through which it is presented. Hence, by distancing an artefact from an established context you also distance it from the networks that make up a large part of its cultural value. To discuss this process I draw on the works of Michael Callon and Bruno Latour, describing the presentation as a 'translation' – a process where the artefact is reinterpreted from one state into another. As a method to describe values sprung from the presentation of the artefact, I propose, and exemplify, a vocabulary of limitations for mapping the ties between society and artefact in different contexts. This vocabulary – developed for this article – helps us identify deeper connections between artefact, context and society by focusing on how interaction has been shaped around the artefact.

¶7: Interpretation of a sensitive heritage site: the Port Arthur Memorial Garden, Tasmania

¶8: This article explores the way an Australian site associated with a recent tragic event has been interpreted for the family and friends of the victims, and for the hundreds of tourists who visit the site each year. In particular, the article investigates the Memorial Garden at the Port Arthur Historic Site, Tasmania, established to commemorate the victims of a 1996 massacre. The article discusses the appropriateness of the interpretation of the site given its sensitive nature.

¶9: Searching for answers: a survey of metal-detector users in the UK

¶10: The relationships between archaeologists and metal-detector users are often more complex than is realised, partly because little has been published to date on the dynamics that exist, though there is more about the artefactual information that has been gleaned through these relationships (see e.g. [www.finds.org.uk/database](http://www.finds.org.uk/database)). It is crucial to understand the drivers behind metal-detector users' activities, if archaeologists are to be able to communicate and interact meaningfully with this

significant community concerning the treatment of archaeological heritage. Attendance at a selection of some of the most controversial of metal-detecting events in England, metal-detecting rallies, proved an important opportunity to access a large number of metal-detector users, and a chance to carry out a survey that focused on the metal-detector users themselves, rather than the archaeology or their impact on it. The ways in which rallies in England and Wales are conducted are the subject of continued debate between different organisations, with the Council for British Archaeology, for example, planning a guidance note for the promotion of archaeologically good practice. However, this paper focuses more on individual metal-detector users who go to such rallies, and what they can tell us about the opinions and drivers of metal-detector users in the UK in contemporary times.

¶11: Heritage and the post-apartheid city: Constitution Hill, Johannesburg

¶12: This article examines the development of Constitution Hill on the site of the Old Fort prison in Johannesburg, South Africa. Constitution Hill is the location of the new Constitutional Court and has two main purposes. First, as a heritage site it attempts to address the divisions that characterise contemporary South African society by acting as a physical manifestation of the human rights ethos around which much of post-apartheid South African public discourse revolves. Second, it was conceived as a developmental node to encourage urban regeneration in Johannesburg's inner city. However, while the Court and related heritage areas have been established, tensions regarding the site's different purposes have remained and resulted in its incomplete development.

¶13: Evaluating presence in cultural heritage projects

¶14: This paper surveys current notions of social and cultural presence as they may help the evaluation of cultural heritage projects. We argue that cultural heritage requires specialized evaluation, as key issues both connect and separate the aims of presence researchers and cultural heritage experts. To support this argument, three case studies of virtual heritage evaluations are summarized, and recommendations made as to how experimental design and evaluation may be improved for future projects.

¶15: Sacred natural sites

¶16: The empty museum: Western cultures and the artistic field in modern Japan

¶17: ISSUE 2

¶18: Assembling heritage: investigating the UNESCO proclamation of Bedouin intangible heritage in Jordan

¶19: This paper examines the process of incorporating the Bedouin of Petra and Wadi Rum in Jordan on UNESCO's list of Masterpieces of the Oral and Intangible Heritage of Humanity in 2005. The author focuses on the Bedouin tribes around Petra, who were resettled in villages when UNESCO proclaimed the area part of the tangible heritage of humanity in 1985. Heritage is approached as a 'process of assembling' that emerges from the interactions of social entities operating on a smaller scale. By focusing on these entities' various discourses about Bedouin heritage that are included in the reports and applications to UNESCO, it is argued that through the process of proclaiming intangible heritage, cultural categories are formulated so as to fit into contemporary imaginations, longings and settlement policies. Investigating the process of heritage inscription reveals the multiple, and at times contradictory, discourses that undergird the production of particular images of Bedouin culture through heritage institutions that interlock, rather than harmonise, them.

¶120: Debating heritage authenticity: kastom and development at the Vanuatu Cultural Centre

¶121: In October 2003, 28 cultural expressions from around the world were proclaimed Masterpieces of the Oral and Intangible Heritage of Humanity, complementing the adoption of the Convention for the Safeguarding of the Intangible Cultural Heritage by UNESCO. This proclamation has been part of the broader remit of the international organisation to protect the world's cultural diversity from modernity and globalisation. Inherent in this is an underlying notion of cultural authenticity, implying that certain expressions, which are considered to be endangered and therefore in need of institutional protection, constitute 'original' and 'pure' manifestations of cultural identity. Taking forward debates on the safeguarding of intangible heritage, this paper examines cultural authenticity in the context of the Vanuatu Cultural Centre, the principal cultural organisation, museum and research institution of the Melanesian archipelago. The proclamation of the practice of sandroing (sand drawing) as a masterpiece of intangible heritage, and other heritage interventions taking place in Vanuatu and recorded during fieldwork in 2007, provide an interesting perspective for examining how global cultural initiatives are negotiated by local constituencies. Here, heritage preservation is coupled with calls for development, which invites new ways for thinking about authenticity not according to predefined criteria, but with respect to local understandings.

¶122: Heritageisation as a material process: the bishop's crosier of Turku Cathedral, Finland

¶123: The old episcopal crosier of Turku Cathedral is a typical heritage item: a clearly identifiable object pregnant with traditions, including both medievalism and nationalism. A subject of the heritageisation process, it has become a familiar and discursive part of the past. The damaged and worn state of the crosier, which has lost its hook of silver, is a necessary indicator of the passage of time traced back to the Middle Ages. In 1931, the crosier was used as a model for a new one made for the Archbishop of the Evangelical Lutheran Church of Finland, which aroused public debate. The crosier was re-examined scientifically in 2009, and the results complicate its history, providing a new angle to its heritageisation. Not only does the fragmentary state of heritage objects destabilise the familiarity of the past, but also materiality as such is both a necessity and a risk for heritageisation.

¶124: Hello Sailor! How maritime museums are addressing the experience of gay seafarers

¶125: Traditionally, maritime historians and maritime museums have adopted a very narrow view of seafarers' lives and issues of social diversity have been little explored. Whilst some research has been undertaken on women and ethnic minorities in recent years, the experience of lesbian, gay, bisexual and transgendered seafarers has received virtually no attention. This paper will consider how museums have begun to address this issue and will look in detail at the special exhibition, Hello Sailor!, organised by National Museums Liverpool in 2006. Hello Sailor! was based on ground-breaking research about gay seafarers on board British cruise liners in the mid-twentieth century, mainly gathered from oral testimony. The paper will examine the content, development and impact of the exhibition and will place it in a context of how maritime museums are beginning to address questions of social diversity and to make themselves accessible to a wider and more diverse audience. In particular, it explores the difficulties faced by curators, including the paucity of documentary sources and secondary literature, the limitations of existing museum networks and the almost total absence of objects and other visual material with which to tell the story.

¶126: Examining the memorialscape of occupation and liberation: a case study from the Channel Islands

¶127: This paper introduces the concept of the 'memorialscape' as a tool for studying the inter-relationship of memorials within a single rural or urban environment or landscape. Using a case



study of the British Channel Islands, where the number of memorials relating to the German occupation of 1940–1945 has increased greatly since 1985 (the 40th anniversary of liberation), I examine the active role these memorials have played in changing the occupation narrative of the islands. This paper will also explore the importance of memorial marginality and centrality; memorial inter-visibility; the difference between the memorialscape of the capital towns of Guernsey and Jersey and the groups they commemorate; and the narrative that the resulting memorialscape produces.

¶128: Buffering for conservation at Angkor: questioning the spatial regulation of a World Heritage property

¶129: Since the early 1970s, the proliferation of World Heritage (WH) properties across the globe has strengthened the conservation and protection of natural and cultural heritage. As the listing of the 1000th WH property approaches, it is timely to review how the ideals of protection expressed in international agreements such as the World Heritage Convention transfer to land use planning regimes at the local, property-specific, level. Conservation, in practice, sees the enactment of rules that become spatially expressed, oftentimes, in the form of zoned planning overlays. Buffer zones, in particular, are a favoured tool in WH site management to protect the core property, yet there is a lack of data about the evolution, use and effectiveness of this approach. This paper considers the core-and-buffer-zone principle in the protection of the WH property at Angkor, Cambodia. Reflecting on the circumstances of Angkor's listing, this paper argues, first, that while the core-and-buffer-zones approach remains a useful tool in land use planning, far more research and reflection should be required before zone design is determined and applied; and second, that diverse site circumstances dictate that a standardised core-and-buffering approach may not always be the best solution

¶130: Place, race and story: essays on the past and future of historic preservation

¶131: The hero and the historians: historiography and the uses of Jacques Cartier

¶132: ISSUE 3

¶133: Human rights and World Heritage: preserving our common dignity through rights-based approaches to site management

¶134: Human rights and cultural heritage. Observations on the recognition of human rights in the international doctrine

¶135: Since the birth of the international Human Rights Declaration, a number of international treaties and guidelines have sought to combine Human Rights with heritage work or justify heritage work by referring to such rights. This article attempts to show how this link can be both complex and difficult, even though rewarding, and how this relationship has grown proposing to incorporate ever more human rights concerns in World Heritage related work. To discuss this development, the concept of 'heritage' is analysed, focusing on the way this concept surfaced as new treaties and guidelines evolved.

¶136: Cultural diversity, cultural heritage and human rights: towards heritage management as human rights-based cultural practice

¶137: The present article investigates the linkages between conserving cultural heritage, maintaining cultural diversity and enforcing human rights. While there seems to be a growing awareness of these linkages in international heritage and human rights circles, they remain poorly understood by many

heritage practitioners who see their conservation work merely as a technical matter. The article argues that it is essential for practitioners engaged in heritage conservation projects to understand the broader economic, political and social context of their work. However, heritage scholars and teachers, too, need to recognise that there can be many motives behind official heritage interventions, that such action is sometimes taken primarily to achieve political goals, and that it can undermine rather than strengthen community identity, cultural diversity and human rights. Such a reorientation is an extension of the paradigm shift in which heritage is understood as cultural practice. In this more critical heritage studies discipline human rights are brought to the foreground as the most significant part of the international heritage of humanity.

¶138: Heritage interpretation and human rights: documenting diversity, expressing identity, or establishing universal principles?

¶139: This article highlights the central role of public interpretation in helping to integrate human rights concerns in the evaluation and management of World Heritage sites. Beginning with a brief survey of the relationship of cultural heritage to human rights in the United Nations (UN) system, it will then analyse the evolving concepts of culture in UN and United Nations Educational, Scientific, and Cultural Organization policy. The paper will identify three distinct culture concepts and associated interpretive approaches that are of potential relevance to rights-based heritage management: (1) interpretation as the accurate, objective documentation of heritage sites; (2) interpretation as an expression of collective identity; and (3) interpretation as promotion of the universal value of cultural diversity. The paper will conclude with an assessment of how the systematic integration of all three approaches may serve to enhance current heritage practice with a concern for human rights.

¶140: World Heritage and Indigenous rights: Norwegian examples

¶141: This article approaches Indigenous concerns with World Heritage through the use of three Norwegian Sámi sites. The article argues the importance of approaching World Heritage as a process. A process, in this context, is a multi-sited, multi-dimensional coming into being. Exploring the ways in which World Heritage sites are brought into existence provides the opportunity for a closer view of exactly how Indigenous rights are relevant. The three Norwegian Sámi cases examined confirm the need to maintain two perspectives of the use of Indigenous rights. Firstly, Indigenous rights are useful as a post-colonial trope, making visible the cultural gaze of World Heritage institutions and processes. Secondly, heritage protection processes have a concrete impact upon the lives of a people. Significant themes in the course of such processes are opportunities of co-management; the continuation of cultural practices and opportunities for economic development. While Norway, internationally speaking, is recognised for its Indigenous rights initiatives, cases of heritage protection have indicated the existence of several severe blind spots in the Sámi rights implementation.

¶142: Human rights and cultural property protection in times of conflict

¶143: This article considers the relationship between the protection of cultural property in the event of armed conflict, as defined in International Humanitarian Law, and human rights. It contextualises this by acknowledging the social role of archaeology as developed by the World Archaeological Congress. The article uses the author's personal experience of working with the UK Ministry of Defence to attempt to protect cultural property in Iraq to illustrate the failure of the military, and its political masters, to understand the importance of cultural property and argues that there needs to

be a closer relationship between the military and cultural heritage experts if the human rights of those caught up in conflict are to be ensured.

#### ¶144: World Heritage and rights-based approaches to nature conservation

¶145: The discourse and practice about protected areas and World Heritage sites has significantly evolved in the last decades. Efforts to empower local communities so that they can affirm their rights and act on their responsibilities, and to integrate natural and cultural values at sites overlapping with traditional lands, are increasingly seen as fundamental elements of conservation approaches. The fifth strategic objective of the World Heritage Committee encourages States Parties to pursue partnerships in the identification, nomination and protection of World Heritage sites, and to include communities as legitimate stakeholders in decision-making processes. However, there are weaknesses and challenges in achieving this objective. Rights-based approaches can help address such weaknesses, as they enable actors to understand the situation of marginalised communities in a systemic manner and to address the underlying factors of vulnerability, poverty and powerlessness. They can also help attain long-term conservation while supporting local people to live in dignity.

#### ¶146: Lhasa community, world heritage and human rights

¶147: This short report investigates aspects of change in the historic town of Lhasa, holy city in Tibetan Buddhism. The inscription of the historic kernel (core) of Lhasa as World Heritage (1994, extended 2000 and 2001) confirmed international and national recognition of Tibetan culture. Inscription resulted in increasing tourism but did not affect plans to transform the historic urban landscape of Lhasa. A dominant international perception from the early 1960s onwards has been that China's invasion of Tibet (1951) marginalised Tibetan traditional culture and way of life contravening basic human rights. This brief paper updates this view and shows that cultural continuity, cultural diversity and human rights remain key issues for the current management and future identity of Old Lhasa.

#### ¶148: Kalwaria Zebrzydowska cultural landscape

¶149: Kalwaria Zebrzydowska: the Mannerist Architectural and Park Landscape Complex and Pilgrimage Park in southern Poland was inscribed on the World Heritage List in 1999. It receives about 1.5 million visitors annually and includes many private properties as well as public (Church) lands. Despite the fact that the park enjoys relatively restrictive legal protection, its management faces a real challenge. Conflicts between the common duty of heritage protection, private rights to access and ownership and the privacy rights of those who live here are clearly visible. Applying human rights to the equation may, on the one hand, increase tensions between different stakeholders in so far as, for instance, the conflict between individual rights to property and collective rights to enjoy cultural heritage that exist in Polish law will only be strengthened. On the other hand, it might be that a human rights-based approach to planning suggests a way forward to peaceful conflict resolution and better protection.

#### ¶150: World heritage sites, human rights and cultural heritage in Palestine

¶151: The main aim of this short report is to discuss issues of heritage management practice, community development and human rights. It will focus on the role of Palestinian local organisations in conserving World Heritage sites. It considers the struggle to manage cultural heritage in spite of the many challenges posed by the complexity of the Palestinian political struggle. Two cities are taken as case studies: the Old City of Jerusalem inscribed as World Heritage in Danger in 1982 and the Old City of Hebron, which is included in the Tentative List proposed by the Palestinian Authority

in 2004. Human rights issues are central to the clear identification of the mission, goals and implementation of the heritage conservation programmes. This study argues that in areas of armed conflict, protecting cultural heritage is an effective tool in protecting national identity. The impact of the Palestinian management programme has been very positive, despite the repressive Israeli measures that touch their everyday life, in sustaining dignity for the people who continue to live in these cities.

¶152: Maintaining Timbuktu's unique tangible and intangible heritage

¶153: Africa, the cradle of humanity, holds secrets among its uncountable cultural treasures. Timbuktu, a city of scholarship in Mali and inscribed on UNESCO's World Heritage List in 1988, remains one of those treasures. Timbuktu is a city of earthen architecture, with three main mosques and 16 cemeteries and mausoleums. The Timbuktu World Heritage Site is known for its participatory management approach, initiated by the Timbuktu Cultural Mission. To achieve expanded involvement of local communities and to establish improved management tools are some of the challenges faced by the World Heritage Site. This case study presents initiatives to enhance community involvement in the implementation of the World Heritage Convention, from awareness building through tourism management, to building maintenance and conservation. The community has a duty to participate in the maintenance of the mosques, and the ability to continue this tradition represents an essential aspect of their cultural rights.

¶154: East Africa World Heritage Network and stakeholder priorities

¶155: By sketching links between tangible and intangible heritage, rights and entitlements, and past and present, the paper illustrates how the stakeholders of a heritage site perceive the relevance and potential of World Heritage status. Ilha in Mozambique and Bergen in Norway are both World Heritage Cities. Ilha was considered a site at risk when it requested support from Norway in 1999. Together the two cities formulated a collaboration project (2003–2007) that both contributed towards raising living conditions and heritage management expertise on Ilha. An East Africa World Heritage Network was established that has contributed significantly to traditional knowledge being shared between Zanzibar in Tanzania, Lamu in Kenya and Ilha. This has bridged gaps between UNESCO expectations of World Heritage management standards and the resources and skills available on Ilha. Main outcomes of the collaboration (and the East Africa World Heritage Network) are conservation and adaptive reuse of World Heritage designated buildings through local employment and community empowerment.

¶156: Embedding shared heritage: the cultural heritage rights of London's African and Asian diaspora communities

¶157: Although heritage agencies responsible for the management of world heritage sites are being challenged to incorporate intangible heritage into the nomination, inscription and management systems, there is still very little attention paid in the UK to engaging diaspora and immigrant communities in these processes. The presence of such African and Asian communities in the UK dates back more than 500 years and they form a significant and rising proportion of London's population. This case study describes a major initiative undertaken by the office of the mayor of London in 2003–2006 that sought to embed the cultural heritage rights of African and Asian diaspora communities into the management of the city's heritage spaces in a way that aimed to ensure that their heritage is seen as part of the national story. This London case thus provides very valuable lessons for the management of world heritage sites in the UK and Europe.

¶158: ISSUE 4

¶159: Memory in the maritime museum: objects, narratives, identities

¶160: Conceptualising heritage through the maritime lens: a heritage ethnography of maritime Bermuda

¶161: This article presents the key findings of recent maritime heritage research in Bermuda. It recounts the essential ways contemporary Bermudians use their relationships with the sea to formulate identity and community and thereby generate maritime heritage. The summarised single-region, grassroots-orientated, maritime-themed heritage ethnography examines relationships with past and present maritimes; remembrance and forgetting of 'race' and its legacies; beliefs in authenticity; curatorial practices of community museology; and aspirational remedies to social crisis. Together, these five ethnographic dimensions offer a holistic and realistic picture of maritime heritage in this mid-Atlantic community. This overview encapsulates and expands upon this ethnographic analysis of maritime heritage and examines its contribution to heritage and museum studies.

¶162: Representing heritage and loss on the Brittany coast: sites, things and absence

¶163: This is an essay about the interplay of objects, art and visual culture in several community museums and historical sites dedicated to local social history in coastal Brittany. There, in the late nineteenth and early twentieth centuries, Breton maritime culture invented a range of compensatory ritual objects, sites and practices to account for loss of life at sea. The presentation of this material culture of mourning in small museums, regional museums and ecomuseums on the Breton North Coast and the islands of Sein and Ouessant are examined in this essay. These material objects once bore material witness to crucial moments in the life of the family and today serve to represent the community's collective memories and to narrate the community's heritage to the outside world. In several cases examined in this essay, literary representations, art and visual culture are compared to heritage sites and museums. Methodologies are drawn from social art history, studies of tourism and collecting, museum studies, material culture studies and feminist interests in the politics of the everyday.

¶164: The materiality of death: human relics and the 'resurrection' of the Greek maritime past in museum spaces

¶165: This paper investigates three cases of preservation and exhibition of human relics in Greek museums and demonstrates the ways in which they actively commemorate the maritime past in contemporary Greece. These exhibits, widely perceived as 'national heirlooms', all date from the period of the Greek War of Independence (1821–1830 AD): the embalmed heart of Admiral Andreas Miaoulis, exhibited in the Historical Archive-Museum of Hydra; the embalmed heart of Admiral Konstantinos Kanaris, exhibited in the National Historical Museum in Athens and the bones of the female Admiral Laskarina Bouboulina, exhibited in the Museum of Spetses. The display and the discourses associated with these relics are examined within the context of the significance of material culture for the preservation of national memory in general and maritime identity in particular. It is shown that the 'power' of these exhibits derives from the monumentalisation of otherwise complex life stories into bounded and concrete symbols of the past, which is analogous to an effort to counterpoise the immanence of death by the materiality of human remains. The materiality of these relics provides a locus for unique convergence of religious symbolism, maritime identity and national ideology. However, this paper attempts to go beyond an examination of such exhibits as symbols and treats them as objects in themselves, arguing that their purported sanctity and their profanity as material objects generate ambivalence which lies at the heart of nationalist and religious discourses.

¶166: Bound by sea and pressed for time: geographical and transient dimensions of seafaring heritage in two Australian maritime museums

¶167: Of the different museums commemorating Australia's past perhaps none are more popular – or potentially problematic, philosophically, aesthetically and politically – than maritime museums. In recent years there has been considerable interest in the nation's seafaring history, helped along by new museums established on both sides of the country. Like any museum dealing with the past, maritime museums are no less likely than others to make for anachronistic history. They may ignore or fail to take their cue from a past composed of varied and different sensibilities and experiences to our own in order to compose a comprehensive account of seafaring cultures. Perhaps this is even more likely given the tendency to treat the sea, ships and boats with forgetfulness and nostalgia. However, in Australia, is this romance sustainable given the complexities of the nation's maritime heritage? This paper explores the latent messages of two Australian maritime museums to show how the narratives conveyed therein are variations on the theme of 'transience'. It describes how exhibits and displays work to manipulate the geographical and temporal aspects of seafaring so they make all arrivals largely inevitable and relative to one place and nation: Australia.

¶168: The maritime paradox: does international heritage exist?

¶169: This paper tries to address the paradoxical situation that arguments to protect maritime heritage invariably include international significance, whereas it is seemingly impossible to put flesh on that international dimension. The issue is discussed in the light of four discourses or themes. Firstly the international characteristics of the archaeological discipline are discussed in the context of national practice and regulation. Secondly maritime heritage and its importance for overarching themes in human history are juxtaposed to with World Heritage nominations and their role in present-day society. Thirdly the development of standard setting instruments at UNESCO and the Council of Europe is discussed from the perspective of a wider international project. The last theme focuses on a discussion on 'ownership' in an international perspective. Although international heritage is an attractive proposition that is crucial to the emancipation of maritime heritage, the inevitable conclusion is that it does not presently exist. Its theoretical existence is not accepted in practice. In discussing ways of improving the future management of maritime heritage in international waters it is argued that much depends on the inclusive interpretation of the concept of 'a verifiable link' according to the 2001 UNESCO Convention. The Convention builds on sharing of responsibilities. Exclusiveness will stand in the way of any improvement, as it has done in the past. Nevertheless, it would be natural that the coastal state will coordinate efforts in the coastal maritime zones. Other options are legally possible but not attractive from a heritage perspective. The coastal state, however, should act on behalf of international stakeholders and will only do so if it accepts that international heritage exists. This acceptance that international heritage exists is even more vital and inevitable for protection, cherishing and good use of heritage in the area beyond any national jurisdiction.

¶170: Underwater and maritime archaeology in Latin America and the Caribbean

¶171: ISSUE 5

¶172: Ethnographies of heritage and power

¶173: The power of knowledge: tourism and the production of heritage in Porto's old city

¶174: The paper analyses the relationship between the material world of heritage of a UNESCO World Heritage Site and the immaterial realm there located (the social worlds inhabiting the referred-to

place) in a particular city: Porto, Portugal. It will do so by presenting a study carried out on pedestrian guided tours of Porto's Old City. The argument put forward is that these guided tours, which are run by professional historians and attended by Portuguese nationals (almost never by foreign nationals), constitute an important arena where the sense of belongingness to Porto is constructed and negotiated. It is argued that this is done via both the accessing and sharing of specialized knowledge (provided by historians) on the Old City's past and future (urban renewal projects), and the actual act of participating in the tours.

¶175: Constructing a 'monument of national history and culture' in Poland: the case of the Royal Castle in Warsaw

¶176: The substantial destruction of Warsaw during World War II led to important reconstruction works, which from the beginning were involved in an interplay of various political agendas and various conservation ideologies. The architectonic shape of the reconstructed Royal Castle, as well as the design of its interiors, were shaped through power struggles that were informed by two main sets of values: one referred to the legitimising (or questioning) of the present political order by the reconstructed monument of the past; the other to the legitimising of the monument in question as a 'monument of national history and culture' by creating its historic and artistic value. The present article takes the Royal Castle in Warsaw as an example of the way in which a heritage monument is involved in politics at two levels: a 'macro-scale' and a 'micro-scale'. The attitudes of subsequent governments and states that decided the fate of the castle, and the institutional and material solutions resulting from these attitudes, are its macro-scale political involvement. The micro-scale political involvement of a heritage monument results from expert discourse and practices; it could be grasped by an analysis of conservators' discourse and practices in the particular context of the castle's reconstruction.

¶177: The mayor, the ancestors and the chapel: clientelism, emotion and heritagisation in southern France

¶178: In the political organisation of the villages of southern France, the mayor is one of the most important elements of the clientelist system. He builds an affective link with local people, through his knowledge of collective history and local identity. In this context, heritage is used by politicians as a legitimate tool of local power, especially during the official speeches of the patron saint festivals. In what way does the heritage discourse contribute to the empowerment of the mayor? How does the political speech link the affective dimension of the mayor–people relationship with the heritage discourse? Based on fieldwork in a border village between France and Italy, I analyse the relations connecting individual political power, public heritage policies and affective patterns of clientelism.

¶179: Land and power: an ethnography of Maroon heritage policies in the Brazilian Northeast

¶180: The present article explores Brazilian ethnic heritage policies in the light of land ownership. While focusing on former Maroon communities – known as the 'remnants of the Quilombos' – we analyse how and why the general consensus regarding cultural heritage can fall apart in the course of implementing these policies, especially when they appear to interfere with land tenure. In Brazil, most ethnic policies are accompanied by land restitution procedures. Cultural heritage is no longer just a question of identity and memory: it affects the very sensitive question of land reform. By superimposing ethnic claims and land ownership in a country where land distribution remains dramatically unequal, legislators have opened up a Pandora's Box full of promises, frustrations and conflicts.

¶181: Industrial heritage, regeneration of cities and public policies in the 1990s: elements of a French/British comparison

¶182: In west-European countries, public policies often argue that heritage – and in particular industrial heritage – could be an effective resource for economic and social development in areas that have been severely affected by de-industrialisation. During the 1990s, the French and British governments proposed two different strategies for the role that industrial heritage might have in repairing the effects of deindustrialisation. From a general point of view, the British promoted tourism, while the French preferred cultural projects. However, concrete examples, such as the ones presented in the present article, show a more complex situation. First, already at that time local authorities and local powers played an important role – especially in Great Britain – in the politics of heritage. Second, these politics are impacted by struggles and tensions between local populations and 'external' agents. Third, the local populations see these heritage-based development projects as being based on a 'mythification' of labour and of the workers' culture. Finally, local populations seem to feel that such projects are imposed from 'the outside', which tends to result in local agents not fully accepting or identifying themselves with such heritage-based projects.

¶183: Museums, nations, identities: Wales and its national museums

¶184: Envisioning Eden: mobilizing imaginaries in tourism and beyond

¶185: ISSUE 6

¶186: Cold War heritage and the planned community: Woomera Village in outback Australia

¶187: The heritage of the Cold War is attracting increasing international interest. Much of that revolves around technological legacies; less attention has been paid to the community infrastructure which supported defence research, weapons testing and military installations. Security and operational logistics meant that research and development was conducted not only in restricted settings but also in often geographically remote situations. An archetypal example is the Woomera Rocket Range in outback South Australia, where long-range weapons were trialled from 1947 under a joint project between the British and Australian governments. Woomera Village, established as a planned residential facility to support personnel employed on the Range, survives today in a similar role, but with a population greatly diminished from its late-1960s heyday. This paper introduces the Village against the backdrop of Cold War heritage and spatial planning ideology, surveys its *raison d'être* and growth as a Cold War town, and considers its modern-day status as a heritage place and sustainable community.

¶188: Identifying heritage values in local communities

¶189: Preservation of cultural heritage is often carried out by voluntary workers in local communities, especially when the objects are not of major national interest, not listed, and not preserved by heritage authorities. The motivation for local preservation, and for spending time and money on objects belonging to the community, is not primarily to preserve cultural heritage objects for the future, but to establish and maintain common social institutions in the local society, institutions of vital importance to the local identity. The aim of this paper is to investigate how the local understanding of heritage relates to its official understanding in a Norwegian context. The paper will also examine to what degree the Norwegian heritage authorities have managed to implement the emphasis on local participation and the social dimensions of heritage, given strong articulation in later international conventions. Criteria for value assessment, as defined by national heritage authorities, do not seem to play a vital role in the local heritage field. The central authorities' focus



on professionalism, qualified management, and predefined criteria appears to meet limited resonance in local communities.

¶190: Sustainable architectural conservation according to traditions of Islamic waqf: the World Heritage-listed Stone Town of Zanzibar

¶191: Sustainability in the conservation of architectural heritage is now more extensively considered than it was decades ago. The introduction of the concept of sustainability to the field marked hopes to overcome problems threatening heritage sites. There are general concepts guiding sustainable conservation. However, heritage specifics play important roles in achieving sustainability, and may direct the formulation of sustainable concepts to be applied. This paper is an attempt to add to the discourse of heritage sustainability by discussing buildings managed through a tradition of Islamic waqf in the World Heritage Stone Town of Zanzibar. It examines sustainability in terms of its financial, social, managerial, and environmental aspects. The relatively good survival rate of waqf buildings in the old town over several centuries suggests sustainable and transmissible 'genes' within the tradition. Waqf was found to elaborate ways to strike a balance between heritage consumption and use, avoiding gentrification, and enabling collective urban conservation. It further suggests that sustainable conservation cannot avoid monetary sacrifices, and if it is to be sustainable in the long term it should be inherent in the heritage itself.

¶192: Multiculturalism, cosmopolitanism, and making heritage in Malaysia: a view from the historic cities of the Straits of Malacca

¶193: Based on the 'universal' values of economic development, democratic governance and cultural diversity promoted by UNESCO, the official policy of the Federation of Malaysia, known as Wawasan 2020 (Vision 2020), promotes modernization with an emphasis on democracy, tolerance, culture and economic development, and asserts the multicultural character of Malaysian society while upholding the peaceful coexistence of its three largest communities (Malays, Chinese and Indians). The joint inscription of the two historic Straits cities of Melaka and George Town on UNESCO's World Heritage List in 2008 was a reaffirmation of that policy. Our study illustrates the construction of this social model through the heritage process which was based on the tangible as well as the intangible heritage of the different ethnic groups that make up the Malaysian nation. Dubbed the 'Rainbow Nation' by the British during the colonial era, postcolonial Malaysia has reappropriated the label to construct its present and future identity. We focus on the agency of civil society activists, government officials and international experts in the process that mobilised, in turn, the values of nationalism and internationalism, communitarianism and multiculturalism, and universalism and cosmopolitanism.

¶194: Re-thinking threats to architectural heritage

¶195: This paper proposes the need for heritage strategies and policies to engage with the psychological literature on risk perception because current heritage processes exclude many groups of people due to the psychological processes that are favoured in current procedures. Risk perception research has affected mitigation strategies in the realms of natural disaster planning (for example, earthquake preparedness) and, more recently, climate change mitigation. The paper outlines relevant psychological research and highlights areas that have the potential to inform heritage loss mitigation.

¶196: Cosmopolitics, border crossings and the complex museum

¶197: Collections documentation systems are powerful frameworks for organising, producing and controlling cultural knowledge. Drawing on the findings from the Australian Research Council Linkage project Reconceptualising Heritage Collections (University of Western Sydney and Powerhouse Museum, Sydney, Australia) and research undertaken using the museum's Palestinian collections through wikis and focus groups with constituencies in Australia, Israel and Palestine, we illustrate the highly political and fluid nature of the meanings and values existent around objects; and how now, in a networked complex world, non-linear interactions are occurring across transnational borders. These interactions sit uneasily with conventional museum practice. The collections became visible mechanisms to confront the complex relations and politics of borders between the museum and everyday life. 'Cosmopolitics', in terms of its political, ethical, cosmological and transnational outlook along with cultural complexity, enables an exploration of the dynamics and the shifting borders of an emerging complex museum. Ideas for the future imaginary of these interactions are further explored through the pathway of chaos theory.

¶198: Dynamics of inclusion and exclusion in heritage: reflections from a Ph.D. course

¶199: The long way home: the meaning and values of repatriation

## Name: IJHS 2013 abstracts

¶1: IJHS 2013 abstracts

¶2: ISSUE 1

¶3: The good, the bad and the self-referential: heritage planning and the productivity of difference

¶4: Heritage planning, as an integrated approach to dealing with traces of the past in the ongoing organisation of the landscape, must be a trans-disciplinary endeavour. Bridging differences between scientific disciplines, as well as sciences and the law, administration, politics and economy, is a continuous challenge. We argue that Niklas Luhmann's social systems theory, with its sophisticated understanding of society as an evolving population of social systems, is very useful in understanding the value and difficulty of trespassing boundaries in heritage planning, and in understanding the value of conflict and cultivated difference in the planning process. We reflect on the mechanisms of self-reference and self-reproduction that are at play within the scientific disciplines addressing 'heritage', and analyse similar mechanisms within planning administrations. These mechanisms are not in essence negative; they are necessary for the production of the kind of knowledge that is specific for the system or organisation. However, in planning, some form of coordination of interests and types of knowledge is seen as desirable. We argue for an approach to heritage planning that avoids self-reference in the planning system as a whole, while accepting and cherishing the self-reference of the actors.

¶5: It's hard to be down when you're up: interpreting cultural heritage through alternative media

¶6: Heritage places are characteristically imbued with a multiplicity of meanings contingent on the specificities of the society, time and space in which such places are perceived. The interpretation of places also depends on the affordances of the representational medium through which these places are perceived and the ways in which such a medium is socially deployed and interpreted. Using the ancient settlement of Sirkap, located in modern-day Pakistan, as a case study, the present article demonstrates that a change in the representational medium entails a change in the interpretation of archaeological records. Most conventional historical accounts of Sirkap use two-dimensional site maps and city plans as the primary media to represent the urban fabric of the ancient settlement. These media lend themselves to interpreting the Block D Apsidal Temple complex as the dominant socio-religious structure in the affluent northern parts of the settlement. When the authors developed an interactive three-dimensional reconstruction of Sirkap using gaming technology – a medium that allows users, through their avatars, to explore the settlement from the standpoint of a pedestrian – it was immediately obvious that the aforementioned Block D Apsidal Temple complex did not demand such an interpretation. Instead, the authors argue that, at least in the affluent northern parts of the settlement, the northern gate, its adjacent fortifications, and the Block A stupa court were the dominant structures. Such an interpretation leads the authors to question the canonical understanding of the role of the state and its military apparatus in the socio-religious life of Sirkap.

¶7: Lucy to Lalibela: heritage and identity in Ethiopia in the twenty-first century

¶8: Unusually for an African country, Ethiopia was only briefly colonised. As such, this multi-ethnic yet predominantly ancient Christian country, for hundreds of years ruled by an Imperial Dynasty, preserved a unique cultural identity underpinned by a powerful social memory. The 'story of Ethiopia' (which in the present article is given the label 'heritage meta-narrative') was carefully

nurtured over hundreds of years in order to stress the ancient Christian Orthodox lineage of the country and an almost divine form of kingship prior to 1974, and was used to provide a strong centralising force for an ethnically and culturally disparate population. In recent years, after a series of complex political events, these disparate Ethiopian populations are agitating for political change, if not outright independence, and in order to stress the legitimacy of these claims they are re-examining what their heritage means, and in turn are creating new heritage micro-narratives. Using sources drawn from official works, academic papers and popular Web-log (blog) posts, the present article charts the fracturing of the old Ethiopian heritage meta-narrative and the creation of new multiple heritage micro-narratives against the background of political change.

¶19: 'More than grass skirts and feathers': negotiating culture in the Trobriand Islands

¶10: A number of competing incentives are at work in determining how people actively choose to preserve or, alternatively, discard aspects of their 'cultural heritage'. Cultural identity serves a social role in giving people a sense of unity and belonging; it may be used to political ends, as a means of imploring government support or special status; and it increasingly serves as a means of generating income and stimulating economic development through tourism. But how does a desire to attract and entertain tourists mesh with 'keeping culture alive'? How do people choose what aspects of their way of life are 'good' for tourists to see? How is this interaction mediated and negotiated? And what happens when tourists who pay good money to see 'traditional' people despair that their very presence brings change, which they view as undesirable? The present article draws on recent anthropological fieldwork in the Trobriand Islands, examining the role of history, religion, and socio-economic development in determining how people actively and consciously construct 'cultural heritage' in a dynamic and fluid process in order to unpack the paradoxes raised by the practice of cultural tourism in the developing world.

¶11: Heritage and archaeology in Chitral, Pakistan: exploring some local views and issues

¶12: The present article presents the results of a recent (2009) survey of understandings and attitudes to heritage and culture in Chitral, Pakistan. Chitral has two main ethnic-religious groups: the Muslim Kho and the Kalasha, who are the largest non-Muslim minority group in the Hindu Kush. Very little is known formally of Chitral history and prehistory beyond the last 200–300 years, and this has led to a relatively set list of heritage and cultural events or traits being iterated by local people and outsiders alike. With a growing emphasis on tourism and development in Chitral we think that it is important for local people to have understanding and control of what is and is not presented as heritage here, and also how heritage might be appropriately preserved. We also touch on the tensions between a powerful majority and a less powerful minority group, and the impact such an unequal relationship has on heritage.

¶13: Mobility and modernity in Luang Prabang, Laos: re-thinking heritage and tourism

¶14: Numerous studies of tourism in Luang Prabang World Heritage site in Lao Peoples' Democratic Republic are critical of the perceived impacts on heritage values of the city. Criticisms relate to the incursion of new buildings into the historic core, the loss of older dwellings, increases in foreigners renting and restoring properties as guest houses and restaurants and the movement of locals out of the historic core. Other criticisms relate to the effects on community support for the monastic communities that create the sacred and ritual geography of the city, the loss of community diversity within the World Heritage boundaries and increasing uniformity as the development of tourism continues apace. While our research does not challenge these observations it raises questions about the type of analyses and conclusions reached. Too often 'heritage', 'tourism' and 'community' are

considered self-evident and bounded entities, with tourism something faintly alien that causes disruption to the urban fabric of Luang Prabang and, consequently, to the values for which it was inscribed. We propose a different way of conceptualising the relationship between heritage, community and tourism by examining the interaction between global, regional and local mobilities in the context of globalisation and under the aegis of modernity.

¶15: Museum gallery interpretation and material culture

¶16: Tourism and archaeological heritage management at Petra: driver to development or destruction?

¶17: ISSUE 2

¶18: Examining the Olympics: heritage, identity and performance

¶19: London's Olympic waterscape: capturing transition

¶20: The waterways of London are an essential component of the city, with the River Thames playing a prominent role in the heritage, history and identity of place. The upcoming 2012 Olympics are highlighting the Lea Valley waterways in east London as another important part of London's waterscape, expanding London's global presence as a 'water city'. As part of the Creative Campus Initiative, we undertook a project based on the broad themes of water, London and the Olympics that would give voice to the changes taking place. The result is London's Olympic Waterscape, a 20-minute film comprising both 'expert' interview material discussing broad themes and developments and an embodied record of our engagement with the Olympic area during a brief period in the construction process. The present article is about the journey we took through and around the east London 'Olympic' waterways as we attempted to capture this transitional moment on video.

¶21: The Olympics, amateurism and Britain's coaching heritage

¶22: Although an increase in the quality and availability of sports coaching is one of the 'soft' legacy targets for the organisers of London 2012, little is actually known about the ongoing relationships between the Olympic Games and Britain's coaching traditions, social practices which form an important part of the nation's intangible cultural heritage. Using newspaper reports and organisational archives, this paper explores how the London Games in 1908 and 1948 impacted on British attitudes to coaching at the level of elite sport and highlights in the process the lasting impact of the cultural heritages of amateurism and voluntarism. The debates and coaching initiatives that followed these Games challenged some of the fundamental tenets of British sporting heritage but amateurism was so ingrained into the sporting culture that changes were always slow and highly contested. As Britain prepares for 2012, coaching is at the forefront of the drive for success but the experiences of previous home Olympics suggest that cultural heritages such as coaching practice can be highly resistant to change and that intangibles such as preferences for voluntarism will continue to impact on attempts to professionalise coaching.

¶23: Cathy Freeman and Australia's Indigenous heritage: a new beginning for an old nation at the Sydney 2000 Olympic Games

¶24: This paper explores the interconnections between Australia's most significant sporting event, the Sydney 2000 Olympic Games, and Australia's Indigenous culture and heritage. At this historic moment for the nation, Aboriginal Australian athlete Cathy Freeman came to embody Australia's possible future and represented a vital legacy of the event. The paper examines representations of heritage and identity at the of the Sydney Games and how these images were played out in wider

discussions about the future of the Australian nation state. The choice of Cathy Freeman was widely considered the 'right' choice and served to emphasise the highly considerable indigenous themes throughout the Opening Ceremony. The emphasis on indigenous culture continued during the Games and into the Closing Ceremony in a way that was partly orchestrated and partly developed a life of its own due to the actions of particular individuals. The Sydney Opening Ceremony was a significant moment for all Australians and pointed the way for how the nation might present itself to the international community in the new millennium.

¶125: The marginalisation of Paralympic heritage

¶126: The impact of the Paralympic Games and disability sport upon the lives of people with disabilities and the perceptions of non-disabled society regarding people with disabilities has been immense. Yet examples of this disability sport and Paralympic heritage are all but invisible amongst the wider area of sports heritage. This paper will attempt to outline some of the possible reasons why this might be the case and cite some examples of how this apparent marginalisation of Paralympic heritage might be overcome as we move forward beyond the London 2012 Olympic and Paralympic Games.

¶127: Article

¶128: Non-events and their legacies: Parisian heritage and the Olympics that never were

¶129: This paper examines three failed bids by the French Olympic Committee and the City of Paris to host the summer Olympic Games of 1992, 2008 and 2012 in an attempt better to understand the role of heritage designations in the context of urban change. Introducing the various sites earmarked for the Games, the paper explores the relationship between planning as a political tool and its impact on the built environment within the context of a complex web of local, national and international demands, needs and aspirations. Based on archival research, the paper explores the dialectical relationship between the demonstrated ability of city councils to declare designated 'Olympic' spaces as functionally 'ready' to absorb massive new infrastructures and questions posed by whatever physical infrastructure remains after a bid has failed. Since the timeframe chosen for the paper (1986–2006) coincides with a move by the International Olympic Committee to prioritise 'sustainable urbanism' as a key legacy of 'successful' Olympic Games, this relationship between presences and absences is mediated not just with the help of possible futures in the form of Olympic sites but has had to validate and justify the choice of terrain as well. The paper concludes with a brief meditation on the relationship between present urban heritage and possible futures in the context of mega-events like the Olympic Games.

¶130: Olympic legacy and cultural tourism: exploring the facets of Athens' Olympic heritage

¶131: his study examines the effects of the Olympic Games on Athens' cultural tourism and the city's potential to leverage the Olympic legacy in synergy with its rich heritage in order to enhance its tourism product during the post-Games period. In doing so, a qualitative and interpretive approach was employed. This includes a literature review on Athens' 2004 Olympics to identify the sport facilities and regeneration projects, which constitute the Olympic legacy and heritage. Based on that, an empirical analysis was undertaken, by collecting official documents about the 2004 Olympics, and conducting five semi-structured interviews with tourism/administrative officials. The findings indicate that the Olympiad contributed significantly to Athens' built and human heritage, revealing the dimensions of new venues/facilities, infrastructure, transportation and aesthetic image of the city, and human capital enhancement. Hence, the Games affected to the multifaceted representation and reconstruction of the city's identity and cultural heritage. However, the potential

afforded from the post-Olympic Athens remains unrealised due to lack of strategic planning/management. The study concludes that there is a need to develop cross-leveraging synergies between the Olympic legacy and cultural tourism for the host city. Finally, a strategic planning framework for leveraging post-Games Olympic tourism is suggested in order to maximise the benefits of Olympic legacy and heritage in a host city's tourism development.

### ¶132: ISSUE 3

¶133: Heritage, health and well-being: assessing the impact of a heritage focused intervention on health and well-being

¶134: Do museums and other heritage organisations have something to offer the healthcare sector? Do they have a role in improving health and well-being? Increasingly both heritage and healthcare organisations think they do. A broader definition of health including well-being and an emphasis on preventative medicine and multi-agency approaches to care within the UK's National Health Service has facilitated the work of museums and galleries in this area. However, there are still few specific heritage programmes in healthcare organisations and very little evaluation of these. Here we present key findings from a qualitative evaluation of a heritage focused intervention carried out in a range of healthcare settings. The aim of the research project was to assess the impact on well-being of taking museum objects into hospitals and healthcare contexts.

¶135: Contextualising the periphery. New conceptions of urban heritage in Rome

¶136: The protection of cultural heritage and restrictions for interventions and renewal projects in the historic city centre of Rome have led to a ruthless exploitation of the peripheries of the city without much consideration of their heritage values and physical environment. The 2003 Urban Development Plan of Rome presents different strategies to enhance the urban qualities in the peripheries. A polycentric urban development will arguably bring a vitalisation to the outskirts of the city. The contextual concept 'history in progress' is introduced; it has a new methodological aim, an amalgamation of the earlier dialectic strategies conservation–transformation and OBS history-project. Such an amalgamation integrates historical values with processes of transformation and rehabilitation; the dialectic perspective has often blocked this aspect in transformation activities. Heritage can now be regarded as an asset and not as an obstacle in urban development. A considerable number of ancient remains have been destroyed because of the rapid urbanisation of Rome after the Second World War. Some of the Roman peripheries have qualities that could merit a nomination as modern urban heritage. However, an accelerating decay makes it difficult to distinguish such values.

¶137: Islamism and Iran's Islamic Period Museum

¶138: The Islamic Period Museum of Iran was established, almost 16 years after the Islamic Revolution, as an addition to the previous National Museum building – the Iran Bastan, or Ancient Iran Museum – in 1996. By examining the components of state Islamism, the space of the museum and key exhibits, this paper reveals the analogous relationship between the museum and state ideology. That relationship suggests that the museum embodies fundamental ambiguities and inconsistencies inherent in Iranian state Islamism. Those ambiguities and inconsistencies are only concealed, in the museum as in the ideology, by employing traditionalist rhetoric with regard to religion and identity.

¶139: Article

¶140: Indigenous free prior informed consent: a case for self determination in World Heritage nomination processes

¶141: Free prior informed consent is a critical concept in enacting the rights of Indigenous People according to the United Nations Declaration on the Rights of Indigenous Peoples. This paper outlines a case for the inclusion of free prior informed consent in World Heritage nomination processes and examines issues that are problematic when enacting free prior informed consent. Case research was used to analyse current issues in the potential nomination of certain areas of Cape York Peninsula, Australia. The authors' reflexive engagement within this case offers insights into the praxis of developing a World Heritage nomination consent process. The outcomes of this research were: preconditions need to be addressed to avoid self-exclusion by indigenous representative organisations; the nature of consent needs to account for issues of representation and Indigenous ways of decision making; the power of veto needs to have formal recognition in the nomination process; and prioritising self-determination within free prior informed consent ensures the intent of the United Nations Declaration on the Rights of Indigenous Peoples. The paper contributes to the human rights agenda of Indigenous People and conservation management processes by helping address the issues that will be raised during a World Heritage nomination process.

¶142: Creative cities through local heritage revival: a perspective from Jordan/Madaba

¶143: Cities in developed countries are increasingly challenged by the advent of a global economy that mandates generating creative images of their cities. Meanwhile, it is argued in this study that globalisation, and its Arabic version of Dubaisation, is affecting the sustainability of cities as distinguished destinations because urban representation is influenced not only by 'standardised global cliché' but also by 'standardised local images' that transforms local cultures into contested heritage as it intensifies an official and civic nexus. The paradox is examined in Jordan, specifically the famously branded 'city of mosaic' – Madaba, where the state government is currently competing for attracting international investments and tourism development to achieve neoliberal urban restructuring. Urban heritage representation has been subject to passive dominant official discourse that rests upon orthodox mosaic practices of remote past – a praxis that is not necessarily endorsed by civic Ahl elbalad. The local mosaic heritage has hitherto been transformed into a competing culture that fosters heritage dualities and challenges the internal implications of heritage representation with its elevated feelings of alienation, disempowerment, gentrification and socio-cultural exclusion. A theoretical framework has been suggested for an alternative civic-orientated heritage revival that allows reconciliation between the official/civic nexus yet meanwhile stimulates creative urban images and identities. Other insights are also considered in the study.

¶144: The role of heritage conservation districts in achieving community economic development goals

¶145: Most jurisdictions have some kind of measures to protect physical fabric and manage change within historic neighbourhoods. In Ontario, Canada's largest province, these are called Heritage Conservation Districts. While much has been written about such aspects as identifying such districts, the designation process and their role in the urban landscape, less exploration has been devoted to understanding their potential role in economic development. This study examined two heritage districts in the Town of Markham, a fast-growing exurban municipality north-east of Toronto. Both of these neighbourhoods and both designated heritage areas have in place an economic development mechanism called a Business Improvement Area. The research involved interviews, household questionnaires, observation and statistical analysis. It was found that overall the data indicated that the management of the heritage resources supported and enhanced economic development. It was also found that there were considerable differences between the two areas in spite of their close proximity. The reasons for those differences are outlined.



¶146: The cultural landscape and heritage paradox: protection and development of the Dutch archaeological-historical landscape and its European dimension

¶147: ISSUE 4

¶148: 'The breath of the mountain is my heart': indigenous cultural landscapes and the politics of heritage

¶149: This paper examines the socio-political implications and consequences of heritage practices related to indigenous cultural landscapes in post-settler nations. Although cultural landscapes are natural and material, they are also, more importantly, inscribed with meaning by those for whom they are heritage. Using a critical heritage studies framework, this paper examines the historical, cultural and legal contexts of Tongariro National Park and its nomination to the World Heritage list. I argue that narratives surrounding the Gift of Tongariro silence the colonial histories of the Park. I show how the ecological integrity and scientific, aesthetic, and conservation values of the Park are promoted, and in the process, Maori people's complex and multifaceted relationships to the land are reframed as a relationship to the 'natural' world. I argue that to truly decolonise heritage, we must locate and acknowledge how our models, theories and practices of heritage work through systems of power and exclusion.

¶150: Magna Carta: repositioning the secular as 'sacred'

¶151: Magna Carta is an English legal document, of mediaeval origin. Its salience subsists in the origination of principles such as habeas corpus, trial by jury, and the right of the people to representation in the government. This paper considers how one of the remaining copies, held in Lincoln, UK, can best be presented for public view. The approach is essentially conceptual, underpinned by primary research in the form of an exit survey. The findings suggested some visitor dissatisfaction with the current display. This is interpreted by a discussion of the nature of tourist gazing and anticipation, drawing on the theoretical work of Campbell, Urry, MacCannell and Foucault. A revised presentational paradigm is proposed, drawing on the writings of Durkheim, Benjamin, and Bell. It is argued, with reference to a comparable model elsewhere, that the key to meeting visitor expectations is to re-imagine the Magna Carta as a 'sacred' rather than a secular document. The practical implication is to present the document in a way as to generate aura. Forthcoming intentions to re-design the display, to coincide with the 800th anniversary of the signing of the document, add import to the discussion.

¶152: From foodways to intangible heritage: a case study of Chinese culinary resource, retail and recipe in Hong Kong

¶153: Chinese foodways is a complex mix of regional elements including a wide range of ingredients and culinary skills, and is considered a system of knowledge not only inherited from the past but also determined by socio-political changes in different eras. Even though great differences can be found between northern and southern ingredients and culinary skills, there are common characteristics shared among cuisines in various regions through internal migration as well as importation of ingredients and cooking skills. Apart from studying Chinese foodways as regional traditions in the historical context, we should look at it as intangible heritage from the socio-political perspectives regarding the current debate on cultural preservation. In this article, I aim to investigate Chinese foodways related to heritage preservation focusing on culinary resource in agricultural and cultivation system, wholesale/retail trade network and family recipe, in order to have a better understanding of food heritage in the fast-changing Hong Kong society. With the three cases provided, I would draw attention to the paradox of defining heritage for preservation and the

dilemma of whether we should preserve traditional foodways that have been modified for market interest as they are discredited for loss of authenticity.

¶154: Decennial reflections on A Geography of Heritage (2000)

¶155: A decade ago, A Geography of Heritage: Power, Culture and Economy was published as an attempt to understand how the present invokes the past in the service of many and diverse contemporary needs and how such heritage functions within political, cultural and economic arenas. This article takes a retrospective view identifying those ideas that 'flew', by being developed and elaborated by others, those that 'stalled' being largely disregarded and those that were missed then but subsequently have received much attention. The burgeoning literature on heritage and a similar growth in academic courses in heritage studies prompts the prospective question, 'where are we going?' In particular, an increasing broadening of scope combined with an increasing diversity of academic approaches, promises both an enrichment of the study of heritage but also its fragmentation. Only the development of some core of accepted definitions, terminology and at least a modicum of grounded theory can bridge the widening gap between academics and practitioners, and prevent the different academic disciplinary perspectives retreating into mutually unintelligible solitudes.

¶156: A geographer in heritage. Responding to 'decennial reflections'

¶157: Reflections on reflections, or: less gloom please – let go and celebrate

¶158: Rethinking heritage theory and practice: the US experience

¶159: 'Where we need to go': comments on 'decennial reflections on A Geography of Heritage'

¶160: What's in a name? A Geography of Heritage revisited

¶161: Going places; challenging directions for the future of heritage studies

¶162: Comments on comments

¶163: ISSUE 5

¶164: Labour and landscape

¶165: Workers' Assembly Halls as a Proposition for UNESCO's World Heritage

¶166: UNESCO's World Heritage List does not have one single cultural example from the industrial workers' history or culture. After a suggestion from the Danish Heritage Board, the Workers' Museum has, since 2009, inventoried a large number of workers' meeting halls worldwide with the purpose of suggesting a selection to be included in a transnational serial nomination for the Tentative List to World Heritage. Following two years of research, nine workers' meeting halls erected between 1874 and 1938 have been proposed. They are all nationally listed, have a high degree of authenticity and integrity, and are today the finest existing monuments representing the history and culture of industrial workers. Together they also illustrate the most important aspects of the development, similarities and differences of the international labour movement in the industrial period. The suggested buildings are situated in Australia, the USA, Finland, Sweden, Germany, Belgium, France and Denmark.

¶167: Remembering the buildings of the British labour movement: an act of mourning

¶168: his paper outlines the buildings of the British labour movement. Hitherto, labour activists, historians and heritage professionals have focused on the artefacts and archives as opposed to the many historic buildings of the labour movement. The narrative closely follows the course of the industrial revolution and the accompanying development of the labour movement from its beginnings in the eighteenth century. Examples cover a wide range including the artisan trade societies, Utopian Owenite settlements and purpose-built radical and trade union premises. The authors make a brief critique of the paper itself as an example of the intangible heritage of the labour movement. It concludes with a consideration of why these buildings are relatively neglected and suggests that the notion 'don't mourn, organise' might contain some clues as to specific reasons for their neglect.

¶169: Volkshäuser (houses of the people) in Germany: a historical overview from 1900 until today

¶170: A thorough historical account of the built heritage of the German labour movement is a desideratum of research. The typically German kind of assembly hall for workers is an integral part of their culture and is embedded in the political and historical development of the socialist movement. The first Volkshäuser were constructed when anti-socialist legislation came to an end in 1890. The number and the significance of these houses reached its peak in the first German Republic between 1918 and 1933. The massive political caesura of 1933, resulting from the Nazi seizure of power, put an end to the use of the Volkshäuser as centres of political and cultural activity for workers. After the defeat of fascism in 1945, the Volkshäuser failed to regain their former importance. The assembly halls of the workers played a highly significant role during the first decades of the labour movement, but with the stabilisation of democratic institutions in Germany after 1945, the Volkshäuser, in their previous form, became redundant. Most of the buildings changed in character, as they were converted into the modern office buildings typical of contemporary Germany. This paper gives an overview of the political and societal framework of the development of the Volkshaus in Germany over the last 120 years.

¶171: The 'Volkshaus' (workers' assembly hall) in Germany between 1890 and 1933: architectural aspects of a building type of the early phase of modernity

¶172: The article places the assembly halls of the German labour movement, which can be subsumed under the concept 'Volkshaus', in their historico-political context. The building type 'Volkshaus' is a significant part of the cultural heritage of the workers' organisations in Germany. The text understands the Volkshäuser not only as architectural witnesses to the needs and activities of this once so significant political and cultural mass movement but also as manifestations of their ideological convictions. It deals with the specific characteristics of the builders, the planners, the functions and uses of the buildings and the aesthetic and ideal aspects of the architecture. The Volkshaus is introduced by selected examples and placed in the context of the development of architecture in the early period of modernism and of the corresponding discourses. The text enters into the question of the historical preservation of the buildings as national monuments. The aim of the study is to argue for the recognition of workers' assembly halls as valuable cultural heritage. To achieve this it seeks to work out the essential architectural and historical-cultural aspects of the Volkshaus as a building type and to emphasise the significance of the surviving buildings as cultural monuments of a unique character.

¶173: Brass bands and beat bands, poets and painters: a cross-cultural case study of mining culture and regional identity in the Ruhr area 1947–1966

¶174: 'Brass Bands and Beat Bands, Poets and Painters' looks at cultural features and developments in the Ruhr area and its coalmining industry between the end of the Second World War and the onset of the structural crisis in 1966. It deals with mining traditions, amateur artists, popular culture and high art. These were features common to both the industry and the region and were promoted by both in their search for a new identity. The article pursues a cross-cultural approach and suggests that 're-using the industrial past' in such a way might help to modernise labour and industrial history, enable international comparisons and contribute to a more differentiated picture of our past and present.

¶175: Museums designing for the future: some perspectives confronting German technical and industrial museums in the twenty-first century

¶176: During the 1970s the German museum professionals debated the pressing question of whether museums are places of learning or just temples of the Muses. In the 1990s, the terms 'experiential museums' and 'museum experience' came to the fore. Furthermore, the whole cultural landscape was affected by the crisis of de-industrialisation that has been taking place over the past decades. How can industrial and technical museums deal with these challenges? What can be done to make museums more attractive? What can they do to design future? The present article explores these questions and reaches the conclusion that, at present, most of industrial and technical museums are tackling social changes. They are focusing increasingly on current issues such as migration, Europeanisation and globalisation and they are relating history to contemporary questions. They are developing new policies and applying advanced presentation and education methods, inspired by science centres and the brand lands of the company museums. Some are concentrating on more interactive elements, while others are utilising scenography. New foundations are profiting above all from a crossover that is occurring. Many new museums broadened their definition, now being a hybrid of cultural heritage site, science centre, archaeological site and tourist destination.

¶177: ISSUE 6

¶178: Critical Heritage Studies

¶179: Clarifying the critical in critical heritage studies

¶180: This paper considers the term critical in the unfolding formulation of critical heritage studies. It argues for a shift in emphasis from the subject of our effort to the object of attention, in other words focusing primarily on the critical issues that face the world today, the larger issues that bear upon and extend outwards from heritage. To that end, the paper presents two key directions. It suggests much is to be gained from tackling the uneasy relationship that currently exists between social science and humanities-based approaches to heritage and the professional conservation sector oriented by a scientific materialism. Second, there is a need for heritage studies to account for its relationship to today's regional and global transformations by developing post-western understandings of culture, history and heritage and the socio-political forces that actualise them.

¶181: Framing theory: towards a critical imagination in heritage studies

¶182: Heritage theory has developed piecemeal over the last 30 years, with little progress made in fully understanding the way the subject can or should be theorised. This paper identifies some of the main sources of theory in heritage, as well as the approaches and perspectives that have been formulated as a result. These are framed on the basis of their disciplinary origins and can be viewed as theories in, theories of and theories for heritage. As frames through which heritage can currently be examined they are still employed in relative isolation from each other and we suggest, therefore,

a way by which they might be considered as complementary, rather than competing approaches in order to provide impetus for the development of a critical imagination in heritage studies.

¶183: Engaging with the future of 'critical heritage studies': looking back in order to look forward

¶184: This article engages with the Association for Critical Heritage Studies Manifesto which argues that heritage studies is in need of a complete renovation. We do so by looking back to two earlier moments. The first when museum studies also called for a renovation, drawing on those experiences as potentially instructive for the immediate future of heritage studies. The second a debate within cultural studies on the value of engagement with the world outside of academia to achieve the discipline's political aims. Thus, while agreeing with the questions posed by the Manifesto, we argue that rather than casting the terms of the debate in a way that positions the professional field as needing renovation from without, we might do better by fostering a more 'organic' sense of intellectual work, one that values engagement and collaboration rather than critique for its own sake. Our conclusion points to the importance of the teaching of heritage studies as a potential site for such a practice as well as more collaborative models of research practice.

¶185: Forgetting to remember, remembering to forget: late modern heritage practices, sustainability and the 'crisis' of accumulation of the past

¶186: This paper considers the implications for cultural heritage of observations regarding individual and collective memory which suggest that the process of forgetting is in fact integral to remembering – that one cannot properly form new memories and attach value to them without also selecting some things to forget. Remembering is an active process of cultivating and pruning, and not one of complete archiving and total recall, which would overwhelm and cause us to be unable to make confident decisions about which memories are valuable and which are not. I argue that the same is true of heritage; that as a result of its increasingly broad definition, and the exponential growth of listed objects, places and practices of heritage in the contemporary world, we hazard becoming overwhelmed by memory and in the process rendering heritage ineffective and worthless. I refer to the consequence of this heterogeneous piling up of disparate and conflicting pasts in the present as a 'crisis' of accumulation of the past. To deal with this crisis adequately, we must pay increased attention to the management of heritage. This should not only refer to processes of preservation and conservation, but also to active decisions to delist or cease to conserve particular forms of heritage once their significance to contemporary and future societies can no longer be demonstrated. Deaccessioning and disposal must become a key area of attention for critical heritage studies in the coming decades if heritage is to remain sustainable and uphold its claims to relevance in contemporary global societies.

¶187: Love & loss in the 1960s

¶188: Roland Barthes observed that though there is a 'lover's discourse' shared by all those who are in love, it is a discourse ignored or disparaged by 'surrounding languages'. Concerned that the discourse of heritage may participate in this closure against the 'in love' experience, I begin to explore ways the field of heritage studies might start speaking this language. Specifically, I ponder the ways that a young Chinese woman in the film *Days of being wild*, following the breakup of a love affair, becomes locked in a landscape of lost love that is populated with objects sticky with affect, objects which although they transmit painful affects nevertheless bind her by a dynamic that Lauren Berlant terms 'cruel optimism'. I then turn to imagine the way a Balinese house compound gateway might, in a similar way, have become impregnated with affects relating to victims of the 1965–1966 killings in Bali and how, for those left behind, it might assume the ability to 'presence' a lost one.

Archaeology and heritage studies have great potential to foster empathy with the experience of past others, but this calls for a sophisticated understanding of how objects become imbued with affect and how they transmit it.

¶189: New Philadelphia: an archaeology of race in the Heartland

¶190: ISSUE 7

¶191: Degraded towns in Poland as cultural heritage

¶192: This paper discusses how the concept of cultural heritage is currently used in relation to the so-called degraded towns (i.e. deprived of their urban status) in Poland. It shows the role of heritagisation in the process of restitution of urban status, and addresses the effects of the ongoing revitalisation of degraded towns in order to restore their lost urban glory. I argue that the Polish understanding of urbanity is ambiguous, muddling formality with cultural connotations. I address how such convolution both rewrites history and affects modernity by the imposition of values and foreclosures. I also discuss how alterations to the built environment made in the name of cultural heritage (revitalisation) are often conducted with disregard to identity, authenticity and historical hybridity, and how the introduction of 'history' into a modern arena affects the local society. I conclude that considering degraded towns as a special form of cultural heritage is a new construction, where coupling of the disconnected dimensions of the Polish understanding of urbanity becomes even more apparent. I stress that this field is neither sufficiently differentiated nor problematised, and that cultural heritage relating to degraded towns is often taken for granted.

¶193: Managing global heritage in the face of future climate change: the importance of understanding geological and geomorphological processes and hazards

¶194: It is now widely acknowledged that human adaptation of the planet is causing significant changes to the global climate, which are being felt currently and are likely to increase in the future. This is beginning to place exceptional strains on the historic environment, here defined as both above and below ground archaeological remains. Using examples from the cultural list of World Heritage Sites in mainland Britain, this paper explores how knowledge of past and contemporary geological and geomorphological processes can provide an understanding of natural hazards and risk assessment. This, in turn, can inform management strategies to allow the protection and stabilisation of sites, limit further degradation and ensure long-term sustainability. From the analysis of published documentation available from UNESCO, it appears that natural processes have not always received the attention they deserve, and in some cases appear to have been ignored. Given the complexity of future climate change and the role that natural processes will play in determining the vulnerability of individual heritage assets, it is essential that geoscientists, archaeologists and cultural heritage managers work together to develop appropriate strategies to mitigate the effects of change in the future, especially since many of the themes developed in this paper have generic applicability across a range of landscape environments.

¶195: The cultural biography of a Western Australian war memorial

¶196: In common with other western countries, there is resurgence in war commemoration in Australia indicating a serious pursuit of identity and a national story on a collective and personal level. A widespread academic and popular interest in war memory and material culture such as war memorials has emerged. War memorials often find their way on to heritage registers. This paper advances cultural biography as an approach to determine the significance of war memorials arguing that this may give a deeper understanding of its community meaning than present methods.

Emerging in archaeology cultural biography considers the way that social interactions between people and objects over time create meaning. Using the Katanning war memorial statue in Western Australia as a case study, this paper argues that a cultural biographical approach may uncover a deeper cultural significance resulting from a focus on relationships than from the traditional focus on the memorial as object.

¶197: Heritage formation and cultural governance: the production of Bopiliao Historic District, Taipei

¶198: Heritage preservation is a field of social action filled with controversies, whose outcomes are not only determined by the power relation among social actors, but are also a product of structural tendencies. This article attempts to explain why the Bopiliao movement in Taipei changed from protesting land acquisition to making demands for preservation, and points out the emergence of a new regime of cultural governance as the structural condition that led to the partial success of the preservation movement. The author then argues that the concept of the regime of cultural governance can provide a middle-range theory for heritage production.

¶199: The pit: landscape scars as potential cultural tools

¶100: A huge and continuously growing pit is about to divide the Swedish mining town of Malmberget into two halves. What once was the town centre is now a 200 metres deep hole, and private homes and key buildings like the old school and the church have had to be demolished or moved. The pit is a human imposed 'landscape scar' epitomising the town's lost golden age of mining, its present situation of decline and uncertain future prospects – despite a recent recovery in the mining industry. Although the pit is decisively present in the local community, it is not articulated as significant, especially not from a heritage perspective. Why is this so? In this article, we examine the pit as a potential cultural tool for heritage processes, and find that it is indeed used by individuals in this respect, but not in collective memorialisation. We conclude that landscape scars definitely can constitute critical cultural tools, although they may not always need to be labelled as belonging to an 'authorized heritage discourse'. Instead, the potential of the landscape scar is to enhance the amount and recognition of shared memories in the local community.

¶101: Conservation values, the authorised heritage discourse and the conservation-planning assemblage

¶102: The focus of this paper is the practice of conservation applied through the English planning system, termed conservation-planning. It argues that a distinct conservation-planning social entity has developed that may be described as an 'assemblage' and that the values and validated practice of conservation-planning are constructed as an authorised heritage discourse (AHD). Emphasis is placed upon the way that the AHD maybe mobilised by the conservation-planning assemblage in relation to other elite discourses, explored through the way that relationships have developed between the policy spheres of conservation-planning, regeneration and economic development. In doing so, it is argued conservation has successfully repositioned itself from being regarded as a barrier to development to being regarded as an active agent of change. Furthermore, the paper proposes that within the conservation-planning AHD we might detect sub-AHDs, organised around the short-hand labels of Conservation Principles, The Heritage Dividend and Constructive Conservation, each with a somewhat different rhetorical purpose. Through this analysis, we can better understand conservation-planning as a distinct heritage social entity and process. It shares values with other heritage activities but also has distinct differences, intimately related to its political relationship with other domains of urban management.

¶103: Understanding cultural heritage in Turkey: institutional context and organisational Issues

¶104: This paper explores Turkey's cultural heritage system from the perspective of the 'Heritage Chain', which sees the heritage sector as an interconnected series of relationships and activities including protection and conservation, archaeological activity, research and museum presentation. By reviewing quantitative data along each step of the chain, we construct a holistic perspective that shows interrelationships between activities and illustrates which parts of the system are underdeveloped. By demonstrating the effects of Turkey's distinct combination of bureaucratic fragmentation and centralisation on professional practice among conservators, archaeologists and museums, we argue for increased attention to administrative issues within heritage studies.

¶105: Maintaining the absent other: the re-use of religious heritage sites in conflicts

¶106: This article explores the relationships between heritage and conflict by focusing on the re-use of religious architectural heritage in conflicts that resulted in the displacement of communities. Such re-uses place the autonomy of buildings in the absence of their original users under question. The study focuses on three churches in the northern part of Cyprus, which had new functions assigned by the actual community after the displacement of the original users. The article argues that when heritage is conserved by the mandate of the community, it reveals attempts to maintain the 'absent other' reflected by the way churches are adapted with minor alterations. Accordingly, it aims to contribute to theories that question how architecture can maintain its autonomy following conflicts and seeks to offer a new perspective on the debate regarding heritage-conflict relations by interpreting heritage as a sign of peace rather than conflict.

¶107: Ashes and granite: destruction and reconstruction in the Spanish Civil War and its aftermath



## **Name:** IJHS 2014 abstracts

¶1: IJHS 2014 abstracts

¶2: ISSUE 1

¶3: Heritage planning and spatial development in the Netherlands: changing policies and perspectives

¶4: In recent years, the separation of heritage conservation concerns and spatial planning concerns – a spectre of post-war modernism – is being criticised. Numerous commentators argue that heritage conservation needs to rethink its purpose and role if it is to maintain its place in the planning system specifically and urban and rural development more generally. This paper analyses the Belvedere Memorandum and its incentive programme (1999–2009) by which the Dutch government actively encouraged the integration of heritage conservation with spatial planning. It is a first attempt to identify the impact of Belvedere on Dutch heritage planning practises. We argue that Belvedere has contributed to a reorientation of heritage conservation. At the same time, however, heritage conservation now faces new challenges as a result of the fact that the government is reducing its involvement in spatial planning, of a turn-around in socio-economic and demographic development (from growth to shrinkage) and of a crisis in property development. We believe Belvedere can be called a success only if the heritage sector manages, under these changed circumstances, to actively respond to spatial challenges and forge links with social actors.

¶5: Cultural feelings and the making of meaning

¶6: Cultural feelings are an undertheorised area of the human experience which are recently gaining attention and which need to be understood in the context of museum visitor studies where they are largely ignored. Drawing on a long-term narrative study of global visitors to the Museum of New Zealand Te Papa Tongarewa (Te Papa), this paper unearths the conditions of meaning-making or hermeneutic foundations that facilitate the subsequent processes of meaning-making or interpretations. It argues that the engagement with a museum space starts on a sensory, emotive and embodied level. Visitors' narrations of their visit to the museum reveal that emotions and feelings are not separate stages of the museum experience but are continuously interwoven with intellectual and interpretive processes. Importantly, the empirical evidence shows that certain meanings remain on an embodied level as an 'internal understanding' and resist any verbal 'expressibility'. The conditions flow into the processes of meaning-making during cross-cultural encounters within the material museum world. Here, feelings enter into the realm of culture and thus into the experience of heritage.

¶7: Article

¶8: Archaeological legislation in the Sultanate of Oman

¶9: This paper reviews legislation relating to the safeguarding and management of Oman's diverse archaeological resource. It focuses on the National Heritage Protection Law (NHPL), other national legislation and regulations, and international conventions signed by the Omani Government. It also discusses the extent to which these existing legislative tools support the management of the nation's archaeological resource and the socio-economic changes that are taking place in the country. The paper also examines whether the legislation in place is apt for purposes of identification, management, conservation, research and for development planning needs. Certain concerns are raised. For example, the NHPL has not been amended since it was issued in 1980 and the issue of

archaeology protection is absent from related national laws, especially those covering activities related to the environment, municipalities, mining and tourism. What also emerges is that current legislation has not fully been implemented by the relevant organisations, which consequently has negatively affected Oman's archaeological resource management. Finally, the paper proposes the evaluation of all the legislative tools that govern archaeological practice in Oman. It also urges an updating of the NHPL in accordance with new theoretical and practical changes.

¶10: The international heritage doctrine and the management of heritage in Sarajevo, Bosnia and Herzegovina: the case of the Commission to Preserve National Monuments

¶11: Since the formal end to the conflict of dissolution of Yugoslavia in 1995, cultural heritage has been given a central role in post-war recovery and reconstruction, and in the development of sustainable peace in the region. This role reflects the pivotal function accorded to heritage in post-conflict settings within the international heritage doctrine, while re-assessing the crucial role of culture in 'building peace in the minds of men and women' (UNESCO) and in creating 'greater understanding of one another among the peoples of Europe'. I will present and analyse the current formal/legal system of heritage construction and reconstruction in Bosnia and Herzegovina (BiH), its relations with the international heritage doctrine and its implications on the local process of memorialisation of armed conflict. As I will argue, one fundamental pitfall of the international heritage doctrine fashioned by UNESCO and the Council of Europe is that it implicitly relies on the nation-state as the carrier and developer of collective cultural memory and identity, overlooking settings where the primary mode of group identification and legitimisation occurs at different (lower) levels, as in BiH.

¶12: Museums and the 'Death of Experience': singularity, interiority and the outside

¶13: This paper discusses a number of well-known critiques of the museum that seek to identify it as a problematic space for experience. The key argument put forward is that we can find within that analysis a critical geography around the museum that help us to understand the work that it does in relation to experience. Three spatial motifs are drawn from this analysis and discussed: the singular, the interior and the outside. The paper argues that museums since the nineteenth century have established a topos for experience based on a mimetic realism around the experience of both culture and history through the first two of these spatial expressions. Through them museums produces a fabulation of culture and history that supplements for the lack of topos for experience found within modern society as a whole. The latter spatiality – that of the outside – is found in the form of the absent–presence of the event in relation to the archiving principle of the museum, thereby continually unsettling the first two expressions and calling them into question. This dynamic reveals the museum as a space to critically think about what it does with experience and the importance of spatial analysis for that.

¶14: Bafa Zon: localising World Heritage at Chief Roi Mata's Domain, Vanuatu

¶15: This paper critically examines local reactions and responses to the design and implementation of the buffer zone for a World Heritage property held under customary tenure, Chief Roi Mata's Domain (CRMD) in the Republic of Vanuatu. The primary goal is to consider the apparent contradictions and ambiguities inherent in the highly dynamic and contested process of rendering the globalised theory and praxis of buffering in a local context. Our case study brings to light some of the ways in which this process has enabled the landowning community of CRMD to rethink, and begin to remake, the buffer zone as an entity that incorporates both development and conservation concepts under the terms of the local idiom of bafa zon. Internal and external voices compete for

influence in determining the local form and further evolution of the bafa zon at CRMD, and the first phases of this contested process are charted here. By supporting locally valued and accepted buffering measures, it may prove possible to realise simultaneously the objectives of World Heritage conservation and local economic development.

¶16: Slavery in Africa: archaeology and memory

¶17: ISSUE 2

¶18: The economic value of heritage properties in Alexandria, Egypt

¶19: Heritage legislation in Egypt allows the listing of properties that have historical significance. Decisions about listed buildings are made in the context of development practice and planning regulations. Parties involved in real estate appraisals believe that listing has a negative effect on property values. It is arguable that listed buildings have not performed as well as others in the market place in terms of price, and that when listing occurs it has adversely affected their value. In this research, the economic value of listed buildings is examined. Furthermore, listed buildings are discussed as a set of potentially reusable buildings. It is suggested that a better understanding, both in the public and private sectors, of the economic factors surrounding the listing of buildings and their reuse may lead to an increase in the conservation of listed buildings, rather than their being delisted and demolished.

¶20: Beyond Eurocentrism? Heritage conservation and the politics of difference

¶21: There is a long-standing debate concerning the suitability of European or 'western' approaches to the conservation of cultural heritage in other parts of world. The Cultural Charter for Africa (1976), The Burra Charter (1979) and Nara Document on Authenticity (1994) are notable manifestations of such concerns. These debates are particularly vibrant in Asia today. This article highlights a number of charters, declarations and publications that have been conceived to recalibrate the international field of heritage governance in ways that address the perceived inadequacies of documents underpinning today's global conservation movement, such as the 1964 Venice Charter. But as Venice has come to stand as a metonym for a 'western' conservation approach, intriguing questions arise concerning what is driving these assertions of geographic, national or civilisational difference in Asia. To address such questions, the article moves between a number of explanatory frameworks. It argues declarations about Asia's culture, its landscapes, and its inherited pasts are, in fact, the combined manifestations of post-colonial subjectivities, a desire for prestige on the global stage of cultural heritage governance and the practical challenges of actually doing conservation in the region.

¶22: Hammams and the contemporary city: the case of Isfahan, Iran

¶23: Hammams, or public baths, are an essential part of the social life in urban Islam. Often, they have a rich and inspiring architecture. In Iran and, in particular, in Isfahan – a large and historic city in central of Iran – numerous hammams were built since the Safavid dynasty (1501–1722). Social and urban changes have resulted in a significant decline in the number of hammams over the years. This paper starts by describing the multiple dimensions of hammams, such as their main architecture features, their role in health, society and culture. This is followed by an analysis of hammams in Isfahan, using a modified version of Büyükdigan categories for Ottoman baths: (i) 'baths in ruins'; (ii) 'baths continuing their original functions'; and (iii) 'baths readjusted for new uses'. Anecdotal evidence from a survey conducted in 15 hammams is used throughout this paper. The main conclusions relate to the rapid deterioration of hammams in daily life, coupled with the lack of

detailed documentation, which would allow proper planning and development, and the deficient use of some of these magnificent buildings and places for tourism development.

¶124: Managing performance in publicly funded museums in England: effects, resistances and revisions

¶125: Based on accounts gathered from nine museums and four professional/policy-making bodies, as well as policy analysis, this article maps out and assesses the effects of and ways of experiencing the new managerialist mode of governance within the publicly funded museums in England, focusing specifically on performance management in museums. It will be argued that the performance management regime has impacted local authority museums and national museums in distinct ways, creating different professional/organisational cultures as a result. These impacts pertain specifically to the professional and organisational autonomy of museums, with significant differences between small local authority museums and large national museums. This has serious implications for the way different types of museum relate to new managerialism and their mode of functioning. Some of the negative and unintended impacts of the performance management regime have induced a reappraisal – initially championed by the art world – and a move towards lightening up the new managerialist overload and pressure by introducing some elements of a peer-review model and accommodating in some form the qualitative singularity of museum experience. I will conclude by reflecting on the underpinning assumptions of new managerialism in museums against the backdrop of the project of museum professionalism and the singularity of its creative work.

¶126: Sharing the divisions of the colonial past: an assessment of the Netherlands–Indonesia shared cultural heritage project, 2003–2006

¶127: While recognised for advancing historical scholarship on collecting in the colonial Netherlands East Indies, the Netherlands-Indonesia Shared Cultural Heritage Project of 2003–2006 merits analysis in its own right as a ‘heritage process’. From the perspective of heritage studies theory, this article demonstrates how the project both illustrates and contradicts several influential conceptions of heritage. It also reveals that such heritage negotiations can benefit states dealing with the legacy of the colonial past in European museums, when they forgo competition in the interest of a workable consensus. However, the project also offers counterpoints and paradoxes connected to remembering and forgetting, between its orientation to the present and to the past, and in its relationship to the tangible and intangible heritage of Dutch colonialism.

¶128: In defence of oblivion: the case of Dunwich, Suffolk

¶129: This article examines the way in which the town of Dunwich, Suffolk, once the capital of a Saxon kingdom and the sixth largest town in England, has constructed its identity from its long history of experiencing coastal erosion. Now as a small village, Dunwich has built a cultural heritage industry devoted to presenting absence to its visitors and residents, through many diverse forms: historiography, archaeology and the material culture displayed and commodified in the Dunwich Museum. Local pride in this history of disappearance runs strong, as was demonstrated when a proposed monument to the lost town was rejected by village residents. Connecting this sense of identity both to critical investigations into the nature of loss, transience and disappearance, as well as to the future of local and global environmental processes, this article considers whether a site whose construction of loss-as-identity should be allowed to survive past its natural lifespan – especially one that, given the process of erosion involved, can be measured. If the dominant cultural logic at a site tends towards absence rather than presence, I here ask what justifications exist for forestalling that identity in the name of conservation and preservation.

¶130: The ethics of sight-seeing

¶131: ISSUE 3

¶132: Popular music heritage, cultural memory and cultural identity

¶133: Popular music as cultural heritage: scoping out the field of practice

¶134: his paper sets out to deepen our understanding of the relationship between popular music and cultural heritage and to delineate the practices of popular music as cultural heritage. The paper illustrates how the term has been mobilised by a variety of actors, from the public to the private sector, to highlight the value of particular popular music manifestations and justify or encourage their preservation and diffusion for posterity. We focus on Austria, England, France and the Netherlands – countries with diverse popular music histories and with varying national and international reach. Popular music heritage is present in national and local public sector heritage institutions and practices in a number of ways. These range from the preservation and exhibition of the material culture of heritage in museums and archives, to a variety of ‘bottom-up’ initiatives, delineating a rich landscape of emblematic places, valued for their attachment to particular musicians or music scenes. The paper points to an underlying tension between the adoption and replication of conventional heritage practices to the preservation and remembrance of the popular music and its celebration as an expression of the dynamism of contemporary popular culture.

¶135: Unauthorising popular music heritage: outline of a critical framework

¶136: the purpose of this paper is to set out a critical and analytical framework with which to explore the ways in which popular music heritage in the UK (or in England more specifically) is variously understood, discussed, critiqued, practised or performed. Developed as part of a large-scale European project examining popular music, cultural heritage and cultural memory, our analysis is based on qualitative studies of popular music heritage discourses that reflect a broad cross section of sectors, institutions and industries. Adapting Smith’s concept of authorised heritage discourse, we propose a three-way analytical framework that theoretically and methodologically foregrounds those practices and processes of authorisation that variously ascribe music heritage discourses with value, legitimacy and social and cultural capital. Focusing our discussion on the example of music heritage plaques, we identify three categories of heritage discourse: (1) official authorised popular music heritage, (2) self-authorised popular music heritage and (3) unauthorised popular music heritage. The arguments developed in the final section of the paper in relation to unauthorised music heritage are presented as a critical point of orientation – heritage-as-praxis – that works in dialectical opposition to authorised heritage, or what we have more loosely termed ‘big H’ heritage.

¶137: Talkin bout my generation: popular music and the culture of heritage

¶138: Raymond Williams once remarked that ‘Culture is one of the two or three most complicated words in the English language’ (1983). He never said what the other ones were but had he been writing today, one of these might well have been ‘heritage’. Indeed, the imbrications of ‘culture’ and ‘heritage’, and the vexed nature of their relationship, particularly with regard to popular music, are such that each has come to serve as a synonym for the other in the wider sociocultural imaginary. This paper casts a critical spotlight on discourses of cultural heritage in the UK by questioning what makes popular music culture ‘heritage’ and considering the extent to which the UK popular music has become increasingly heritagised. Relating the specific example of popular music to wider debates on cultural heritage and heritagisation, the paper calls for greater problematising of discourses of popular music as cultural heritage, and considers, by way of conclusion, how a critical

focus on the lived, performative and 'hauntological' dynamics of music heritage practices can illuminate understandings of the way cultures of music and memory are negotiated and transacted in the present.

¶139: Mapping popular music heritage in Slovenia

¶140: The aim of the article is to map Slovenian popular music heritage (PMH) and to critically assess the prospects of its future development. The article supplements the constructionist perspective on heritage with the Foucauldian concept of regime(s) of truth, which enables a better understanding of the complex processes of the social construction of heritage and the power struggles related to it. It then uses this framework to critically examine the current situation of PMH in Slovenia with the emphasis on the tensions between different PMH practices, discourses and the producers of heritage.

¶141: When alternative ends up as mainstream: Slovene popular music as cultural heritage

¶142: One of the basic questions in cultural heritage studies is the relationship between accepted definitions of national cultural heritage and social power. In the case of Slovene popular music heritage, however, things are more complicated. Namely, the whole field is poorly organised, which means that the most influential work on Slovenian popular music heritage is not done by the institutions that are at least nominally in charge of this segment of the country's cultural heritage, but by different popular music enthusiasts – i.e. the ones that are, for the most part, not related to established positions of power in society. Yet, this does not mean that the work of these enthusiasts is not important. After all, in the context of the lack of institutionalised contributions, it alone defines what Slovenian popular music heritage is. To determine what kind of picture of Slovenian popular music heritage this work portrays, its most important segments (all monographs, expert and scholarly articles, schoolbooks, and film and television documentaries that address aspects of Slovene popular music) are analysed. Results show that the publications cover mainly urban and alternative music genres. While this is interesting, there is at least one problematic side effect in this respect – namely that in this way, the music enjoyed by the majority of Slovenians is almost completely left out of the analytical focus. This means that not only is the picture of Slovenian popular music emerging from these accounts rather biased, but also that many problematic elements of this music are also left out of critical analysis.

¶143: Remembering the popular music of the 1990s: dance music and the cultural meanings of decade-based nostalgia

¶144: Following the popularisation of dance music in the 1990s, and the consolidation of disc jockeys (DJs) as global stars, this article examines the attachment of music audiences to this decade by examining the popular flashback dance parties held in the Netherlands. By drawing on theories of cultural heritage, memory and nostalgia, this article explores 1990s-themed parties as spaces where music audiences construct cultural identities and engage with their musical memories. Based on in-depth interviews with audience members, DJs and organisers of dance events, this study examines the meaning of cultural memories and the manner in which nostalgia arises in specific sociocultural settings. The findings indicate two ways in which cultural memories take shape. At early-parties, DJs and audiences return to the roots of specific genres and try to preserve these sounds. Decade-parties offer an experience of reminiscence by loosely signifying the decade and its diverse mix of music styles and fashions.

¶145: 'Born in the Republic of Austria' The invention of rock heritage in Austria

¶146: This article explores the retrospective cultural consecration of popular music in Austria. Examining two recent documentary projects, one focusing on Austropop, a Viennese popular music phenomenon of the early 1970s, and the other on the punk-inspired music scene of Linz in Upper Austria from late 1970s, the article shows how both projects seek to invent an Austrian popular music heritage and advance claims for national or regional cultural identity based on the discourse of rock heritage. 'Weltberühmt in Österreich. 50 Jahre Austropop' (World Famous in Austria. 50 Years of Austropop) deploys the 'Sound of Music' image of Austria in the construction of Austropop as an essential part of national cultural heritage and hence, national identity for the post-war generation. 'Es muss was geben' (There must be something) asserts the identity of the punk-inspired musicians of Linz as 'Steel City kids' and yet claims that this music scene contributed significantly to the transformation of Linz from an industrial town dominated by state-owned steel works to a 'cultural city'. My analysis suggests how the claims of rock heritage are, after all, consistent with the cultural ideology of the post-war republic and how they reflect broader contradictions in Austrian society.

¶147: Music in the margins? Popular music heritage and British Bhangra music

¶148: As part of the Popular Music Heritage, Cultural Memory and Cultural Identity project, this paper explores the relationship between popular music and cultural identity through a focus on British Bhangra. The selection of British Bhangra music as the specific site of focus for this paper allows for an in-depth study into the way in which popular music plays a role in the negotiation of cultural identity in a local and national context. Beginning with a discussion based around the idea of 'minority heritage', as opposed to 'official heritage', this paper argues for the significance of popular music to the narratives of cultural identity and the representations of cultural memories within the British Asian community.

¶149: ISSUE 4

¶150: Staging the Beatles: ephemerality, materiality and the production of authenticity in the museum

¶151: This article examines how popular music and its material culture have been exhibited within museums. More specifically, it is concerned with how decision-making and processes within museums impact on how materials are interpreted and presented to museum visitors. The article uses one central case study relating to a highly mythologised moment within popular music history, claimed as the starting point of the Beatles. On 6 July 1957, John Lennon, member of the Quarrymen, was introduced to Paul McCartney at St Peter's Church fete in Liverpool. Consideration will be given to how the church stage on which the Quarrymen played, along with a sound recording of their performance, have been presented within displays by National Museums Liverpool. Drawing on interviews with staff, the article will discuss how the curatorial and conservation treatment of the stage aimed to intensify its connection to a moment in history. It will also discuss to what extent a sound recording can capture and communicate the 'presentness' of a musical performance. The article raises a number of issues concerned with the production of authenticity, the 'reliability' of material evidence, and the extent to which sound recordings and material culture can enable museums to represent the past.

¶152: Maya heritage: entangled and transformed

¶153: This article discusses two aspects of heritage – entanglement and transformation – that became clear during a recent cultural heritage project in Yucatan, Mexico. Regarding entanglement, heritage becomes relevant only when coupled with other concerns, ranging from politics to livelihood to personal biographies. An unpredictable array of entanglements came into being during the project

and these entanglements elevated the impact and visibility of local heritage to an unanticipated degree. Transformation refers to the claim that heritage is not frozen in the past. Instead, it is in motion and subject to change. The transformations of heritage discussed in this paper are examined from the perspective of a mobilities paradigm and understood, in part, as resulting from the experience of performing heritage for outsiders for the first time. In so far as the heritage project precipitated changes in identity, this paper explores what is meant by Maya identity and argues that it is a fluid construct that can be both anchored in the past and negotiated in the present. This perspective makes sense of an event in which contemporary people anchored their identity in a spectacular 1000-year-old ruin, but falls short of explaining the uneven recognition of smaller ruins.

#### ¶154: Antiquity at the National Memorial Arboretum

¶155: The paper explores the use of ancient and historic material cultures and architectures within the recent resurgence in public commemoration in the UK. Using the case study of the National Memorial Arboretum (Staffordshire), the study focuses on how ancient designs (including prehistoric, classical and medieval styles and forms) interleave with the arboreal, geological and celestial themes of the memorial gardens. Together these designs serve to create a multitude of temporal poises by which auras of commemorative perpetuity and regeneration are projected and sustained. The paper proposes that archaeologists can bring their expertise to bear on the investigation of the complex, varied allusions to the past within contemporary landscapes of memory.

#### ¶156: 'Fifty-two doors': identifying cultural significance through narrative and nostalgia in Lakhnu village

¶157: This paper proposes an alternative way of evaluating heritage values in the assessment of an abandoned school building in Lakhnu, a small rural Indian village in the state of Uttar Pradesh. Its aim is to re-think the appropriateness of professionally assessed methodologies, such as the Australian ICOMOS Burra Charter, and find others which are more inclusive and sensitive of community views and aspirations. Villagers claim this building as a key part to their cultural heritage, and view its desertion and disintegration with frustration. As part of a larger scheme to improve village infrastructure and to enable its empowerment, the aim is to assess the significance of this place to the villagers, facilitate its conservation and investigate possible outcomes for its use through community participation. In this context, the concept of narrative is offered as means to establish the community meaning of a place. Narratives are powerful ways in which people understand their environment and structure a view of the world. Using stories told by villagers about their relationship with the building, this paper argues that narrative can offer an alternative method of understanding heritage significance.

#### ¶158: Contemporary visual art and the construction of identity: maintenance and revision processes in older adults

¶159: This article explores how older visitors use meanings created through encounters with contemporary visual art in art galleries for identity maintenance and revision processes. The analysis is based on the results of a 28-month study of the responses of older people to contemporary visual art in art galleries in north-east England, UK. The identity processes used in this study are those defined as maintenance and revision as understood by Kroger (2002) Identity processes and contents through the years of late adulthood. *Identity*, 2, (1), 81-99, Kroger and Adair (2008) Symbolic meanings of valued personal objects in identity transitions of late adulthood. *Identity*, 8, (1), 5-24. and Marcia (2002) Identity and psychosocial development in adulthood. *Identity*, 2, (1), 7-



28. Respondents who did not have an existing identity-defining commitment towards art and who had less ability to decode the art works used the art to make symbolic links to aspects of their identity. The meanings created were then used to help satisfy current identity needs. In contrast, those with an existing commitment to art used the experience of the visits to deepen their current knowledge. Engaging with contemporary visual art facilitated identity processes that contributed to participants' well-being. This study contributes to studies on identity by exploring how content and identity processes interact and provides new perspectives on the role of art in identity formation for older people. It also has significance for museum, gallery and heritage policy and practice.

¶160: How does a house remember? Heritage-ising return migration in an Indonesian-Chinese house museum in Guangdong, PRC

¶161: This paper is an attempt to integrate heritage and museum studies through exploring the complex relationship between the materiality of architecture and social memories with a house museum of return migration in Guangdong, PRC as a case study. It unveils that the ongoing process of memory is intrinsically intertwined with spatial and temporal dimensions of the physical dwelling and built environment and the wider social-historical context and power relations shaping them. I argue that it is the house as 'object of exhibit' just as much as the exhibits inside the house that materialises the turbulent and traumatic migratory experience of Returned Overseas Chinese, embodies their memories and exposes the contested nature of museumification. By looking at the socially and geographically marginalised dwelling of return migrants, the house draws people's attention to the often neglected importance of conceptual periphery in re-theorising what is often assumed to be the core of heritage value. It points to the necessity to integrate displaced, diasporic, transnational subjects to heritage and museum studies that have been traditionally framed within national and territorial boundaries.

¶162: ISSUE 5

¶163: Tate's Britain: issues of continuity and comparison when re-presenting and advertising historic and contemporary British art beyond the gallery walls

¶164: Tate Britain's 2011 poster campaign boldly states 'This is Britain' and reproduces two works from the collection, one historic, one modern or contemporary, with a strip of Union Jack flag at the bottom. The design suggests a sense of coherence in the collection and in British art in general. This article questions the purpose of this supposed coherence, by questioning its art historical basis, and focusing on its consequences for the reception and perception of historic, modern and contemporary British art amongst Tate's audience, both within and without the gallery space. The ideas presented draw on press commentary, visitor statistics and museum advertising practice and look at three points in Tate's history: the Millbank gallery's 1897 opening, the 2000 rebrand as Tate Britain and the current moment of this poster campaign. This article will argue that the transhistorical juxtapositions seen in these posters are a central tenet of how Tate builds its own identity and that of British art, and that these posters are used as a satellite exhibition space, but with a curatorial approach other to that of the gallery itself, so that the collection is displayed to attract the maximum potential audience.

¶165: Quo vadis, Delhi? Urban heritage and gender: towards a sustainable urban future

¶166: Historic architectural heritage is important to sustainable urban planning policy, particularly in cities that have heritage sites and/or themselves have ancient archaeological value. Delhi is one of the oldest living cities in the world. However, the vision of its planning policy is limited to valuing heritage for itself and for its economic value instead of also exploring the ways in the city's heritage

might contribute to the social organisation and utilisation of the urban public space. Particularly, like most national policy documents on heritage, it ignores the heritage/gender nexus, which has implications for the identity and status of women in Delhi, community development and ecological preservation. But twenty women practitioners and scholars of development in Delhi referred to heritage as a challenge as well as opportunity for gender and urban sustainability when asked for their perspectives on the most important sustainability issues in the city. I argue that Delhi's urban planning strategies must acknowledge the gender/heritage nexus to enable holistic and gender-inclusive urban development for the present and future generations of its citizens, which is an important thrust of the sustainability agenda.

¶167: Post-conflict heritage: symbolic healing and cultural renewal

¶168: Heritage is invoked for post-conflict development by international organisations, governments, and sub-national groups to provide emotional and cultural, including economic, healing for individuals and societies. However, academic critiques of healing-heritage typically cite the failure of heritage to heal, either because it cannot, or because it is managed incorrectly. Thus, an anomalous situation exists between expectations and critiques, which this study describes and explores through international policies and national and sub-national post-conflict healing-heritage initiatives from Rwanda and Uganda. Drawing on concepts of heritage as a cultural process, cultural trauma, and symbolic healing, this study proposes that heritage is neither an essentially positive nor negative post-conflict development strategy to select or avoid respectively. Instead, heritage is better understood as a common element of post-conflict renewal, which becomes intensified as the past is aggressively negotiated to provide healing related to conflict traumas. By moving beyond the 'does heritage heal or hurt?' distraction the meaning and function of heritage in post-conflict contexts as a common element of post-conflict healing complexes is elucidated. The implication for those who wish to manage post-conflict development through heritage is that they are just the latest in a long history of symbolic healers, from whom they have a lot to learn.

¶169: Critical urban heritage: from palimpsest to brecciation

¶170: This paper explores the commonly used metaphor of the palimpsest prevalent in urban studies, and suggests that there are realities in the field that are overshadowed by the dominant use of the metaphor. Whilst the palimpsest is a useful metaphor to illustrate chronological superimposition or traces of the past that remain hidden, it is inadequate in describing sites that feature material, spatial and temporal juxtapositions. To remedy this gap, the paper introduces the concept of brecciation, inspired by Sigmund Freud, to provide an alternative means to consider how the accumulation of materials affects planning in the city. Examples from two specific sites in Rome illustrate how brecciation enhances an understanding of the sites and enables to evaluate the practices of urban heritage in recent urban initiatives. By way of conclusion, the paper highlights the benefits of engaging with a concept that reveals concatenations at a site, and suggests that further work on brecciation could be expanded to include the exploration of intangible entanglements.

¶171: The red line over European colonialism: comparison of the Macao museum and Hong Kong museum of history after their return to China

¶172: Hong Kong and Macao were once European colonies. A unique, hybrid culture of East and West now flourishes in these two Special Administrative Regions (SARs) of China. Both cities opened new history museums in 1998, but they adopted remarkably different approaches in their representation of their complicated and politically sensitive history. The Hong Kong Museum of History (HKMH) represents history by closely following the orientation of traditional Chinese nationalism. The

postcolonial characteristics adopted by the Macao Museum to reproduce history, in contrast, are likely amongst the richest of all history museums in China. What are the reasons behind the different historical representations by Hong Kong and Macao, which were both promised a 'One country, Two systems' policy by the Chinese central authority? This paper argues that both museums reveal two faces of a rising China; the one in Hong Kong emphasises national dignity, and the people's identification with and loyalty to the nation when it is engaged in state building. The one in Macao emphasises the multiple roles in finding a balanced position to coexist with superpowers, forging friendships with developing countries and building an idealised image of a (re-)rising nation through historical construction. The difference between these two museums indicates the exceptional flexibility of China's postcommunist regime in engaging in soft power diplomacy.

¶173: Heritage studies and the privileging of theory

¶174: Heritage studies is yet to have a debate about its theorisation at the global level. Many of the core ideas that shape the field are rooted in the contexts of Europe and the USA and geographically rolled out in normative ways. This paper argues it is important we embark on pluralising how heritage is studied and theoretically framed, in ways that better address the heterogeneous nature of heritage, for both the West and the non-West. The themes of modernity, cities and international cultural policy provide evidence of why we need to better position the academic study of heritage in relation to the rapid geo-political and geo-cultural shifts now taking place.

¶175: Museums and communities: curators, collections and collaboration

¶176: Archaeological sites: conservation and management

¶177: Intangible heritage and the museum: new perspective on cultural preservation

¶178: ISSUE 6

¶179: Renegotiating dissonant heritage: the statue of J.P. Coen

¶180: Jan Pieterszoon Coen (1587–1629) is a controversial figure in Dutch history. As the governor general of the Dutch United East India Company (Vereenigde Oostindische Compagnie), he founded the basis for the Dutch colonial enterprise in south-east Asia. In the late nineteenth century, Coen was seen as a national hero and his statue erected on the central square of his home town. Since then, appreciation of Coen has changed considerably. In 2011, a group of citizens petitioned the local authority to have the statue removed because they considered him responsible for genocide. After much discussion, the local authority decided to leave the statue in place and replace the old text on the statue with a new description of Coen. The local museum organised an exhibition about Coen in the form of a trial, asking visitors to vote on whether he deserves a statue or not. Following Ashworth et al. the selective ways in which Coen's statue has been used as a heritage resource are explored. In particular, reference is made to the concept of heritage dissonance. The ways in which the local authority and museum acted to renegotiate meanings ascribed to the statue and reduce the levels of dissonance are described and analysed.

¶181: Unchanging boundaries: the reconstruction of Skopje and the politics of heritage

¶182: This study discusses the politics of urban planning and heritage in the city of Skopje, Macedonia. I compare three phases of urban reconstruction under three political systems: the inter-war Kingdom of Serbs Croats and Slovenes, the communist regime and present-day 'democracy'. I show that the ambiguous marginalisation of Ottoman heritage has been a continuous practice, despite today's reading of communist planning as 'open'. Through a discussion of Yugoslav politics towards

religious and national 'minorities', I show that Ottoman heritage has been preserved only insofar as it fits within the state's definition of power. I specifically detail how the construction of 'European', 'secular' public space has worked as a tool through which state/nation building established new hierarchies of power. I show how this is reflected most clearly in the specific politics of heritage by discussing the creation, regulation and management of 'Čaršija', the 'old Turkish' neighbourhood of Skopje.

¶183: The two opposing impacts of heritage making on local communities: residents' perceptions: a Portuguese case

¶184: This article examines the impact associated with the making of heritage and tourism at a destination. Special attention is paid to the residents' perceptions of the impact. The examination is focused on the rural village of Sortelha, in Portugal, where, in recent decades, a state-led programme was implemented in order to renovate the historic buildings and built fabric and to generate benefits for the local community. Based on ethnographic materials collected in 2003, 2009 and 2013, the study demonstrates that the making of heritage may give rise to two opposing impacts simultaneously – increased social cohesion and place pride, on the one hand, and envy and competition (and, hence, social atomisation), on the other hand – and that residents are entirely cognisant of the tension between the two. The study has the potential to contribute to both the theoretical and the applied literature on heritage making.

¶185: From values to narrative: a new foundation for the conservation of historic buildings

¶186: Since its inception, modern conservation has derived the significance of a heritage asset from the identification and prioritisation of distinct classes of values. Different systems of values have been proposed, and the focus of the debate has been on the competing merits of such systems, with little attention paid to the genealogy of their theoretical foundation. If such values-based systems were ever appropriate, they are increasingly out of step with other areas of cultural life, and the resulting tensions are particularly manifested when considering change to historic buildings and environments. The currently under-theorised state of conservation is positively harmful both to the conservation professions and to the buildings we seek to protect. It is increasingly urgent therefore that we understand conservation's philosophical origins, that we question the application of a late-nineteenth-century modernist approach to culture, and that we seek a better theoretical foundation.

¶187: International influence and local response: understanding community involvement in urban heritage conservation in China

¶188: This paper explores the situation of community engagement in the heritage sector in China, which is facing increasing international pressure particularly through donor agencies. It is argued that government-led residents' committees do not essentially serve the interest of the local communities, whilst grassroots civil societies and NGOs are, to a great extent regulated, by the prevailing political power. Given the situation of insufficient community involvement in the sector of cultural heritage conservation in China, local government has adopted the international approach introduced by donor agencies, but this has not resulted in power sharing and the state constrains community involvement within certain limits. This paper examines the situation of community involvement in heritage management in the city of Yangzhou.

¶189: Article

¶190: The politics of representation: the Kuwait National Museum and processes of cultural production

¶191: Museums are often sites for the fabrication of hegemonic discourse. They represent the political nature of heritage construction and the instruments used to support these narratives. This paper traces the appropriation of museums as symbols of national projects and argues that not all museums achieve this political end. The Kuwait National Museum designed by Michel Écochard will be examined as a case study for this argument. Écochard's project demonstrates the many challenges that develop between nationalist politics, heritage production and competing centres of power.

¶192: Heritage and tourism: place, encounter, engagement (Routledge key issues in cultural heritage)

¶193: Corporate responsibility for cultural heritage: conservation, sustainable development and corporate reputation

¶194: ISSUE 7-8

¶195: Re-enacting the past: vivifying heritage 'again'

¶196: Re-enacting process: temporality, historicity and the Women's Liberation Music Archive

¶197: This article uses the Women's Liberation Music Archive (WLMA) as a case study to explore re-enactment as the performative 'doing' of history. As an archive composed of music-making processes rather than commercial 'products', the article argues this is an invitation to consider the time of history as one of action and enlivenment. The article frames the dissemination of material in the WLMA as a delayed event that is made possible by the digital technologies, in particular free web tools, such as blogs. It explores the implications of the resurfacing of marginal cultural histories within the present moment, and how this can transform conceptions of historicity and time. Finally, the article asserts the value of digital archives within the context of music histories, thus challenging the notion that effective historical encounters can only occur through engagement with original objects.

¶198: From a colonial reinvention to postcolonial heritage and a global commodity: performing and re-enacting Angkor Wat and the Royal Khmer Ballet

¶199: It is a commonplace that cultural heritage is not only a highly contested concept of modern times, full of nationalistic undertones, cultural stereotypes and essentialist topoi such as past grandeur and enduring cultural purity. Cultural heritage has also become the easiest and most profitable prey for today's global tourism industry. These observations apply with particularly dramatic consequences to young emerging, postcolonial nation states with a rich repertoire of built (tangible) and performed (intangible) culture – especially if elements of this repertoire are branded 'UNESCO World Heritage' without considering their contested formation histories. Few other iconic heritage sites are more instructive in showcasing these observations than the temple site of Angkor, by charting the transcultural trajectories of Cambodia's heritage construction through the processes of French colonial reinvention, postcolonial/nationalist essentialisation, and global commodification. This paper focuses on the 'Royal Khmer Ballet' as cultural performance and heritage re-enactment in combination with the twelfth-century temple of Angkor Wat as architectural stage. References to similar 'heritagisation' processes in the (post)colonial Dutch East Indies (now Indonesia) will help to anchor this transcultural enquiry.

¶100: Patchworking the past: materiality, touch and the assembling of 'experience' in American Civil War re-enactment

¶101: This article investigates the power of things and materials in the context of historical re-enactment. Based on ethnographic fieldwork among costumed re-enactors reinvigorating the American Civil War, it explores participants' close connections to specific objects and ensembles of objects and the crucial role awarded to 'experience' and 'touch' in this genre of relating to the past. It is argued that three interrelated propositions derived from my analysis allow a better understanding of this popular heritage practice: (1) Re-enactment can be understood as a human-material 'patchworking' process, (2) Re-enactment comprises a 'holistic' enterprise and (3) A key motivation in re-enactment derives from its 'unfinishedness'. By attending to these dimensions through a detailed analysis that takes the role of objects and their experiential potential seriously as going beyond 'representation', I argue that the re-enacted Civil War serves as an often implicit and non-verbal – but, precisely, enacted – critique of conventional approaches to learning about and exhibiting history and heritage, such as those epitomised by the conventional museum.

¶102: Between narratives and lists: performing digital intangible heritage through global media

¶103: Global media represents and transmits the intangible cultural heritage of nation states officially safeguarded by UNESCO. Intangible heritage sanctioned by this international institution is disseminated on YouTube videos featured on UNESCO's online intangible heritage lists including its representative list as well as within the social space of this video-hosting service. As YouTube is in large part produced by user-generated content, it has the potential to continuously store heritage as it occurs in lived circumstances, to a certain extent capturing the shifting nature of embodied practice. Whereas the UNESCO YouTube videos posted on the online representative list freeze intangible heritage (often in accordance with nationalist aims of current governments), the proliferation of user-generated YouTube videos of the very practices officially safeguarded potentially re-enacts heritage as it changes and takes on new shapes. This possibility is based upon YouTube's status as a new archival structure that transmits information through video content that produces narratives as well as through algorithms that generate lists. The claim that narratives and lists on YouTube might counter the fossilising of representations of national intangible heritage is explored through the case study of the Mevlevi Sema Ceremony of Turkey, which was officially safeguarded by UNESCO in 2005.

¶104: Performing heritage (studies) at the Lord Mayor's show

¶105: A response to conceptions of heritage as process, this paper puts forward a (re)enactment of heritage (studies) in which the lively materiality, temporality and mobility of an event become entangled with the performance of its research. The event in question is the Lord Mayor's Show in London. First established eight centuries ago, the Show is an annual ritual and touristic performance of The City; London's historic heart and today's global financial centre. One day each year, City life is temporarily suspended by the passing of the new Lord Mayor in his State Coach accompanied by a procession of well over one hundred participating organisations with an audience of tens of thousands lining the route. 2011 was a particularly eventful year for the Show taking place as it did amidst a global financial crisis and the Occupy London Stock Exchange protest movement camped outside St Paul's Cathedral, disrupting the regular processional route. In drawing on aspects of non-representational theory from human and cultural geography, a more performative sense of doing heritage studies emerges that attends to the lived process and actions of heritage.

¶106: The time travellers' tools of the trade: some trends at Lejre

¶107: This paper is about how the emphasis of the archaeological open-air museum at Lejre, Denmark, has been shifting from a research institution towards an archaeological theme park. I am

discussing how material culture and associated skills and perceptions have been facilitating time-travel experiences at Lejre from 1964 until today. My main focus is on the prehistoric families who each summer have been inhabiting the full-size model of the Iron Age village known as Lethra. In 2011, I conducted participant observation in the village. This paper presents some of my observations and insights. I am also asking what the discernible trends and transformations over time, imply for how we are to understand contemporary forms of living history and related genres. The discussion explores some implications of my study regarding the nature of authenticity and how the past 'comes to life' at Lethra. I conclude by exploring some important trends for cultural heritage and heritage tourism in our age that arise from my study.

¶108: Drought and Rain: re-creations in Vietnamese, cross-border heritage

¶109: The Drought and Rain dance trilogy, by Vietnamese–French choreographer Ea Sola, evokes memory, history and everyday practices through song, stylised gesture and stark, graceful images. The performances aim not to represent ancient and wartime Vietnamese pasts as much as call attention to the ways in which the present and past invigorate and co-create each other. The unsettled, recursive and processual nature of Ea Sola's performances suggest it is necessary to periodically re-encounter the continuing legacies of violence. The performances enact a different form of historical (re)productivity, not predicated on a linear materialism, but based on processes of temporal turn and re-turn. I employ the most recent performance in the series, Drought and Rain 2011, as both subject and lens for exploring the unfinished dynamics of memory–history, and as a site and practice of cultural heritage. Embodying a hybrid mix of multiple re-performance categories, the Drought and Rain performances stretch current notions of heritage and are cross-border in terms of culture, nationality, arts genre and aesthetics and political implication. Primary points of focus include: the non-originality of performance, the unfinished nature of the past, and the way in which the Drought and Rain performances propose a counter-memory of the future.

¶110: Modern castles and country houses: the use of history in 'gated communities' in The Netherlands

¶111: This article deals with the question of why the architecture of new gated communities includes references to built heritage. The emergence of 'gated communities' in the Netherlands is especially interesting because its diffusion is not primarily driven by distinct urban segregation and the gap between rich and poor. 'Gated communities' in the sense of exclusive communities with rigid boundaries are basically seen as 'un-Dutch' by the planning community and the public media. This paper examines, firstly, the local sensibilities to these residential places in the context of a strong institutional spatial planning practice and, secondly, the reasons why 'gated communities' were nevertheless embraced by middle-income households. These groups identify with the reference to built heritage-like walled towns and castles and use them for purposes of social distinction. Moreover, they perceive historical as a symbolic marker for like-minded fellow residents.

¶112: Tainted heritage? The case of the Branly museum

¶113: The paper argues that, although the musée du quai Branly in Paris, inaugurated in 2006, may be tainted through the history of its collections as well as the political imperatives that brought it into existence in the Chirac era, it has the potential to make a radical break with its genre history. The paper takes up a metaphor adopted by one of the museum's curators that sees it as infected but not incurably stricken by the virus common to all ethnological museums. Through an examination of the predominant themes of some of the temporary exhibitions created since its inception, the paper argues that curators at the musée du quai Branly are conscious of the ethnological 'malaise' and

have attempted, in novel and politically sensitive ways to break with what Tony Bennett described as the 'stigmatic othering', symptomatic of nineteenth and early twentieth century museums.

¶114: Let fragments speak for themselves: vernacular heritage, emptiness and Confucian discourse of narrating the past

¶115: China has developed, over thousands of years, a unique way of representing, valuing and using the past. However, it has silenced, ignored and even denied many aspects of this tradition when dealing with its own heritage in recent decades. This paper seeks to explore a non-western approach to the meaning-making of Chinese heritage by presenting a case of a grassroots project to record and make meanings of heritage in an ordinary village in China. Specifically, it will demonstrate how the Confucian discourse of narrating the past could be appropriated and deployed in Chinese heritage practice to interweave fragments of the past and present by means of holistically embracing the narrative of villagers' lives in a subtle, transparent and critical way. By doing so, a locally situated way of managing heritage is sought in order to transcend the boundaries of the tangible and intangible heritage categories and to achieve a morally and spiritually enriched heritage experience.



## **Name: IJHS 2015 abstracts**

¶1: IJHS 2015 abstracts

¶2: Issue 1

¶3: Creating the Iraq cultural property destruction database: calculating a heritage destruction index

¶4: Over the past decade there have been constant reports of damage to significant cultural property in several complex (post-)conflict and (post-)revolutionary states. Recent events in Syria, Mali, Libya, Egypt, Tunisia, Afghanistan and Iraq – as devastating as they have been for people – have also had dramatic consequences for a number of important cultural heritage sites. Despite the severity of these events and global concern, the field of heritage studies has not developed a methodology for cataloguing such heritage destruction in a database. Addressing this paucity in the literature, this article details the methodology developed to produce the Iraq Cultural Property Destruction database, the world's first database to document the destruction of cultural property in Iraq. This article also documents the calculation of the Heritage Destruction Index – a scale for measuring both the heritage 'significance' of a site and the overall level of destruction. Finally, this article also demonstrates the manifold uses of such a database in measuring and monitoring heritage destruction in Iraq. This study therefore sets a significant precedent in heritage studies by providing methods that can be applied to other contexts (past, present and future) to document the destruction of cultural property in complex contexts.

¶5: Article

¶6: Connecting with the past through social media: the 'Beautiful buildings and cool places Perth has lost' Facebook group

¶7: This article examines responses to the loss of heritage places through an analysis of a Facebook group, 'Beautiful buildings and cool places Perth has lost', which includes photos and discussion about buildings and places that have been demolished or obliterated in the city of Perth, Western Australia. In doing so, it grapples with a number of issues; feelings about the loss of heritage, the nature of social media and the social capital it generates, and emotional communities and nostalgia. It argues that in showcasing lost buildings and places from the past, social media such as Facebook enhances both awareness of and collective attachment to the past by facilitating public expression of emotional responses to the past and forming an emotional community that can be utilised to generate the social capital needed to mobilise against the destruction of heritage buildings and places.

¶8: Experiencing differences and negotiating prejudices at the Immigration Museum Melbourne

¶9: The social agency of museums in countering prejudices and fostering respect for differences is increasingly recognised and empirical research has begun to illuminate the impacts of exhibitions devoted to 'difficult' subjects on audiences. This paper draws on an ongoing research project conducted by two Australian universities in collaboration with the Immigration Museum Melbourne aimed at understanding the role of the Identity: Yours, Mine, Ours exhibition in countering racism and increasing the acceptance of differences among Australian high school students. The paper focuses on narrative interviews with students which offer insights into how differences are experienced and prejudices become negotiated through processes of meaning-making and embodied engagements. The empirical evidence indicates that the exhibition moves beyond the orchestration of an abstract tolerance by unsettling 'the Self' and destabilising stereotyped

interpretations of 'the Other'. Identity: Yours, Mine, Ours creates a place and space of encounter in which differences are humanised, thus facilitating understandings of broader contexts through individual experiences. At the same time, the research findings suggest that the life worlds of students, their personal backgrounds and schools, are intertwined with their interpretive engagements with the exhibition and need to be considered for museum practices and further research.

¶10: World Heritage as discourse: knowledge, discipline and dissonance in Fujian Tulou sites

¶11: The study examines the official discourse of World Heritage Fujian Tulou in China, and compares it with the authorised heritage discourse defined by Smith. I find that although, textually, the former is antithetical to the latter by emphasising the harmony between human habitat and nature, in practice it is as hegemonic as the Western authorised heritage discourse. The Chinese harmony discourse tends to provide a single narrative for the site's value and privileges expert knowledge over local voices, while it empowers government by ignoring local residents' capability within heritage conservation. Moreover, the harmony discourse frames, articulates and constitutes non-heritage practices such as public health and moral norms, to legitimise the governmental power. As a result, the harmony discourse, supposedly aiming at maintaining a harmonious society, has created profound dissonance among the inhabitants.

¶12: Text and object: the bus shelter that became cultural heritage

¶13: In order to meet the increasing critique of official heritage as elitist and hegemonic, several attempts have been made to become more inclusive, participatory and democratic. The Norwegian Directorate for Cultural Heritage undertook an interesting and surprising move when they decided to grant 12 'everyday' sites Special Protection Orders as a contribution to the Norwegian 2009 Cultural Year. An assumption is that such an approach could represent a particular challenge for heritage experts by broadening the perspective on what to include and exclude in their appraisals. This article examines how one of the chosen sites, an unusual bus shelter, was constructed as official heritage, by critically examining the narratives the heritage authorities produced to sustain their listing of this object. A central argument is that the Norwegian heritage authorities contributed to construct the bus shelter as ostensibly harmless by creating it as a symbol of a rather vague local past, while the object from the outset represents a potentially dangerous and ambiguous object containing lots of complex history. It discusses how the textual construction of the bus shelter's relation to its locality, a small mining community, tends to bolster and reinforce the impression of a masculinist society and a dominant company, and thereby forecloses alternative visions, in contrast with the initial intentions of the everyday perspective on heritage.

¶14: Symbolic estates: community identity and empowerment through heritage

¶15: Heritage is important for the social and cultural health of communities, whilst local stewardship of cultural heritage has the capacity to empower and recover cultural identity. This paper describes a recent project in Lakhnu – a small rural village in Uttar Pradesh, India – to restore a nineteenth century villa formerly used as the village school as an educational facility. In this discussion, we draw attention to the right of groups to manage their culture. The loss of cultural heritage is linked to a loss of identity. We argue that heritage projects have the capacity to empower communities to sustain their heritage and identity and provide useful places for social and material advancement through the concept of a shared 'symbolic estate'. At Lakhnu, we plan to evoke grass-root conservation where local communities become the rightful stakeholders and decision-makers who

are encouraged and facilitated in the realisation of their right to cultural heritage and to stimulate growth and build capacity for the community.

¶16: ISSUE 2

¶17: Transformations, transactions and technologies: new directions in Pacific heritage

¶18: Transformations of cultural heritage in Melanesia: from kastam to kalsa

¶19: In this article, I look at the reverberations of the global discourse about heritage at the margins of the global system in the Pacific. To this end, I analyse the development of indigenous concepts of cultural heritage on Baluan Island, in Manus Province, Papua New Guinea. I discuss how over the past 50 years two different heritage concepts have developed on the island, which have been used to reflect upon and direct cultural and social change. Further I show how the genesis and transformation of this local discourse about heritage is driven by local concerns and politics, as well as national and international developments.

¶20: Heritage transactions at the Festival of Pacific Arts

¶21:

¶22: The Festival of Pacific Arts, hosted by a different Pacific Island state once every four years, is a prime site for the reproduction of the global discourse on heritage. Drawing on ethnographic research conducted at the festival, this paper focuses on how the concept of heritage is employed at the festival as both an instrument of statecraft and a tool for the assertion of grass-roots political and economic agency. We conclude that heritage in the context of the festival is a form of cultural practice involving relationships of power and inequality, expressed in transactions of ownership and value transformations that have become over determined by economic logic and the concept of property.

¶23: Digital heritage in a Melanesian context: authenticity, integrity and ancestry from the other side of the digital divide

¶24: This article examines how digital heritage, in the form of 3D digital objects, fits into particular discourses around identity, ancestry and cultural transmission in Melanesia. Through an ethnographic analysis of digital heritage use amongst the Nalik community in New Ireland (Papua New Guinea), it demonstrates how digital heritage is understood not in terms of deceit and a loss of authenticity, but instead, towards an understanding of authenticity in terms of completeness and integrity. A notion of completeness and integrity, I argue, has the effect of creating an authentic experience of the past for Nalik communities by bringing back museum objects ('old' objects) that have been dispersed amongst museums and heritage institutions worldwide. In tracing out the operations and effects of how a Melanesian community engages with 3D digital objects, this article offers unique ethnographic insights into digital heritage in ways that challenge widely-held assumptions about the heightened value placed on the original object over its digital counterpart.

¶25: Sound recordings and cultural heritage: the Fonck Museum, the Felbermayer collection, and its relevance to contemporary Easter Island culture

¶26: Sound recording plays a prominent role in cultural heritage work in the Pacific region, supported by sound archives and institutional collections that serve to preserve this intangible cultural heritage. While it has long been a standard practice for field recordings to be lodged in institutions of learning, recent developments in Pacific research have emphasised the ethical and social benefits that can result from the repatriation of sound recordings to their communities of origin, and from

the development of field recording practices in which cultural stakeholders are more directly involved. Meanwhile, the digitisation of historical sound recordings and the use of digital domains for dissemination have become matters of theoretical and methodological inquiry in their own right. This article seeks to contribute to the discourse surrounding the repatriation of historical field recordings through the presentation of findings from a recent Chilean government-funded digitisation and repatriation project involving previously undocumented recordings of Easter Island (Rapanui) music from the Fonck Museum, Viña del Mar. It will explain the circumstances under which the project developed, the strategies pursued in bringing it to fruition, and the reception of the project by the Rapanui community.

¶127: World Heritage and outstanding universal value in the Pacific Islands

¶128: Over the past two decades, the World Heritage Committee has sought to address the current and future credibility of the World Heritage List through capacity-building programmes in regions currently under-represented on the List, including the Pacific Islands, to support States Parties to nominate places of potential outstanding universal value. Since 2004, the Pacific 2009 World Heritage Programme has been successful in contributing to a dramatic increase in the number of World Heritage site in the independent Pacific Island nations but as this paper discusses, this does not necessarily equate to an increase in the representation of the heritage values of Pacific Islanders on the World Heritage List, highlighting tensions between the concept of outstanding universal value, the processes of nomination and the rights of customary landowners in the inscription and management of World Heritage properties in the region.

¶129: Re-imagining heritage interpretation: enchanting the past-future

¶130: Cultural heritage politics in China

¶131: Exhibiting madness in museums: remembering psychiatry through collections and display

¶132: Between orthodoxy and heterodoxy: the troubled relationships between heritage studies and heritage law

¶133: This article discusses the relationships between heritage law (HL) and heritage studies (HS) from the perspective of international law. More specifically, it focuses on the ways in which HL scholars have integrated (or failed to integrate) HS considerations into their work, and vice versa. The paper shows that the relationship between HL and HS is better resolved with respect to orthodox approaches to both law and heritage. More specifically, orthodox HS and HL take each other into account only lightly, a strategy that, while unsatisfactory on many grounds, is balanced on both sides. However, when it comes to heterodox (critical) analyses in these fields, the relationship is far more fragile and unbalanced, from the point of view of heterodox HS, the law tends to be neglected or even sometimes rejected; whereas from the point of view of HL, there is a more conscious effort to fully engage with HS, which is made difficult by heterodox HS's push against the law. This dissonance can lead to severe difficulties in understanding heritage work and even the field itself.

¶134: Heritage entrepreneurship. Agency-driven promotion of the Mediterranean diet in Spain

¶135: This article explores the role of the agency in the social process that constitutes cultural heritage. By introducing the concept of heritage entrepreneurship to explain the conversion of cultural elements into heritage, we discuss the case of the Mediterranean diet (MD) in Spain. We explore the role of an expert NGO in the recent inclusion of the MD in the UNESCO Representative List of the intangible cultural heritage of Humanity. Empirical evidence is presented for two basic patterns of heritage entrepreneurship, namely the construction and promotion of cultural heritage.

First, we show how the community-heritage narrative is constructed in the official nomination file of the MD. Second, we analyse how businesses, governments and researchers constitute a specific heritage entrepreneur. We argue that the promotion of the MD as cultural heritage makes ordinary food different, both qualitatively (healthy and sustainable) and culturally (Mediterranean and traditional). We then look at the specific political, economic and scientific value of such a difference and its uses in Spain.

¶136: 'European' and 'Asian' approaches to cultural landscapes management at Borobudur, Indonesia in the 1970s

¶137: The early 1990s saw a move against European-dominated discourses of heritage and the concept of authenticity in the World Heritage system, with the development of the Nara Document. The Document, now in its twentieth year from inception, articulated a developing Asian approach to authenticity, recognising the ways and means to preserve cultural heritage with community participation and different understandings of heritage that existed outside Europe. Meanwhile, there was another significant development and split in ideas around cultural landscapes in the 1990s that has broadened wider interdisciplinary debates in heritage studies. Through the case study of the Borobudur Temple, which was the focus of large-scale interventions by UNESCO and the Japanese during the 1970s, this paper explores the dichotomy between European monument-centred heritage approaches against the cultural landscapes concept developed in Japan. Overall, this paper finds that at the time of the site's nomination for inscription on the World Heritage List, the obligatory use of World Heritage criteria meant that the Indonesian authorities followed European ideas of heritage value. This resulted in continued post-colonial monument-centred heritage conservation and held back the shift of heritage management to community involvement and the practice of wider landscape protection.

¶138: The sound of yesteryear on display: a rethinking of nostalgia as a strategy for exhibiting pop/rock heritage

¶139: The increasing presentation of popular music culture as heritage is manifested in the recent proliferation of museums of pop/rock culture. This calls for an examination of the current practices of disseminating pop/rock heritage through exhibitions. Two trends have been identified and criticised by previous commentators: first, the prominence of nostalgia in exhibition narratives and second, that exhibitions of popular music tend to display ancillary objects rather than music itself. This article offers a rethinking of nostalgia as a strategy for disseminating pop/rock heritage and explores the potential of music as a trigger for nostalgic experiences in exhibitions. While agreeing with much of the critique levelled at the nostalgic approach to pop/rock culture, we suggest that with a more nuanced conception of reflective nostalgia, the affective appeal of the nostalgic approach can be harnessed without giving in to glamourised oversimplifications of the past. Further, we suggest that mediated memories can form the basis of nostalgic feelings and thus enable the nostalgic approach to span the generational gap and engage visitors who do not have a lived experience of pop/rock heritage. We will illustrate this by contrasting our approach to that taken at ABBA The Museum.

¶140: Museums in revolution: changing national narratives in revolutionary Cuba between 1959 and 1990

¶141: This paper explores the function and role of museums in revolutionary Cuba between 1959 and 1990. Drawing on a variety of hitherto unexplored archives and interviews with bureaucrats of the Cuban heritage field, the paper argues that there is a close relation between museum production,

the prevailing narration of nation, internal power struggles within the regime and the changing relation with the USSR. Museums were considered primary tools for historical production and politico-ideological socialisation. These were two fundamental issues for communist regimes, concerned with fixing cultural identity and affirming historical continuity. The paper focuses on the case of the Museum of the Revolution to argue that Cuban museums changed in conjunction with the increasing crypto-colonial relations of subordination to the USSR. In the first, humanist and Universalist phase, museums served to expand culture and spread a nationalist-revolutionary narrative of nation. The second period after 1975 witnessed the institutionalisation and Sovietisation of Cuban museums. This involved their transformation into a device to instil a nationwide homogeneous class-based Marxist–Leninist narrative adapted to Cuba from the Soviet model. This ideological closure of museum production contributed to the ideological and identity-building objectives of the regime.

¶142: Beyond biomedicine: traditional medicine as cultural heritage

¶143: Over the past decade, intangible cultural heritage (hereafter, ICH), the significance which it possesses and the continuation of its myriad manifestations have reached unprecedented levels of recognition and attention on international and national policy agendas. Traditional Medicine (hereafter, TM) has long been included under the vast umbrella of ICH, yet there have been few attempts to explore that relationship. This paper examines the practical implications of applying the UNESCO Convention for the Safeguarding of Intangible Heritage to TM, alongside the relationship of traditional medicine to the fields of human rights, public health and development. It considers, and reaches the conclusion that the cultural significance of traditional medicine combined with the fundamental principles of the Convention render the Convention significant in safeguarding traditional medicine for the future.

¶144: Changes in museum practice: new media, refugees and participation

¶145: Heritage that hurts: tourists in the memoryscapes of September 11

¶146: The lives of Chinese objects, Buddhism, imperialism and display

¶147: Cultural heritage politics in China

¶148: Heritage erasure: rethinking ‘protection’ and ‘preservation’

¶149:

¶150: Digging and destruction: artifact collecting as meaningful social practice

¶151: Collected sites are commonly seen as places requiring expert intervention to ‘save the past’ from destruction by artifact collectors and looters. Despite engaging directly with the physical effects of collecting and vandalism, little attention is given to the meanings of these actions and the contributions they make to the stories told about sites or the past more broadly. Professional archaeologists often position their engagement with site destruction as heritage ‘salvage’ and regard collecting as lacking any value in contemporary society. Repositioning collecting as meaningful social practice and heritage action raises the question: in failing to understand legal or illegal collecting as significant to heritage, have archaeologists contributed to the erasure of acts that aim to work out identities, memories and senses of place, and contribute to an individual’s or group’s sense of ontological security? This question is explored through a case study from the New England region of North America where archaeologists have allied with Native American and other stakeholders to advocate for heritage protection by taking an anti-looting/collecting stance. We explore alternatives

to this position that engage directly with forms of collecting as meaningful social practices that are largely erased in site narratives.

¶152: Heritage destruction in context: the case of the Roman mosaics from Zeugma, Turkey  
¶153:

¶154: Needs for protecting cultural manifestations marked as 'heritage' are often claimed when they are at the risk of destruction or when they are being destroyed. Considering destruction as opposed to protection, groups concerned with heritage, such as the state agencies, archaeologists, and the locals, tend to emphasise the value of heritage. Focusing on the case of the Roman mosaics discovered in Zeugma, southeast Turkey, this paper explores the ways in which the destruction of heritage is perceived and understood, and what aspect of destruction is emphasised to claim its significance for heritage. Analysing in what way destruction of the Zeugma mosaics is problematised, this paper also considers the political aspects of presenting the destruction of heritage, in particular, in campaigns for heritage preservation. Through this, the paper examines how stories of destruction work to produce and enhance the distinction between protection and destruction, and suggests how the fragmentary or ruined state of heritage objects can be alluring.

¶155: Pilgrimage, devotional practices and the consumption of sacred places in ancient Egypt and contemporary Syria

¶156: Pilgrimages are often messy affairs, not only leaving all sorts of material detritus behind, but also in many cases severely damaging or even destroying the sites that are visited as part of journeys to a sacred place. As such, this immensely popular religious tradition constitutes a social practice that is deeply tied to the landscapes and places that are considered to be holy and thus principally worthy of preservation (at least by many definitions of heritage), but which also in many cases ultimately consumes them over time, sometimes in very direct ways that immediately affect their physical state. This paper explores the contemporary and historical dimensions of this paradox, and considers the wider implications of seemingly destructive uses of sacred space by investigating the social and religious significance of so-called 'pilgrims' gouges' observable at numerous pilgrimage sites in the Eastern Mediterranean. It, thereby, sheds light on the connections between the religious experience of pilgrimage and the material consumption of sacred places by juxtaposing cases from contemporary Islamic Syria and ancient Egypt, providing a long-term perspective on the use and consumption of sacred places. Lastly, it discusses the potential ramifications of the gouges for current approaches to heritage management and conservation.

¶157: Keeping it real? Subcultural graffiti, street art, heritage and authenticity

¶158: This article considers the implications of framing subcultural graffiti and street art as heritage. Attention is paid to subcultural graffiti's relationship to street art and the incompatibility of its traditions of illegality, illegibility, anti-commercialism and transience with the formalised structures of heritage frameworks. It is argued that the continued integration of street art and subcultural graffiti into formal heritage frameworks will undermine their authenticity and mean that traditional definitions of heritage, vandalism and the historic environment will all need to be revisited. The article contributes to the current re-theorisation of heritage's relationship with erasure by proposing that subcultural graffiti should be perceived as an example of 'alternative heritage' whose authenticity might only be assured by avoiding the application of official heritage frameworks and tolerating loss in the historic environment.

¶159: Heritage erasure and heritage transformation: how heritage is created by destruction in Bahrain

¶160: This article suggests that heritage erasure is also heritage transformation. The article is an analysis of alternative contemporary heritage processes in the Arab Gulf state Bahrain. I use three cases to illustrate the diversity of what heritage means in Bahrain and how heritage is transformed through erasure. First, I discuss the vast burial mound fields of ancient Dilmun, which in the process of their destruction due to modern development have been appropriated as some of the most significant national heritage of the Bahrain state. Secondly, I point to a heritage allegedly neglected by the state, the religious shrines of the Shia community, which to this group signify an alternative heritage and history of the islands. Finally, I discuss a potential heritage of the future, based on the recent destruction by Bahraini authorities of the Pearl Monument, which was the centre of the 2011 uprising in Bahrain as part of the so-called Arab Spring. Besides their political differences, the three cases are three different modes of engaging the past, either as past preserved, as a living past in the present or as a past that will change the future.

¶161: Averting loss aversion in cultural heritage

¶162: According to Daniel Kahneman's theory of loss aversion in behavioural economics and decision theory, people tend to prefer strongly avoiding losses to acquiring gains of the same value. A recently proposed alternative explanation of the same behaviour is inertia. In this paper, I am heuristically transferring these observations from the realm of economics to the realm of cultural heritage. In the cultural heritage sector of the Western world there has long been a preference for avoiding losses over acquiring gains of the same value. Maintenance of the status quo of cultural heritage is typically perceived as being superior to loss or substitution. However, social anthropologist Tim Ingold recently advocated a view that challenges this preference for loss aversion by considering both people and buildings as something persistent, continuously re-born, and constantly growing and going through a process of ever new creative transformations. By appreciating heritage objects as persistent and continuously being transformed in ongoing processes of change, growth and creation, the preference for loss aversion can be averted and a more dynamic view of cultural heritage be adopted that is better able to work through cases and examples like those presented in this paper.

¶163: ISSUE 5

¶164: Multilateralism and UNESCO World Heritage: decision-making, States Parties and political processes

¶165: Why have deliberations over World Heritage sites become such a volatile arena for the performance of international tensions, new political alliances and challenges to global cooperation? Across UN platforms, the failures of multilateralism are increasingly evident. We suggest that decision-making within the World Heritage Committee is no different given that politicisation is now rife throughout their deliberations. Specifically we ask how have multipolarity and fragmentation developed within United Nations Educational, Scientific and Cultural Organisation's (UNESCO) World Heritage programme, an organisation dedicated to peace building, tolerance and mutual understanding and international co-operation? This paper examines trends from the last decade of UNESCO's World Heritage Committee meetings, specifically the nominations of properties for inscription on the World Heritage List. Our findings suggest that the recommendations presented by UNESCO's Advisory Bodies are increasingly at odds with the final decisions adopted by the World Heritage Committee. The process by which evaluations are formulated by these experts is also being questioned, opening up larger debates about the validity and transparency of the evaluation criteria and process. We go on to outline the regional and geopolitical trends at work in the Committee and to question whether site inscription is affected by a State Party's presence on the Committee. While



once considered the realm of European States Parties and their particular style of properties, our analysis reveals that the demographics of the Committee in the last decade have gradually shifted. Finally, this leads us to question whether the older style polarisation of 'the West and the Rest' remains the most salient divide today.

¶166: Urban heritage 'space' under neoliberal development: a tale of a Jordanian plaza

¶167: What happens when urban heritage spaces within developing countries, such as Jordan, are subject to touristic development funded by international bodies, such as the World Bank? This question is explored theoretically and practically by considering a popular local plaza in the secondary Jordanian city of Jerash that has been subject to three tourism development projects funded by the World Bank. The study, which incorporates and critiques the discourse of neoliberalism within urban heritage development studies, seeks to analyse the World Bank projects and, more specifically, how they have defined, approached and produced outcomes in the Jerash plaza and its context. In so doing, the study triangulates the analysis with accounts by local respondents that identify major drawbacks in the World Bank approach, particularly its emphasis on conventional 'readings' of urban space that highlight universal values and histories, while neglecting and marginalising local values and understandings. The triangulation offers attentive 'readings' of the plaza as a place understood and experienced by a people. The challenge is to break with the neoliberal paradigm that dominates urban heritage development programmes (and their associated West–East dualisms and top-down approaches) by presenting local sociocultural and economic contexts as assets to enrich development projects, rather than obstacles to be 'fixed' and 'fitted' for tourism.

¶168: Absence/presence and the ontological politics of heritage: the case of Barrack 57

¶169: 19 July 2009. A barn burns down in a small Dutch town. Afterwards, this invisible and insignificant 'barn' became widely known as 'Barrack 57'. The destruction triggered attention and led to the barn's association with a Nazi Second World War transit camp and with Anne Frank. Its material destruction made this barn/barrack both present and absent in various networks. We use the case of Barrack 57 to study the interplay between presence/absence and non-existence of objects in these networks, an exercise which connects to and contributes to the development of constructivist perspectives on object formation in heritage studies. Our analysis of presence/absence and non-existence therefore is based on different concepts developed in actor network theory and Niklas Luhmann's theory of social systems. Of particular importance is Luhmann's distinction between first- and second-order observation. We argue that heritage objects themselves are the result of different enactments of (non) human properties in various relational configurations. With this view, a new task for critical heritage scholars emerges. Understanding the dynamics of presence/absence and non-existence of heritage objects in different networks deepens insight into the broader issues of the formation of heritage objects and their delineating technologies and the policies of normalisation and naturalisation.

¶170: Playful heritage: excavating Ancient Greece in New York City

¶171: This article examines how concepts of 'play' can be used within studies of cultural heritage to build an alternative to the dominant use of consumer-orientated models within current scholarship. Using the example of how the traditions, motifs and history of Ancient Greece have been reused within New York, from the nineteenth century to the present day this work demonstrates that this is a heritage that has been 'played with' by successive generations as a means of establishing identity within the metropolis. Whilst the ideals of Athenian democracy and classical learning inspired the

formation of the early American republic, these associations were brought into wider usage in New York with the arrival of significant Greek immigration into the city during the twentieth century. This provided a new opportunity of a playful use of Ancient Greek heritage as this émigré community built new identities and became established in the metropolis. The Greek American enclave of Astoria, located in the borough of Queens, will be the focus of this study as the site where this playful use of heritage has taken place, undertaken both by members of the Greek American community and also by individuals and groups responding to their presence.

¶172: 'Hold the Heathen Hammer High': representation, re-enactment and the construction of 'Pagan' heritage

¶173: Viking Metal, Pagan Metal and their relatives represent subgenres of Black and Folk Metal characterised by their historical and mythological references, their incorporation of folk melodies alongside traditional music and instruments, and the use of contemporary material culture and dress. Like earlier folk-rock traditions, these subgenres have often steered an interesting course between the hedonistic tendencies which can accompany rock music (the 'rock "n" roll lifestyle') and an educational role: metal as heritage and specifically as heritage interpretation. In this paper, the authors explore these various connections through conversations with members of two prominent bands (Týr and Heidevolk) who gave research seminars at the University of York in 2012 and 2013. The connections between music making, landscape, performativity and narration are prominent in both cases, and form the basis of this study.

¶174: Transitions in the Ottoman Waqf's traditional building upkeep and maintenance system in Cyprus during the British colonial era (1878–1960) and the emergence of selective architectural conservation practices

¶175: How did the Waqf, a widespread Islamic historic institution in the non-Western world which promoted traditional building upkeep and maintenance systems, cope with the emerging architectural conservation understandings of the modern era? How did colonial transfers of knowledge, expertise and political considerations influence these systems? The present study explores these questions by examining the case of the Ottoman Waqf (Evkaf) institution in Cyprus. By collecting and analysing archival evidence on conservation projects, initiated during the British colonial period between 1878 and 1960, a model framework of initiation, authorisation and implementation processes of the upkeep of the Waqf maintained properties has been identified. This framework has been used to show the transitional role of the colonial influence at different stages, which finally led to the dissolution of the Waqf system's sustainable elements, and initiated the emergence of selective architectural conservation practices. By shifting the focus of conservation discourses to look specifically into the background dynamics of the institutional practice, a new argument has been developed. This revealed how heritage conservation practices are negotiated with the existing institutions and how they are transferred and/or transformed at different levels of institutional governance.

¶176: UNESCO, cultural heritage, and outstanding universal value: value-based analyses of the World Heritage and Intangible Cultural Heritage Conventions

¶177: ISSUE 6

¶178: Heritage and corruption: the two faces of the nation-state

¶179: Nation-states' investment in heritage supports Benedict Anderson's thesis that nationalism offers collective immortality in the face of individual mortality. By the same token, however,

corruption – a metaphor based on the impermanence of the flesh – corrodes the official face of heritage, offering more covert and carnal understandings of urban life and of its architectural beauties while also affording opportunities for kinds of profiteering that damage the very fabric that heritage policies seek to celebrate. Both these aspects of social reality represent the ‘cultural intimacy’ that governments seek to deny or suppress but on which their citizens’ loyalty often depends. It thus becomes imperative for scholars of heritage to recognise that heritage and corruption represent two closely interrelated dimensions of the management of the past in the present, and that theories of heritage therefore cannot afford to ignore the concomitant implications of local ideas about corruption and the practices on which they rest.

¶180: Remembering and forgetting sites of reform in New York

¶181: This article examines how sites of reform in New York are remembered and forgotten over successive generations during the twentieth century. These sites are locations where industrial accidents or public disasters resulting in injury or loss of life have initiated changes to politics, infrastructure and public welfare provisions in the metropolis. However, these events are not always maintained in the city’s commemorative schemes. Indeed, incidents that have caused substantial fatalities, whilst immediately remembered within the city, can appear to be disregarded by society with the passing of time. This process can be examined in the context of the debates within heritage studies, a discipline which has traditionally been concerned with preservation and conservation and which has neglected a study of ‘social forgetting’. In this manner, the absence of memory regarding sites of reform in New York can demonstrate the significance of remembering and forgetting for a ‘critical heritage studies’. Forgetting illustrates processes of authority, control and resistance, but it also demonstrates an active, engaged agenda that reflects the needs, values and desires of individuals, groups and societies. This assessment of New York’s sites of reform highlights how a new area of analysis can be formed through examining how societies forget.

¶182: ‘The Pathos of Conservation’: Raphael Samuel and the politics of heritage

¶183: When Raphael Samuel’s *Theatres of Memory: Past and Present in Contemporary Culture* was published in 1994, it was critically received. Yet, the book has not had the impact of other key works such as Lowenthal’s *The Past is a Foreign Country* (1985) or Hewison’s *The Heritage Industry* (1987). A number of factors have contributed to this, such as *Theatres* essentially being an unfinished project, and ‘heritage’ in the book having multiple personas – the net result being that Samuel’s arguments can at times be hard to pin down. Yet with interest in his approach to heritage now growing, this article seeks to unravel Samuel’s core ideas and arguments pertaining to heritage, and to give an historical background to their evolution. With the central tenets of Samuel’s argument essentially being a case for the democratisation of heritage; the validity of what we might today call ‘unofficial’ narratives and discourses; and to challenge the dominant view that heritage was ultimately history’s poor cousin, I argue that Samuel’s ideas have much to offer contemporary research agendas in heritage.

¶184: Heritage and scale: settings, boundaries and relations

¶185: While recent years have seen increasing interest in the geographies of heritage, very few scholars have interrogated the difference that scale makes. Indeed, in a world in which the nation state appears to be on the wane, the process of articulating heritage on whatever scale – whether of individuals and communities, towns and cities, regions, nations, continents or globally – becomes ever more important. Partly reflecting this crisis of the national container, researchers have sought opportunities both through processes of ‘downscaling’, towards community, family and even

personal forms of heritage, as well as 'upscaling', towards a universal understanding of heritage. While such work has had critical impact within prescribed scalar boundaries, we need to build a theoretical understanding of what an emergent relationship between heritage and scale does within the context of dynamic power relations. This paper examines how heritage is produced and practised, consumed and experienced, managed and deployed at a variety of scales, exploring how notions of scale, territory and boundedness have a profound effect on the heritage process. Drawing on the work of Doreen Massey and others, the paper considers how the heritage–scale relationship can be articulated as a process of openness, pluralism and relationality.

¶186: Cultural effects of authenticity: contested heritage practices in China

¶187: In this study, I analyse how the Chinese Government imposes the concept of authenticity on local heritage practices in the process of heritage nomination, conservation and management. Rather than discussing authenticity as an objective criterion, I approach authentication as a social process in the heritage discourse that impacts on local cultural practice. Through illustrating two cases in China, I propose three cultural effects of authentication on local heritage practices, namely spatial separation, emotional banishment and value shifting. Moreover, the heritage practices in China have created space for dynamic negotiations between local and global value systems. When the concept of authenticity is imposed on local heritage practices by heritage agencies, local communities are not passive recipients; rather, they consume, contest and negotiate the concept of authenticity in various ways.

¶188: Heritage as future-making: aspiration and common destiny in Sierra Leone

¶189: This paper engages with an arising interest in heritage as a 'future-making' project, arguing that in a context such as Sierra Leone heritage work may be better understood as a reflection of aspirations for a 'common destiny', than the articulation of common pasts. It questions the centrality with which modern anxiety continues to frame heritage temporalities, drawing on anthropological engagements with contexts of development and social transformation to propose a non-linear model for mapping the relationship between the past and the present. Drawing on a recent surge in heritage work in Sierra Leone, I suggest that heritage has efficacy beyond the provision of emotional security in a context of rapid change, indeed that it may be implicated in the process of instituting and shaping change itself.

¶190: ISSUE 7

¶191: Endangered musical heritage as a wicked problem

¶192: The issue of the widespread decline and loss of musical heritage has recently found increasing prominence in ethnomusicological discourse, and many applied projects from grassroots to international levels strive to support genres perceived to be under threat. Much recent literature on the subject features rhetoric that draws on metaphors from ecology, including, for example, the ideas of music 'ecosystems', 'endangerment' and 'sustainability'. Offering an alternative (though not contradictory) perspective, I here characterise the widespread loss of musical heritage as a 'wicked problem'—one with complex interdependencies, uncertainties and conflicting stakeholder perspectives, which defies resolution more than some of the ecological metaphors arguably imply. By drawing on theoretical notions of 'wickedness' from social policy planning and other areas, I aim to bring interdisciplinary insights to the discussion of strategies to mitigate the global threat to music as intangible cultural heritage. Offering three 'stories' about the problem of music genres 'at risk' and critiquing each of these stories against the theory of wicked problems, I explore the implications of this conceptualisation for heritage scholars, music researchers, policy-makers and other cultural

stakeholders, in terms of moving us closer to realising effective, resilient and innovative approaches to the problem at hand.

¶193: Heritage and ethnic identity: preserving Chinese cemeteries in the United States

¶194: This article explores the performing arts as cultural heritage in the Federated States of Micronesia (FSM) in the western Pacific. It examines policies for and ideas about the support, management and safeguarding of the performing arts, first through the colonial lens of historical preservation, then through intangible cultural heritage and finally from recent theorising in music ecology. In presenting an overview of cultural heritage policy in the FSM with regard to the performing arts, this paper discusses the relationship between heritage practices and colonialism, and it reviews the place of music and dance in the cultural management of Micronesia. Drawing on recent work in ethnomusicology, the article argues for considerations of the holistic space of the performing arts and the facilitation of participatory practices to address concerns of cultural demise and to reframe approaches to music and dance as cultural heritage in the Pacific.

¶195: Assessing stakeholders' perspectives towards the conservation of the built heritage of Suakin, Sudan

¶196: The conservation of built heritage is recognized as a vehicle for sustaining local identity and a powerful instrument for urban regeneration. The problem of how to engage local culture in this process, however, has received comparatively little attention, despite the recognition of 'stakeholders' and the importance of their involvement. This research examines how collaboration between stakeholders might be established to conserve and thus help regenerate the historic and largely abandoned port town of Suakin. Semi-structured interviews were conducted with representatives of Suakin's stakeholder groups and supported through archival analysis and observational studies. The intention was to explore the stakeholders' views of the 'conservation drivers', 'conservation practice', and 'conservation challenges and enablers' affecting Suakin. The stakeholders' response provides a preliminary status to the various perspectives concerning the conservation of Suakin's built heritage. The findings identify a number of major issues impacting Suakin's conservation and reveal a potential for implementing a comprehensive and inclusive conservation approach. The research establishes the case for further research to determine best methods to enable stakeholders to collaboratively address the issues impacting Suakin's conservation. This approach to stakeholder involvement represents a new step towards the conservation of Suakin and a new contribution towards the conservation process.

¶197: The business of D-Day: an exploratory study of consumer behaviour

¶198: In this exploratory study the symbolic aspects of heritage tourism are considered from a consumer behaviour perspective. A qualitative study was conducted of key tourist sites in the Normandy D-Day landing region of France. Museums, cemeteries, gun batteries, beaches and plinths comprise the key significant sites of tourist visitation to the region. Using two seminal consumer behaviour models, Holt's four metaphors of consumption and Belk, Wallendorf, and Sherry's 'Sacred and Profane' dichotomy experiences and perceptions of five academics and their interaction with site visitors were compiled, compared and interpreted using key concepts of authenticity and verisimilitude favoured by MacCannell. The result confirms the a priori hypothesis that economic imperatives are at odds with perceptions of quality and sacredness, leading to the commodification of otherwise venerable sites. A number of 'quality determinants' used to determine experience were also gleaned, namely historical significance, gravitas, ambience, number of exhibits, quality of exhibits, authenticity of exhibits, aesthetics in display and perceived respect in display. With due

consideration to the criteria visitors used to determine experience quality, experience engineering can to some degree counter what appears to be an inversely proportional economic/quality dynamic.

¶199: Debating the reconciliatory use of heritage. European post-monumentalism versus regional national-monumentalism

¶100: In the 1990s, numerous religious monuments were destroyed in former Yugoslavia. National heritage formed one of the main targets of ethnic cleansing, literally removing the symbolic markers of ethnic groups. Responding to this destructive use of heritage, the Council of Europe and the European Commission introduced the Regional Programme on Cultural and Natural Heritage in south-east Europe. By means of this programme, they seek to change local perceptions on heritage and instigate debates about uses of the past. The premise is that only by learning from past conflicts will the region be able to continue its path to EU integration. However, progress of the programme is slow. Discussions about the interpretation of the past, let alone of a shared past, are largely avoided. The reconciliatory function of heritage that the two European actors aspire to is still hard to find. By taking Serbia as a case study, this article presents some of the typical difficulties that one can expect to encounter when heritage is used as an instrument for reconciliation in an area where reconciliation is still seen as a challenging and threatening process.

¶101: ISSUE 8

¶102: 'Popular demands do not fit in ballot boxes': graffiti as intangible heritage at the Iglesia de San Francisco, Santiago?

¶103: Contemporary practices and conflicts of cultural heritage preservation reflect shifting conceptions of what heritage is and what it should conserve. As such, the traditional notion of graffiti upon national monuments is currently being called into question, and within the context of this debate, this study argues that the emerging framework of intangible heritage is a useful model for reconsidering graffiti at heritage sites. Arguments for such graffiti as intangible heritage are particularly strong when it can be shown to function as a societal mirror that reflects political climates and protest activities. Such graffiti poses tensions between traditional theories and practices of heritage preservation, in which these markings are seen to interrupt conservation, and emerging inclusive models such that view these works as relevant layers of a site's history. Within this context, we explore the case of the political graffiti on the north wall of a historical monument, the Iglesia de San Francisco in Santiago, Chile, through the lens of the emerging field of intangible heritage.

¶104: Vernacular museum: communal bonding and ritual memory transfer among displaced communities

¶105: Eclectically curated and largely ignored by the mainstream museum sector, vernacular museums sit at the interstices between the nostalgic and the future-oriented, the private and the public, the personal and the communal. Eluding the danger of becoming trivialised or commercialised, they serve as powerful conduits of memory, which strengthen communal bonds in the face of the 'flattening' effects of globalisation. The museum this paper deals with, a vernacular museum in Vanjärvi in southern Finland, differs from the dominant type of the house museum, which celebrates masculinity and social elites. Rather, it aligns itself with the small amateur museums of everyday life called by Angela Jannelli Wild Museums (2012), by analogy with Lévi-Strauss' concept of 'pensée sauvage'. The paper argues that, despite the present-day flurry of technologies of remembering and lavishly funded memory institutions, there is no doubt that the

seemingly 'ephemeral' institutions such as the vernacular museum, dependent so much on performance, oral storytelling, living bodies and intimate interaction, nevertheless play an important role in maintaining and invigorating memory communities.

¶106: Affective spaces, sensuous engagements: in quest of a synaesthetic approach to 'dark memorials'

¶107: Although relatively recent, the concepts of 'dark tourism', 'difficult heritage tourism' and 'Holocaust tourism' have already been approached from historical, cultural, sociological, anthropological and managerial perspectives. The article offers a philosophical inquiry of 'dark attractions', inspired by Deleuze and Guattari's work on aesthetics, with an aim of divorcing the term 'dark tourism' from its typically negative valance. It makes use of a synaesthetic understanding of experience and relies on an enlarged idea of perception conceptualised as a dynamic continuity between bodily/affective and intellectual cognitive faculties that are activated in the vibrant interaction with the architectural landscape of the 'dark site'. The emphasis on immediate perception necessarily implies formulation of a concept of 'affective aesthetics' which refers to bodily process, a vital movement that triggers the subject's passionate becoming-other, where 'becoming' stands for an intensive flow of affective (micro)perceptions. Such an approach sheds a different light on 'Holocaust tourism' and the 'pleasures' associated therewith, especially because it provides an explanation to a situation (common at many Holocaust memorials) when visitors are pleased, or positively affected, with representation/image/expression of sadness/atrocities. The synaesthetic operations of 'dark attractions' will be briefly illustrated with an example of the Holocaust memory site in Bełżec, Poland.

¶108: Mixed world heritage in Scandinavian countries

¶109: UNESCO's World Heritage Convention has become a global policy for natural and cultural conservation and in particular the intricate relation between the two. This article presents two cases, Laponia and the Lofoten Islands, put forward as mixed World Heritage Sites by the governments of Sweden and Norway. The overall national goals of the nominations have been to ensure sustainable human use of natural resources and the conservation of biodiversity. However, in both countries the nomination and implementation of mixed sites have produced a series of challenges at the municipality management level. Comparing the processes of promoting Laponia and Lofoten as World Heritage Sites, the article discusses the challenges of local involvement and democratic participation in national decision-making by asking what comprises local involvement and co-management at mixed World Heritage Sites. Why does the implementation of management at mixed World Heritage Sites create conflict between local stakeholders and the national governments of Norway and Sweden?

¶110: The selected representation of contested prison history: memorial exhibitions and tourist experiences

¶111: The Jing-Mei Detention Centre, Taipei, is one of the primary sites associated with the 'White Terror', which took place during the imposition of Martial Law in Taiwan (1949–1987), by the authoritarian post-war regime of Chiang Kai-shek. Taiwan's intelligence agencies violated civil rights and liberties. Suspects suffered arrest, interrogation, torture, trial, and imprisonment. The former detention centre has become Jing-Mei Human Rights Memorial and Cultural Park, which is one of two penal facilities dealing with the processing of political prisoners and for the suppression of activists who struggled for human rights. This study focuses on the interpretation by visitors of exhibitions at the site and the process of historical representation at the memorial park. The roles of

the relevant parties were identified through interviews with former prisoners. The selection criteria, and the approaches to interpretation employed by the exhibition planners to represent a contested history, were examined. An analysis of visitor experiences and interaction with historical interpretation and layout in the exhibition demonstrated the visitors' disoriented, yet unified, perceptions. A model of prison history has been developed that selects the memories and materials used to depict the past, unifying the multiple layers of histories during the 'White Terror'.

¶112: The spirit of place of Bhaktapur, Nepal

¶113: There is no clear approach to defining the authenticity of the 'spirit and feeling' of a place or how it could inform heritage conservation. I argue that the notion of spirit of place may be defined in a manner that directly links it with the concept of cultural significance of historic places, how it is understood by a community and with heritage conservation goals and development needs of that place. Residents in the World Heritage Town of Bhaktapur, Nepal, were interviewed to explore their shared understanding of its spirit of place. The residents identify the spirit of place of Bhaktapur in terms of four interrelated place dimensions; that is, the 'sense of sacrality', the 'sense of community', the 'sense of historicity' and the 'sense of serenity'.

¶114: Heritage management, tourism, and governance in China: managing the past to serve the present

¶115: ISSUE 9

¶116: The heritage 'NGO': a case study on the role of grass roots heritage societies in Iran and their perception of cultural heritage

¶117: This paper examines the activities of a group of heritage enthusiasts in Iran. Grass roots heritage activism is a relatively recent phenomenon that appeared in Iran since the late 1990s. They are increasingly operating collectively as cultural or heritage NGOs. They have diverse socio-economic origins and political views. However, as this paper argues, they share a common ground in their activities; one that maintains an ambivalent and critical relationship with the state and official definitions of heritage and identity. Referring to interview and other data collected during fieldwork in Iran, this paper traces and analyses the contours of that common ground and argues that there is a nascent heritage movement in the country. The impact and contribution of these emerging and self-reflective heritage movements to Iranian identity, which is reflected in their embracing of diversity and the notion of historical continuity, reveal the dynamism and complexity of the cultural and political landscape of contemporary Iranian society. They also reveal the importance of generating further scholarship in the field of Iranian cultural heritage. In conceptualising the characteristics of a nascent heritage movement in Iran, the paper makes a new contribution to the approach of existing scholarship in the broader field of heritage studies.

¶118: Tourism and cultural encounters in 'the last frontiers'

¶119: Host-guest encounters often play a key role within tourist experiences of culture and heritage. However, these encounters have increasingly been seen to shape and negatively influence local culture. In his report from early 2011, Shackel presents an example of the cultural encounter between local residents and one-day tourists arriving to the Eastern Greenlandic village of Kulusuk. While much of his account revolves around the covert resistance of locals, he also critically addresses the validity of authentic tourist experiences. This brief note attempts to elaborate on the concept of authenticity, and suggests some issues to consider when discussing tourist experiences, local resistance and future tourism developments in a place like Kulusuk.



¶120: Epistemological paradigms in the perception and assessment of vernacular architecture

¶121: The current situation of vernacular architecture is a result of the different perspectives of agents who have some sort of direct or indirect relationship with the architecture of the past which has influenced attitudes and ways of thinking, thus guaranteeing its assessment and survival. Therefore, this article reviews recent currents of thought and theories encapsulating the increased value of vernacular architecture. In the eighteenth century, this architecture made the romantic ideals of rural society synonymous with its surroundings, territory and country. In the twentieth century, a select few modernist intellectuals carried out in-depth studies of this architectural type in relation to its formal values. Now, in the twenty-first century, it has become the object of technological and scientific analysis for many experts. The current situation still presents many unresolved problems, which are perhaps the result of little thought having been put into specific aspects of the process of vernacular architecture.

¶122: 'It's supposed to be 1863, but it's really not': inside the representation and communication of heritage at a pioneer village

¶123: While much heritage studies research concerns dissonance and the use of history in contemporary spaces, nuances of the narrative construction process have only more recently begun to receive attention. This paper investigates the dynamics of heritage representation, in particular the contests among park staff, which have resulted in tremendous variation in heritage narrative communication at Spring Mill Pioneer Village. Contestation among the site's administrators and interpretative staff regarding representations of time and place in the village has resulted in inconsistencies in both the material landscape and performative storytelling. As a result, the interpretative staff use a number of narrative tactics when engaging with tourists. While the village is located within a state park and therefore has a clear hierarchical power structure, this case illustrates how dissent manifests in the actual communication of the village's narrative. Thus, this paper contributes to the ongoing study of spatio-historical context of heritage sites as revealed in the multifaceted construction, contestation and communication of narrative.

¶124: 'All mucked up': sharing stories of Yolŋu–Macassan cultural heritage at Bawaka, north-east Arnhem Land

¶125: From the eighteenth-century Macassan traders from the Indonesian Island of Sulawesi made regular visits to northern Australia, where with the help of Yolŋu, Indigenous Australians living in north-east Arnhem Land, they collected trepang (sea cucumber) for trade. Along with sharing language, technology and culture, the Macassans and Yolŋu involved built relationships that are celebrated today in Yolŋu art, songs and stories. While the trepang trade had officially stopped by 1906, resonances of this complex relationship continued and still continue today. This paper shares a number of stories told by one particular Yolŋu family about this heritage and reflects on the ways in which for Yolŋu, the tangible heritage (artefacts), intangible heritage (stories) and the land itself are locked in a symbiotic relationship where each depends on the others to define their existence. Looking after, or protecting this heritage, is therefore about attending to place, and the nature, storytellers, objects and stories contained within it

¶126: Heritage, identity and community engagement at Dunluce Castle, Northern Ireland

¶127: As Northern Ireland transitions out of conflict, increased attention is being paid to the role heritage can play in building peace across society and developing a more sustainable future. Recent archaeological investigations at Dunluce Castle have uncovered elements of the site's Gaelic past and the remains of an early seventeenth-century town built immediately prior to the Crown-

sponsored Plantation of Ulster. The project included a dynamic programme of community engagement and outreach that created opportunities to work as a group in the embodied act of recovering the physical past. This formed a space in which to challenge aspects of the region's contested past and facilitated the renegotiation of accepted local histories and existing identity constructs.

¶128: Treasured possessions: indigenous interventions into cultural and intellectual property

¶129: Ireland's 1916 Rising. Explorations of history-making, commemoration & heritage in modern times

¶130: Slavery and the British country house

¶131: ISSUE 10

¶132: 'Patenting' Karagöz: UNESCO, nationalism and multinational intangible heritage

¶133: Borne by people, intangible heritage is not tied to a territory, nor it is necessarily found within the borders of a single country. The 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage recognises this transnational character of intangible heritage and encourages States Parties to submit joint, multinational, nominations to its lists when a cultural element is commonly found in their territory. Despite such encouragement, there have been very few multinational inscriptions on the Convention's lists so far. This article examines nationalistic approaches to intangible heritage as a major obstacle in this situation. While the Convention calls for international cooperation to safeguard the world's intangible heritage, it inadvertently fosters nationalist claims on cultural traditions on the ground. States Parties may treat the Convention as a 'patent approval system' and use its lists to register shared traditions as their own national heritage. Their listing on behalf of a single State Party generates conflicts among countries over their origin and ownership. This article examines Karagöz shadow theatre as a case in point.

¶134: Assessing stories before sites: identifying the tangible from the intangible

¶135: Despite a growing recognition that intangible heritage forms an important part of the significance of heritage sites, and that intangible values are intertwined with material resources and spaces, many procedures for the identification and management of heritage sites remain unchanged and fail to integrate these two sets of values. The conservation of heritage sites continues to be dominated by a process that first identifies a material site and then identifies the associated values that comprise its significance. This paper suggests that rather than identifying the physical expression of heritage as the initial point of heritage assessment, the stories (or intangible values) of a region or national history can form the primary mechanism for identifying physical heritage sites. Using the example of Australian government policies of Aboriginal segregation and assimilation, we suggest how national stories – or intangible values – might be used to identify representative sites.

¶136: Sustaining popular music's material culture in community archives and museums

¶137: This article examines the challenges of sustainability faced by community archives and museums that are concerned with the preservation and display of the material culture of popular music's recent past. The sustainability of grassroots sites of popular music heritage is of great concern due to their role in making accessible cultural artefacts that have limited representation in the collections of more prestigious institutions. Drawing on three sites that have ceased operation – Jazz Museum Bix Eiben Hamburg, Mutant Sounds and Holy Warbles – the article highlights

difficulties faced by the founders and volunteers of physical and online archives in sustaining their 'do-it-yourself' heritage practices in the medium- to long-term.

#### ¶138: Heritage diplomacy

¶139: This paper explores the concept of heritage diplomacy. To date much of the analysis regarding the politics of heritage has focused on contestation, dissonance and conflict. Heritage diplomacy seeks to address this imbalance by critically examining themes such as cooperation, cultural aid and hard power, and the ascendancy of intergovernmental and non-governmental actors as mediators of the dance between nationalism and internationalism. The paper situates heritage diplomacy within broader histories of international governance and diplomacy itself. These are offered to interpret the interplay between the shifting forces and structures, which, together, have shaped the production, governance and international mobilisation of heritage in the modern era. A distinction between heritage as diplomacy and in diplomacy is outlined in order to reframe some of the ways in which heritage has acted as a constituent of cultural nationalisms, international relations and globalisation. In mapping out directions for further enquiry, I argue the complexities of the international ordering of heritage governance have yet to be teased out. A framework of heritage diplomacy is thus offered in the hope that it can do some important analytical work in the field of critical heritage theory, opening up some important but under theorised aspects of heritage analysis.

#### ¶140: A vernacular way of "safeguarding" intangible heritage: the fall and rise of rituals in Gouliang Miao village

¶141: This paper documents a vernacular method of interpreting and safeguarding intangible heritage in an ethnic Miao village in China. Tracing the conflicting discourses of ritual in different stages of the past and the present, it shows how ritual practices were transformed by imperial Qing officials in the mid-nineteenth century, demonised and denounced as feudal superstition during the Cultural Revolution (1966–1976), exploited as cultural resources for ethnic tourism since the early twentieth century and involved in the evaluation system of intangible cultural heritage in the twenty-first century. Based on ethnographic materials collected in 2008 and 2009, this paper argues that it is the inherited vernacular narratives and ritual performances that are negotiating with the state's constant effort of shaping the ritual through various discourses, constructing the meaning of inheritance and safeguarding the intangible heritage within the community.

#### ¶142: Crafting heritage: artisans and the making of Indigenous heritage in contemporary Taiwan

¶143: Since the 1990s, Indigenous groups in Taiwan have been increasingly engaged in retrieving and reviving cultural practices that are considered 'traditional' and markers of Indigenous identities. This article takes such recent and ongoing revival of cultural practices and connected material culture amongst Taiwanese Indigenous groups as the departure point to argue that the idea of a 'contemporary Indigenous heritage' is constructed (notably by Indigenous artists and artisans) through the conflation of 'tradition', 'value', 'authenticity' and 'indigeneity', as well as creativity and innovation. In the article, I endeavour to explain this process. To this end, I identify and illustrate a set of strategies and discourses through which Indigenous artists and artisans in Taiwan construct their work as both 'Indigenous' and 'heritage'. I suggest that such strategies and discourses revolve around the following: (i) materiality, (ii) visual display and performance, (iii) Indigenous cultural research and (iv) knowledge transmission. Building on the Taiwanese case study, this article furthers scholarly enquiries into the making of heritage by generating an enhanced understanding of the role of artists and artisans in the creation, renewal, authentication and transmission of 'Indigenous heritage'.

¶144: Subject–object perceptions of heritage: a framework for the study of contrasting railway heritage regeneration strategies

¶145:

¶146: A railway or any other form of heritage site may be perceived as a subject or an object-orientated experience. While the former invites an emotional reaction based on personal association, the later suggests a detached response grounded in a transfer of knowledge. This paper considers the role of heritage legislation in shaping such perceptions. Using archival research and site observations, the paper specifically examines the impact of different State-based heritage legislation on the adoption of contrasting redevelopment and site management strategies at two historic railway workshop complexes in Australia. The two sites are the Eveleigh Railway Workshops in New South Wales where an object-centred approach was adopted, and the Ipswich Workshops in Queensland where a subject-centred approach was employed. Although both sites are comparable in terms of their history, scale and cultural significance, the alternative approaches to redevelopment and management have resulted in different perceptual experiences for visitors. The paper reveals the subliminal impact of heritage legislation and suggests the need to consciously manage perceptual experiences, firstly, as a strategic objective in any redevelopment process and, secondly, as a means to integrating meaningful site-specific interpretation into the longer term management of cultural significance.

¶147: Marginal or mainstream? Migrant centres as grassroots and official heritage

¶148: Migrant heritage, as a grassroots practice seeking to commemorate pre- and post-war migrant communities and their contributions, emerged in Australia from the 1980s. Since that time, its appeal has continued to grow. It now receives, in some form, state sanction and is policed by the same state and national legislation as other cultural heritage, both tangible and intangible. This article seeks to complicate understandings of migrant heritage as a marginal practice, specifically by interrogating the use-value of particular narratives in the Australian context – that is, how do individuals, communities and other groups (the grassroots) draw on sanctioned and publicly circulating narratives to mark their site as heritage-worthy? Ideas of what constitutes official and unofficial heritage can be mutually inclusive – a dialectical process. I analyse this in relation to the commemoration of former post-war migrant reception centres in Australia.

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¶3: Building homeland heritage: multiple homes among the Chinese diaspora and the politics on heritage management in China

¶4: Community involvement is arguably a key component behind sustainable heritage management. Under strict government control, however, local community-led initiatives are difficult to find in China. Nonetheless, through remittances and philanthropic contributions to their respective communities, the Chinese diaspora have long been seen as an important source of foreign capital and a driving force behind homeland development. A transregional study (mainland China, Hong Kong and Canada) was carried out to explore the relationship between local communities in China and the diaspora, how each party was involved (or not) and the factors that affect their engagement in a government-initiated clanship heritage project in post-reform China. Investigating how different 'associated people' perceive, construct and even manipulate heritage, this study found that participation is not only related to wealth, success or status, but also to residential orientations, self-perceptions of the motherland and notions of authentic and/or symbolic roots. The study offers insight into the nature and politics of heritage management in contemporary China. Furthermore, it contributes to our understanding of how multiple homes can affect diasporic interpretations of, and connections with, the homeland.

¶5: Rethinking the global heritage discourse – overcoming 'East' and 'West'?

¶6: This article illustrates how Japan's involvement in international heritage discourse, in particular since the Nara Conference in 1994, played an important role in the development of a global understanding of heritage and what it constitutes. It explores the way the Ise Shrine came to be represented as an iconic example of an 'Eastern approach' to heritage to become central in the paradigm shift within global heritage discourse towards acknowledging cultural diversity. In this article, however, I argue that the presentation and understanding of the Ise Shrine has perpetuated a number of misconceptions about an Eastern approach to heritage conservation. In particular, its presentation and interpretation as a cultural site devoid of its distinct religious and political significance, limits what can be learned from it. This article argues that without full recognition of the religious beliefs intimately embedded in the traditional social structures, practices and attitudes related to heritage sites, recognition of cultural diversity would remain limited.

¶7: Cultural revitalisation after catastrophe: the Qiang culture in A'er

¶8: The culture of the Qiang ethnic minority in Western China has been threatened by assimilation with the majority culture, and many Qiang no longer take part in traditional ceremonies or use their cultural skills and knowledge. The devastating 2008 earthquake in Sichuan killed a 10th of the Qiang population and destroyed monuments, houses and villages. The Beijing Cultural Heritage Protection Centre (CHP), a citizen volunteer non-governmental organisation, launched a project to help a Qiang village named A'er preserve its intangible and tangible cultural heritage. This paper describes the damage that was done and the needs of the Qiang people in the remote village of A'er, which is generally considered one of the last major repositories of traditional Qiang culture. The A'er people, despite their desperate situation, were determined to save their cultural heritage. The CHP team, working with them, provided necessary instruments and methods for recording. The Qiang people of

A'er village themselves decided what they would record and produced an introduction to the A'er Qiang culture named 'The A'er Archive' and an elementary conversation booklet over which A'er villagers explicitly maintained copyright.

¶19: Participation in the reuse of industrial heritage sites: the case of Oberschöne weide, Berlin

¶10: In recent years, the significance of the debate concerning the participation of local communities in the reuse and management of industrial heritage sites has grown considerably. However, the question of how participation takes place in practice has received little attention. This article shows how participation in the reuse of industrial heritage sites has functioned in the planning process in Berlin-Oberschöne weide. The article is theoretically grounded on debates on labour and community heritage. The field of planning, which is closely interwoven with that of heritage management, provides another important theoretical horizon. The qualitative investigation consisted of interviews with different actors. The findings show that Oberschöne weide's industrial heritage site is important to the local community. Thus far, the community has been able to participate in the reuse and development process in a number of ways. In addition to the provisions made for community participation by the relevant authorities, and local initiatives have exerted an influence on the development of the area. Nevertheless, this participation has been limited and is in some respects problematic. Furthermore, the participation process referred not only to the industrial zone itself, but to the development of the district as a whole.

¶11: Remembering Lee Kuan Yew: politics, heritage and political heritage in Singapore

¶12: The paper discusses issues of political heritage and the commemoration of notable figures within the context of the small city state of Singapore, a former British colony which celebrated 50 years of full independence in 2015. Particular reference is made to Mr Lee Kuan Yew, hailed as the founding father of the modern republic, who also died that year. Heritage overall is shown to occupy an important place in official nation building efforts, including political heritage dominated by the narrative of the success of the government formed by the party created and led by Mr Lee. Approaches to remembering the man and his legacy are considered, focusing on debate about turning his home into a memorial and possibly a national monument. The case confirms the generally observed manner in which formal depictions of political heritage, encompassing stories of influential individuals, are inextricably tied to contemporary politics. It also reveals the particular challenges of heritage management in Singapore arising from its history and official endeavours to shape public and private memories.

¶13: The sound of music heritage: curating popular music in music museums and exhibitions

¶14: A significant amount of previous academic research into popular music museums centres on critiques of the content, design and layout of predominantly authorised institutions. Throughout much of this research, authors consistently criticise the use, or rather, the perceived misuse, of music played within music museums, arguing that the music itself, rather than artefacts, constitutes the most significant part of popular music exhibition. This article seeks to counter this trend by exploring the challenges of incorporating recorded sound into popular music exhibits as understood by curators and exhibit designers. Utilising interviews conducted within 14 authorised and DIY museums devoted to popular music, the researchers demonstrate a distinct contrast between current academic critiques of music use in these museums and the attitudes of the people who create them. The result is a varied discussion surrounding sound in the museal space, including issues of sound bleed, technology and the creation of balance between artefacts and sound. This account draws attention to curators' intentions of telling the story of popular music history by

engaging with both the visual and aural memories of museum patrons, and suggests a new understanding of the purpose underpinning popular music museums in modern contexts.

¶15: Urban space as heritage in late colonial Cuba: classicism and dissonance on the Plaza de Armas of Havana, 1754–1828

¶16: ISSUE 2

¶17: Critical ethnographies of urban heritage in the western Mediterranean region

¶18: Whom does heritage empower, and whom does it silence? Intangible cultural heritage at the Jemaa el Fnaa, Marrakech

¶19: Since the 2001–2005 Proclamations of Masterpieces and the highly successful 2003 Convention, the UNESCO paradigms of intangible cultural heritage (ICH) and safeguarding have become influential concepts in international, national and local cultural policy. But the thinking employed in the ICH model – where practitioners are ‘bearers’ of reified, bounded heritage practices – neglects the lived realities of practitioners, ultimately safeguarding little and potentially exacerbating existing inequalities. While the ICH model contains promises of community empowerment, its actual execution can in fact disempower many, merely replicating existing inequalities in the new context of ICH management. While existing literature addresses the theoretical shortcomings of UNESCO’s approach, the purpose of this article was to examine the ways in which they unfold in real life. As a practical case study, it is based on fieldwork among the performers at the Jemaa el Fnaa Square in Marrakech, a site addressed in the earliest rounds of the UNESCO ICH project. Using this case study, I discuss ways in which the issues of power inherent in the ICH paradigm have real consequences for those affected and implications for the success of the projects developed under its umbrella.

¶20: Ethnographic reflections on ‘oppositional heritage discourse’ in two post-earthquake Italian cities

¶21: This article explores the politicisation of cultural heritage during the aftermath of the 1980 earthquake in Naples and the 2009 earthquake in L’Aquila. It begins by critically addressing the positions of Tomaso Montanari and Salvatore Settis, two prominent heritage intellectuals at the forefront of national campaigns to restore the damaged historic centre of L’Aquila. Both have been instrumental in shaping an ‘oppositional heritage discourse’ in Italy that underscores the civic virtues of the nation’s cultural patrimony while simultaneously railing against its marketisation. Reflecting upon observations in L’Aquila, where locals involved in protests at government inaction have been scolded by fellow inhabitants for their lack of obeisance to cultural heritage, and drawing on longstanding ethnographic research in Naples, where heritage campaigns against redevelopment in the historic centre in the 1980s were later incorporated into an ambitious regeneration agenda, the article argues that this oppositional heritage discourse is not only premised upon idealist notions of collective identity but also, as a result of its attempts to legislate the boundaries of heritage citizenship and its disavowal of philologically incorrect relationships with historic centres, it ultimately provides tacit support to the very same neoliberal urban processes against which it claims to take a stand.

¶22: Emplacement and the politics of heritage in low-income neighbourhoods of Marseille

¶23: Recent scholarship addressing efforts to celebrate heritage in low-income neighbourhoods and housing estates has stressed the importance of attending to the continuity of place-based social relationships as a key factor in residents’ understandings of heritage, and, drawing on Smith’s conception of an ‘authorised heritage discourse’, the ways these understandings differ from

hegemonic and generalised expert discourse emphasising the deficiencies of the material environment. In this article, I examine a new object of state intervention in France, 'the heritage of popular neighbourhoods', and describe points of convergence and conflict between local heritage work in Marseille and the recent discursive framework established to employ heritage as a tool in reorganising French state policy towards urban peripheral neighbourhoods (the *politique de la ville*). Drawing on ethnographic research (2007–2014), this article identifies emplacement as a key feature in residents' performances of neighbourhood heritage, a feature often absent or poorly elaborated in heritage work promoted by French urbanist policy in the past. I describe the ways emplacement has been expressed aesthetically in arts projects, trace the range of social networks and relationships enacted, and describe the political implications of these performances as a tool for promoting solidarity across time and space in Marseille.

¶124: Article

¶125: Crossed gazes over an old city: photography and the 'Experientiation' of a heritage place

¶126: The paper analyses a group of photographs of the old city of Porto, a UNESCO World Heritage Site. The photograph is used as a medium to elicit the ways different social agents experience and relate to Old Porto as a heritage place. The photographs were collected as part of a wider research project on the way sense of place of Porto's old city was differentially constructed by local inhabitants, tourists and the City Council. Illustrated postcards were also analysed. The findings demonstrate the usefulness of this particular form of image-based ethnographic research in understanding the forms in relation to a heritage lived-in place.

¶127: The functional threshold of modern heritage: form versus function and the struggle over Tel Aviv's concert hall

¶128: This article examines conflict associated with efforts to conserve modern architecture. The tension between preservation and functional concerns and the cleavage between form and function are brought to the fore by looking at a prominent case study of the concert hall of Tel Aviv, Israel. Between 2005 and 2013, the historic concert hall was the subject of a substantial renovation plan, which became contentious owing to its impact on the interior and exterior features of the building. With the help of interviews, content analysis of proceedings, planning decisions and court rulings, the paper examines the obstacles for attaining a balance between form and function, and particularly: (1) the role of cultural elites in shaping historic places and in determining the 'functional threshold' of modern buildings; (2) how emotional attachments to cultural properties impact the course of built heritage conflicts; and (3) the failure of public participation. Overall, the analysis suggests that participatory avenues can be pursued in order to bridge the gap between opponents and proponents of structural modifications. When collaboration fails, however, the opinion of the professionals using the modern building should be given greater consideration, and legal redress should be a last resort.

¶129: Post-colonial heritage conservation in Africa: perspectives from drystone wall restorations at Khami World Heritage site, Zimbabwe

¶130: Before colonialism, heritage sites such as Khami were considered resting places for ancestors, valued more for the spirit of place than their monumentality. In this context, local custodians hardly intervened with the fabric of the site. With the introduction of modern conservation principles, which persist to this day, vegetation control and wall restorations became part of routine conservation measures. This paper discusses drystone wall restorations carried out at Khami between 2000 and 2015 focusing on the disjuncture between indigenous and local concepts of



heritage, concerned with access and preserving the spirit of ancestors, and 'western' principles of restoration. It argues that while ignoring the structural disintegration of Khami would have resulted in possible delisting from the World Heritage List, the 'neglect' which Khami experienced was in tandem with its local social context; being a resting place for ancestors. While the reconstructions interfered with an acceptable physical context of local beliefs, restorations maintained the integrity of the site as a tourist destination with positive local economic benefits. Although compromises are by their nature unsatisfactory, modern heritage conservation in Africa must adapt and improvise to achieve a mix of local and international practices to reflect changed and changing realities.

¶131: Religious objects in museums: private lives and public duties

¶132: ISSUE 3

¶133: Heritage-making 'from below': the politics of exhibiting architectural heritage on the Internet – a case study

¶134: The 'digital revolution' created new opportunities for private persons to participate in the public discourse on architecture and architectural heritage. But has this new 'participatory culture' also triggered democratic polyphony and a questioning of dominant (expert) values and knowledge? And when considering official Internet representations – is there a proactive policy involving citizens? Taking the 'virtual life' of the Vienna Werkbund estate (1932), a modernist icon listed as a national monument in 1978, as a case study, the present examination tempers exaggerated hopes. The analysis of private and official websites shows that new information and communication technologies foster the expression of different viewpoints only to a limited extent. Although residents use the Internet to voice criticism, actors situated outside expert culture primarily reaffirm the estate's cultural value and act as co-producers of the dominant discourse. Focusing on official heritage, this paper not only provides evidence for the perpetuating function of new digital tools but also reveals the power relations that underpin paternalistic cultural mediation. Given the technological possibilities of involvement, it criticises official web representations for the exclusion of 'the public' and raises the fundamental question of what the digital mediation of cultural heritage in democratic societies should look like.

¶135: The meaning of place in the anthracite region of Northeastern Pennsylvania

¶136: The Anthracite Heritage Project was founded to uncover one of the most tragic incidents in US labour history, the Lattimer Massacre. Initially, this work complemented the existing commemorative practices found in the anthracite coal region of Northeastern Pennsylvania. The various communities tend to remember a coal heritage that includes the story of migration, labour and survival. Recently, a new immigrant population has entered the region, and they are facing many of the prejudices and xenophobic fears that the European immigrants faced several generations ago. The history of the Lattimer Massacre, as well as other archaeological work that focuses explicitly on issues of immigration, has enabled the Anthracite Heritage Project to use and expand heritage to confront the racist tendencies found in the established community. The use of bridging social capital is one strategy being used to help better integrate the new population in this economically depressed area of Northern Appalachia.

¶137: Caught between nationalism and internationalism: replicating histories of Antarctica in Hobart

¶138: In December 2013, a replica of 'Mawson's Hut' (a historic structure in Antarctica) joined a growing list of polar tourist attractions in the Australian city of Hobart, Tasmania. Initially promoted as the city's 'latest tourist hotspot,' the 'replica museum' quickly took its place in Hobart's newly

redeveloped waterfront, reinforcing the city's identity as an 'Antarctic Gateway'. The hut forms part of a heritage cluster, an urban assemblage that weaves together the local and national, the past and present, the familiar and remote. In this article, we examine the replica hut in relation to the complex temporal and spatial relations that give it meaning, and to which it gives meaning. Our focus is the hut as a point of convergence between memory, material culture and the histories – and possible futures – of nationalism and internationalism. We argue that the replica hut, as a key site of Hobart's Antarctic heritage tourism industry, reproduces and prioritises domestic readings of exploration and colonisation over a reading of Antarctic engagement as a transnational endeavour. However, like other 'gateway city' heritage sites, it has the potential for aligning with a larger trend in international heritage conservation and heritage diplomacy, that of prioritising narratives of the past that weave together transnational connections and associations.

¶139: The reproduction of heritage in a Chinese village: whose heritage, whose pasts?

¶140: The study investigates heritage practices in a Chinese village, by describing the tensions that have played out among different voices, meanings and understandings centred on the village's heritage. In the process of 'heritageisation', stakeholders that include the state, the local government, the villagers and the principal lineage strive to negotiate different cultural meanings, values and the traditions. Consequently, three different heritage discourses coexist alongside each other in one locality. On the one hand, the 'authorised heritage discourse' is taken up by the government to weave and frame a narrative of nation-building around a Memorial Park. On the other hand, the village uses the past to foster local identity of the place in an attempt to attract tourists. For its part, the major lineage in the village uses the ancestral hall to continue the long tradition of remembering their ancestors via worshiping ceremonies. In between are a medley of heritage sites and artefacts existing in a state of flux and struggle over their conservation. The authors contend that, no matter how mundane, grand or hybrid, assemblages of rich and locally meaningful heritage, such as depicted in this article, should be cherished and utilised for the present agenda of cultural construction in rural China.

¶141: Heritage designation and scale: a World Heritage case study of the Ningaloo Coast

¶142: As heritage research has engaged with a greater plurality of heritage practices, scale has emerged as an important concept in Heritage Studies, albeit relatively narrowly defined as hierarchical levels (household, local, national, etcetera). This paper argues for a definition of scale in heritage research that incorporates size (geographical scale), level (vertical scale) and relation (an understanding that scale is constituted through dynamic relationships in specific contexts). The paper utilises this definition of scale to analyse heritage designation first through consideration of changing World Heritage processes, and then through a case study of the world heritage designation of the Ningaloo Coast region in Western Australia. Three key findings are: both scale and heritage gain appeal because they are abstractions, and gain definition through the spatial politics of interrelationships within specific situations; the spatial politics of heritage designation comes into focus through attention to those configurations of size, level and relation that are invoked and enabled in heritage processes; and researchers choice to analyse or ignore particular scales and scalar politics are political decisions. Utilising scale as size, level and relation enables analyses that move beyond heritage to the spatial politics through which all heritage is constituted.

¶143: Competing discourses of built heritage: lay values in Irish conservation planning

¶144: Built heritage conservation has traditionally been shaped by professionals through an 'authorised heritage discourse', emphasising expert knowledge and skills, universal value, a

hierarchy of significance, and protecting the authenticity of tangible assets. However, while the purpose of built heritage conservation is widely recognised to be broad, encompassing cultural, social and economic benefits, it takes place in the presence, and on behalf, of a wider public whose values and priorities may differ starkly from those of heritage power-players. Drawing on the perspectives of a range of built heritage actors in three small towns in Ireland, this paper contributes to these debates, exploring the competing values and priorities embedded within lay discourses of heritage. Based on critical discourse analysis of interviews with local actors, the paper identifies that collected memory and local place distinctiveness, contributing to a sense of local identity, are of central importance in how non-experts construct their understanding of built heritage. In the Irish context, this is particularly important in understanding social and cultural statutory categories of heritage interest. The paper concludes on the implications for policy and practice and, in particular, the need to more effectively take account of non-expert values and priorities in heritage and conservation decision-making.

¶145: Displaced heritage: responses to disaster, trauma and loss

¶146: ISSUE 4

¶147: Heritage, transnational memory and the re-diasporisation of Scotland

¶148: For a long time in Scotland, diasporic – and popular – heritage with its imaginary emphasising kinship, stylised images and ritualised practices was either overlooked or discredited. The term ‘diaspora’ itself to define Scotland’s vast overseas population has been scrutinised for its usefulness. However, since devolution, it has gained currency in public discourse and policies and has led to the ‘re-diasporisation’ of Scotland. Yet, the ‘diaspora’ had long been identified as an important niche market in relation to heritage perceived as an economic resource. This article explores the changing perception and place of diasporic heritage in Scotland since the 1970s through two case studies. Focusing on processes of remembrance of nineteenth-century Highland emigration materialised through monuments and museums, it highlights the conflicting and shifting relationships that different communities – home and diasporic – have with their past, place and the meanings ascribed to them. The transnational memories increasingly promoted in Scotland act as a means of re-energising nationhood and initiating revisions and re-reading of popular and diasporic culture.

¶149: Isomorphism and legitimacy in Spanish contract archaeology: the free-fall of an institutional model and the caveat of change

¶150: Societies today face multiple challenges stemming from the conflict between ‘market efficiency’ and ‘social welfare’ that are, in turn, the result of neoliberal policies affecting institutional legitimacy. Complex institutional logics associated with organisational responses are part of the early sociological debate about how organisations cope with established institutionalism in order to maintain legitimacy and survive. By employing an institutional framework and historical event sequencing approach, we aim to understand whether normative pressures can be understood to exert an influence of embeddedness and change. The paper analyses the emergence of Spanish contract archaeology after the 1990s. This new organisational pattern in the field of archaeology was a complex institutionalised process that gave rise to a new labour market. The economic crisis starting in 2008 has impacted this sector severely, to the extent that it is, at the time of writing, on the brink of extinction.

¶151: Protecting contemporary cultural soundscapes as intangible cultural heritage: sounds of Istanbul

¶152: This paper aims to evaluate culture and traditions of everyday life from a sonic perspective and to suggest ways for protecting characteristic sounds and soundscapes. This multidisciplinary research, having roots in such fields as soundscape studies, intangible cultural heritage (ICH), museum studies and sensory studies, explores the larger contemporary cultural soundscape of Istanbul. This paper also draws on the project The Soundscape of Istanbul (<https://soundscapeofistanbul.ku.edu.tr/>), which is archiving the contemporary elements of the cultural soundscape of Istanbul that were determined by public contribution, and outlines examples from this collection. Sounds constitute an inevitable part of daily life and are therefore very important as ICH. Thus, they deserve to be protected to strengthen cultural memory. However, sonic culture is twice endangered due to the physical characteristics of sound itself and the dynamic structure of intangible culture. Therefore, urgent protection of contemporary cultural soundscapes in the context of ICH is crucial for transferring the present sonic environments to following generations in order to maintain cultural identity.

¶153: Fragmentation and forgetting: Sarajevo's Vijećnica

¶154: In this article I argue that the crisis of common collective heritage in Bosnia and Herzegovina is negatively affecting continued peace building processes in the country through an examination of the reconstruction of Sarajevo's Austro-Hungarian city hall – the Vijećnica. Without a state-level ministry of culture, heritage that attests to a common cultural past uniting the three major ethno-religious groups in the country has suffered immeasurably, especially in comparison to ethnically specific cultural heritage. After the Second World War, the Vijećnica began to embody shared collective memories through its function as the National and University Library of Bosnia and Herzegovina (Nacionalna i Univerzitetska Biblioteka Bosne i Hercegovine). The building's destruction during the Siege of Sarajevo cemented its place within the Bosnian psyche as a collective memory institution, but its reconstruction is transforming the discourses surrounding the building and the collective memories it embodies. By investigating the reconstruction process and the post-war separation of the National and University Library from the Vijećnica, I show that common collective heritage matters for peace building, and that in Sarajevo, the decay and neglect of such institutions not only mirror the splintering dynamics of ethno-religious nationalism, but also perpetuate them.

¶155: Empowerment, transformation and the construction of 'urban heritage' in post-colonial Hong Kong

¶156: In recent years, there have been many political and economic debates in Hong Kong, and heritage conservation has been used as a political and economic weapon by some members of the community. Based on participant observation and in-depth interviews, this paper analyses how buildings of a small street built in the 1950s were constructed as 'heritage', and how a community heritage discourse was used by a group of local residents (Kiefang), university students and professionals to object to the urban renewal project led by the Hong Kong government. In this context, heritage was used to obtain political rights and to express anger against the increasing gap between the rich and poor of Hong Kong. Though the immediate objectives of this group were not achieved, the protest process empowered a group of local residents, and has marked the commencement of a politicalized heritage conservation movement in post-colonial Hong Kong.

¶157: Professor Steve Watson, 14 June 1958–22 January 2016

¶158: ISSUE 5

¶159: Reflecting on heritage and power: dynamics, strategies and appropriations in the Catalan Pyrenees and the French Alps

¶160: In this article we will explore the way in which different agents appropriate and use heritage to compete in specific power scenarios. We approach heritage discourses and practices as defining specific political arenas within which power relations are reconfigured. The protection of spaces and places as well as the processes of patrimonialisation that take place inside specific localities give rise to the emergence of new ways of exercising power. We will examine two ethnographic cases from South European mountain areas: the Parc National des Écrins in the French Alps and a Romanesque church in the Catalan Pyrenees. An analysis of both the protected area and the constructed heritage will enable us to focus on heritage as being produced, identified and valued within specific logics and value systems. We examine the dynamics that heritage and heritage policies produce in each context as well as the interest they promote. Heritage both organises different fields of forces and is appropriated by politicians, experts, and economic actors. We will discuss the entanglements, forces and dynamics that are activated and played out as a result of heritage processes in the larger process of contemporary political transformations.

¶161: The diplomacy of extra-territorial heritage: the Kokoda Track, Papua New Guinea

¶162: The global interest in the memory of war in recent decades has brought challenges in managing and conserving extra-territorial war heritage: that is, sites of memory that have a greater significance for people outside the sovereign territory in which the sites physically reside. This article considers this issue in relation to the Kokoda Track in Papua New Guinea, a site of central importance in the Australian national memory of war. The successful conservation of the Track throws new light on the practice of heritage diplomacy. Working mostly outside the more commonly explored arena of global heritage governance, the Australian and New Guinean governments employed bilateral diplomacy to manage domestic stakeholder expectations, and thereby identified a convergence of interests and mutual gain by linking heritage protection with local development needs. They have also encouraged the construction of a narrative of the events of World War II that in some respects might be described as shared. Thus, heritage diplomacy is underpinned by a transnational consensus about the heritage's significance, at least at the government level, which arguably divests the Kokoda Track of its exclusively 'extra-territorial' quality.

¶163: Heritage views through urban exploration: the case of 'Abandoned Berlin'

¶164: This article frames the practice of urban exploration and its interest towards abandoned places from a heritage perspective. It is argued that most urban explorers prioritise the excitement of trespassing and the creation of their own narratives over the historic importance of the sites they explore. These 'performative' explorers avoid deliberate attention that may lead to vandalism or touristification – an alternative way of 'preserving by not preserving' that celebrates decay and assumes the sites' progressive loss. To achieve this, they prefer not to disclose exact locations, creating a divergence towards a minority of practitioners who prefer to collect data on history and current state of conservation to make it public. Attention is paid to these 'communicative' explorers, whose documentation renders abandoned places visible, opening further debates about a more inclusive preservation and memorialisation. By distinguishing both heritage views, the objective of this article is to contribute to the enlargement of Heritage Studies by incorporating urban exploration as a space for reflection between loss and bottom-up preservation and interpretation.

¶165: Climate change and our heritage of low carbon comfort

¶166: This paper examines the viability of maintaining a heritage of low carbon comfort as an alternative to the energy intensive comfort regime of mechanical air conditioning. In many parts of the world, the carbon footprint of buildings is increasing significantly due to the widespread

adoption of air conditioning. Current trends around indoor comfort are unsustainable, and alternative, less energy intensive comfort regimes need to be maintained or cultivated. To date, studies on this topic in heritage and preservation studies have focused on the architectural designs of 'passive cooling'. This paper seeks to expand this conceptualisation of 'cool living heritage' to incorporate other forms of material culture and comfort practice.

¶167: Putting the drum in conundrum: Guadeloupean gwoka, intangible cultural heritage and postnationalism

¶168: Since 2004, Felix Cotellon, the president of the centre for traditional music and dance on the island of Guadeloupe, has spearheaded a grass roots campaign to see gwoka inscribed on the UNESCO's list of Representative Intangible Cultural Heritage of Humanities. The move has been surprising, even controversial. Gwoka, a drum-based music and dance, has been used as a symbol of Guadeloupean cultural identity and resistance against French colonialism since the late 1960s. Moreover, Cotellon has had a long association with separatist activism. However, because Guadeloupe remains a French overseas department without a seat at the UN, the petition to add gwoka to the ICH list had to be sponsored by the French state. Following a successful bid, gwoka is now listed as representative of the culture of a French region. In this article, I draw from my ethnographic work as well as my own involvement in the committee that drafted Guadeloupe's application to trace the complex network of individuals, who are shaping gwoka's transformation from weapon of national resistance to symbol of humanity's cultural diversity. I argue that these individuals shape and operate within a 'zone of awkward engagement' that allows for the emergence and expression of a postnationalist political subjectivity.

¶169: Managing cultural landscapes

¶170: Issue 6

¶171: 'My Country is like my Mother...': respect, care, interaction and closeness as principles for undertaking cultural heritage assessments

¶172: Investigation of social values is essential to understanding relationships between people and place, particularly in Indigenous cultural heritage management. The value of long-term ethnographic studies is well recognised, however, such approaches are generally not possible in many heritage studies due to time or other constraints. Qualitative research methods have considerable potential in this space, yet few have systematically applied them to understanding Indigenous peoples' relationships with place. This paper reports on a qualitative study with Alngith people from north-eastern Australia. It begins by exploring the embodied, experiential nature of Alngith peoples' conception of Country and their emphasis on four interrelated themes: Respect, Care, Interaction and Closeness when describing relationships to Country. We suggest that Alngith people-to-place relationships are underwritten by these ideals and are central to local expectations for respectful, inclusive heritage practices. The results also reveal new perspectives and pathways for Aboriginal communities, and heritage managers dissatisfied with the constraints of 'traditional' cultural heritage assessment frameworks that emphasise archaeological methods and values. The paper further demonstrates how qualitative research methodologies can assist heritage managers to move beyond the limitations of surveys and quantitative studies and develop a deeper understanding of Indigenous values, concepts and aspirations (social values).

¶173: Heritage and separatism in Barcelona: the case of El Born Cultural Centre

¶174: This paper explores the ways in which heritage sites at the crux of neighbourhood renewal and redevelopment initiatives in Barcelona have been manipulated to advance Catalan separatist agendas. We focus specifically on El Born Cultural Centre which was officially opened in September 2013 amid heightened calls for Catalan independence from Spain. A former market site, the centre's key attraction is its archaeology which has been re-imagined and presented to communicate the horrors of war inflicted on the citizens of Barcelona following the War of Succession in 1714. Narratives that emphasise the historical degradation of Catalan political or cultural identity and/or work to reaffirm the distinct and separate nature of Catalan nationalism resonated strongly with the political reawakening of Catalonians in the run up to the 2014 November referendum on independence. The referendum which was subsequently deemed illegal by the Spanish government, and subsequent regional elections were held in 2015. In considering the negotiation of El Born during this drive for independence, this paper suggests that an examination of heritage sites and the ways in which they engage with, or are received by multiple stakeholders, can offer insights into the complexity of separatist campaigns in ethno-nationalist societies.

¶175: Issues of mutuality and sharing in the transnational spaces of heritage – contesting diaspora and homeland experiences in Palestine

¶176: Wars, colonialism and other forms of violent conflict often result in ethnic cleansing, forced dispersion, exile and the destruction of societies. In places of diaspora and homelands, people embody various experiences and memories but also maintain flows of connections, through which they claim mutual ambitions for the restoration of their national identity. What happens when diaspora communities 'return' and join homeland communities in reconstruction efforts? Drawing on heritage as metaphorical 'contact zones' with transnational affective milieus, this study explores the complex temporalities of signification, experiences and healing that involve both communities in two specific sites, Qaryon Square and Al-Kabir Mosque, located in the Historic City of Nablus, Palestine. Conflicts at these two sites often become intensified when heritage experts overlook the 'emotional' and 'transnational' relationships of power that revolve around the diverging narratives of both communities. This study proposes new methodological arts of the contact zone to enhance new ways in heritage management that can collectively engage with the multiple and transnational layers of heritage places beyond their geographic boundaries and any relationship with defined static pasts. Such engagement can help explore the contentious nature of heritage and the resonances it may have for reconciliation in post-violent conflict times.

¶177: The significance of values: heritage value typologies re-examined

¶178: A critical discussion of value typologies for heritage conservation and management is offered, from the perspective of objects and urban conservation, in light of a review of published literature on heritage values. It is suggested that value typologies are often designed and implemented without understanding the implicit consequences of the inclusion and omission of 'values'. It is also suggested that typologies often fail to prompt the necessary questions to develop satisfactorily detailed understandings of heritage significance, resulting in decisions being based on implicit, rather than explicit, value assessments in practice. Mindful of the problems associated with 'universalising' context specific typologies, a broad framework for assessing and communicating significance is proposed. In order to encourage holistic approaches, the framework is designed to combat the false dichotomies of cultural/natural and tangible/intangible heritage; it is hoped this will make the framework widely applicable. Without downplaying the necessity of diverse participation in assessing significance, the framework is designed to identify aspects of weakness and preference in cases where adequate consultation is not possible.

¶179: The Turnover Club: locality and identity in the North Staffordshire practice of turning over ceramic ware

¶180: This paper explores a key practice adopted by those local to or from Stoke-on-Trent, and outlines its significance in the wider context of 'ordinary' consumption and material cultures, globalisation and local identity. Being a 'turnover-er' – someone who always turns over pottery to check whether it is Stoke-on-Trent ware – is an oft practised, but little examined part of the living heritage that connects those with affinity to 'the Potteries' (as the region is known) and its ceramic ware. The project set out to explore qualitative accounts of turning over and to gauge its salience and reach as a practice, linking this to broader accounts of material culture, consumption and heritage. We carried out 20 interviews with those who turn over or who have an interest in local ceramics, and an online survey (n = 500) which explored the some of the reasons for turning over. Findings indicate the strong connections established by the practice of turning over to local identity, both inherited and adopted, and further indicates the social salience and emotional attachments to the meanings of local ware.

¶181: Cultural heritage of the Great War in Britain

¶182: Wiyohpiyata: Lakota Images of the Contested West

¶183: ISSUE 7

¶184: Introduction: Heritage-Outside-In

¶185: All that we are – heritage inside out and upside down

¶186: This article explores how the axis between heritage on the 'inside' and heritage on the 'outside' is imagined and produced, theoretically, politically and institutionally. It asks which outsider narratives are privileged and which are contained, and what the management of these boundaries inadvertently tells us about the politics and anxieties of the 'inside'. It offers reasons for the pervasiveness of the border despite various initiatives to invite the outside in.

¶187: Negotiating German colonial heritage in Berlin's Afrikanisches Viertel

¶188: Conceptualising heritage as a contested process of past-based meaning production in the present, this paper analyses the ongoing dispute over street names in Berlin's Afrikanisches Viertel. In 1899, Berlin named two of its newly-built streets Togo Street and Cameroon Street. Togo and Cameroon had been proclaimed the first German colonies in 1884. By 1958, 22 Berlin streets had been named after African regions that had been colonised by the German Empire or after German colonial protagonists. In 2004, several NGOs called for the renaming of some of these streets, igniting a fierce dispute over the heritage status of the German colonial past. Drawing on guided interviews and document analyses, we analyse this debate on three levels, showing how the NGOs and their claims have been marginalised on each level. While the level of agency can be traced back to the different positioning of the actors in the political field, the levels of temporality and spatiality belong to the realm of ideas about the world and one's place in it. By exploring the authoritative power of traditional notions of permanence, and of place and space, this paper seeks to bring temporality and spatiality into the focus of those studying heritage-making practices.

¶189: The Turtle Garden: Tan Kah Kee's last spiritual world

¶190: This paper explores the role of diasporic subjects in China's heritage-making through a case study of the Turtle Garden built by Tan Kah Kee in Xiamen, China. Tan is the first person with Overseas Chinese background who built museums in the P.R. China and has been regarded as a



symbol of Overseas Chinese patriotism. This paper argues that the Turtle Garden, conceptualised as a postcolonial 'carnavalesque' space, is more than a civic museum for public education. It reflects the owner's highly complex and sometimes conflicting museum outlook embedded in his life experience as a migrant, his encounter with (British) colonialism in Malaya, and integrated with his desire and despair about the Chinese Communist Party's nation-building project in the 1950s. Rather than a sign of devotion to the socialist motherland as simplistically depicted in China's discourse, the garden symbolises Tan's last 'spiritual world' where he simultaneously engaged with soul-searching as a returned Overseas Chinese and alternative diasporic imagining of Chinese identities and nation. It brings to light the value of heritage-making outside centralised heritage discourses, and offers an invaluable analytical lens to disentangle the contested and ever shifting relationship between diasporic subjects, cultural heritage and nation-(re)building in the Chinese context and beyond.

¶191: Vikings in Brazil: the Iceland Brazil Association shaping Icelandic heritage

¶192: The Iceland Brazil Association (AISBRA) was established in 1996 by a group of Brazilians of Icelandic descent, more than 100 years after the first generation of immigrants settled in Brazil in the nineteenth century. The association was the first organisation in Brazil to collectively emphasise and celebrate Icelandic heritage. The association caters to a disparate group of people that had, in many cases, little knowledge about their historical links to Iceland. In spite of the fragmented activities of AISBRA since its establishment, the number of participants has increased, reflecting their growing interest in their Icelandic past. This paper examines how the members of Iceland Brazil Association produce their heritage independently, outside the state recognised heritage, within the Brazilian national context. We analyse how identities are re/shaped in new ways to engage with the past and how values from the past are extracted and turned into contemporary economic, social, and political values. This paper stresses heritage-making as a social imaginary used to define collective identity, which, while based on ancestry, also intersects with ideas of race and class. Representations of their Icelandic heritage allow the members of the Brazil Iceland Association to emphasise their 'Europeanness' and thus their associations with whiteness in contemporary post-colonial Brazil.

¶193: Acts of heritage, acts of value: memorialising at the Chattri Indian Memorial, UK

¶194: The Chattri Indian Memorial is a public site that hosts and embodies heritage in complex ways. Standing on the edge of Brighton, UK in a once-remote part of the Sussex Downs, the Memorial was built in 1921 to honour Indian soldiers who fought on the Western Front during the First World War. As both a sacred place and a space of socio-cultural heritagization processes, the monument is an enduring testament of past values of war heroism, but also more ephemeral practices of ritual. The article documents the heritage-making at work within memorialisation at the Chattri as a case study, examining how differing 'valuations' of a memorial site can be enacted through time, between material form and immaterial practices, and across cultures. The article theorises participants' current affective practices as conscious 'past presencing', and analyses how their conscious acts of heritage-making affectively enacted values of morality, community and belonging.

¶195: Our land is our voice: First Nation heritage-making in the Tr'ondëk/Klondike

¶196: The subsistence lifeways of the Tr'ondëk Hwëch'in, a First Nation in northwestern Canada, were radically challenged by the arrival of settler colonialism during the Klondike Gold Rush (1896–98). This Yukon First Nation has subsequently faced down a powerful array of Western heritage activities and commemorations, both local and national, designed to absorb them into modernity. Through a conscious and continuous programme of heritage-making, the citizens of the First Nation have re-

asserted their territorial sovereignty and maintained and adapted their cultural identity to changing circumstances. Their heritage-making strategies are illustrated through a review of their call for a treaty, the creation of new instruments for carrying and expressing their cultural identity and their more recent programme of support for the survivors of the Canadian Government's Indian Residential Schools.

¶197: Migrating heritage: experiences of cultural networks and cultural dialogue in Europe

¶198: ISSUE 8

¶199: Critical heritage work: public folklore in the United States

¶100: Public folklore dialogism and critical heritage studies

¶101: Public folklore's dialogic engagement with communities incorporates methodologies for sharing representational and interpretive authority, collaborative programme development, mutually constructed modes of presentation and stakeholder participation in policy-making. While recognising that heritage interventions inevitably involve power asymmetries, public folklore seeks to mitigate and diminish these imbalances as it develops approaches to enable communities to present their culture on their own terms. This paper explores dialogic public folklore practice through community self-documentation projects, folklife festivals, government folk arts funding programmes and a project promoting places of local cultural significance. It provides examples of the integration of multiple roles of public folklorists as scholars, administrators, producers of folklore presentations and government heritage officers. Public folklore praxis achieved through the integration of these roles is seen as a potential model for critical heritage studies praxis for scholars who are advisors and researchers in intangible cultural heritage (ICH) initiatives. Critical heritage scholars involved with ICH can learn from how public folklorists engage with communities and foster cultural self-determination. For public folklorists, collaboration and increased dialogue with critical heritage scholars could foster greater awareness of hegemonic discourses, reconceptualisation of the social base of ICH and recognition of the pitfalls of fostering economic development through heritage.

¶102: 'We Can Always Go Back Home': critical lessons in helping to safeguard and promote the Singing and Praying Bands living tradition

¶103: The article examines the process of promoting, with a view to safeguarding, the centuries-old Singing and Praying Bands living tradition, an African American musical and spiritual expression that is distinctive to the Chesapeake Bay region of the US. Discussed within the context of US public folklore, the process is understood as a co-intervention, representing an active partnership between the Bands' community and public folklorists (including the authors) in attempting to reach new members as a means of keeping it alive. The article underscores the need for 'bottom-up' approaches in safeguarding living cultural traditions, bringing to light the potential strengths of public folklore work and the benefits its theories and methodologies can bring to the intangible cultural heritage discourse. Moreover, it analyses how community agency has been exercised, and community needs accommodated, through the dialogue-driven, collaborative intervention process. It also investigates how a nuanced view of 'authenticity' has been shaped, with regard to changes the living tradition has undergone, and is currently understood by those who embody it.

¶104: Intangible cultural heritage and the better angels of folklore's nature

¶105: Folklore research in the United States typically is completed either through academic departments or in organisations designed to create public presentations of traditional expressive

culture. These two approaches are termed 'academic folklore' and 'public folklore'. The intellectual history of both approaches has recently been critiqued. One result of this deconstruction is an ambivalence over the historical legacy of key concepts in the study of folklore. Assessing elements of the critical study of folklore's history – in both academe and the public sector – suggests opportunities for reconstituting the study of traditional culture to establish a more socially responsive approach that is relevant to ways that heritage professionals assess folklore as intangible culture heritage.

¶106: Deep commoning: public folklore and environmental policy on a resource frontier

¶107: This article explores the concept and practice of the commons as a holistic, multi-sectoral, cross-disciplinary framework for critical heritage work on resource frontiers. Drawing from my research on forest commoning in the Appalachian coalfields, I argue that land-based systems of commoning vital to communities in the path of resource extraction merit more attention from heritage workers. Commons tend to disappear through their atomization into siloed objects of study and stewardship. This disappearance, partly a function of reductionist, dualistic thinking, also signals a persistent colonialist myth of emptiness. I argue that the embodied, participatory field methods of public folklorists are particularly well-suited to the study and accreditation of land-based commons as heritage. Building on the idea of 'deep ecology', the notion of 'deep commoning' espouses our implication in worlds we bring into dialogue through the practice of public folklore as critical heritage work.

¶108: Memory and post-war memorials. Confronting the violence of the past

¶109: ISSUE 9

¶110: Communism and cultural heritage: the quest for continuity

¶111: The purpose of this paper is to discuss the theoretical genealogy and main uses of heritage in actually existing communist countries. This is performed by carrying out a critical review of Èleazar Aleksandrovič Baller's *Communism and Cultural Heritage*, (1984, Progress, Moscow). The analysis of Baller's work reveals that the logics of heritage in communist countries differed in various ways from capitalist countries, mainly because of the almost total state control over the heritage apparatus and the subordination of heritage policies to Marxist–Leninist ideology. Heritage was fundamental in dealing with the problem of change and continuity with the traditions, narratives and identities of previous society, and in the process of transforming citizens into 'new men' through the cultural revolution and the inculcation of ideology through museums and monuments.

¶112: Political imprisonment and the sanctity of death: performing heritage in 'Troubled' Ireland

¶113: The 'Troubles' is a euphemism associated with sectarian conflict in Northern Ireland from the late 1960s until the late 1990s. Similarly, that term also is used to depict turmoil in all of Ireland between 1916 through 1924. During both eras, political imprisonment coupled with various forms of political violence (e.g. bombings, executions, and prisoner abuse) marred Irish society in ways that invoke socio-religious meaning. In particular, the sanctity of death captures the intense semiotics of those events and points to further theorising along lines of the Durkheimian tradition. As we shall examine herein, violations of the sanctity of death compound social conflict and the resistance it creates. Fieldwork was undertaken in Dublin and Belfast where official landmarks were explored in-depth: Kilmainham Gaol and the Crumlin Road Prison, respectively. Additionally in Belfast, other – unofficial – cultural sites provide further evidence of socio-religious symbolism, most notably the Irish Republican History Museum, Roddy McCorley's Club in West Belfast, and murals in both Loyalist

and Republican communities. Whereas Durkeimian theory remains at the forefront of the analysis, insights also are informed by heritage studies, in particular notions of cultural performance in contested societies.

¶114: Mooring subjects of heritage: proprioceptive emplacement at Head-Smashed-In Buffalo Jump

¶115: This article examines how visitors to Head-Smashed-In Buffalo Jump (HSIBJ) in Fort Macleod, Alberta, are physically and affectively situated within an immersive heritage landscape. A designated UNESCO World Heritage Site, HSIBJ is inextricably tied to regional Blackfoot and settler-colonial histories, as well as the tensions that emerge between the two. HSIBJ's Interpretive Centre is organised to plunge audiences inside the 'live' archaeological scene and an evocative heritage landscape. It does so through technologies, including motion-triggered projections, which locate and secure visitors within official national – and universal – heritage narratives. The central argument of this article is that HSIBJ's Interpretive Centre beckons subjects of heritage through proprioception, the awareness of the body's position in and movement through space. Extending beyond the physiological sensation of one's own body, proprioception also works alongside the two other substantiating buttresses of archaeology and heritage to provide a gravitational ground upon which the visitor is located and their subjectivity confirmed. Proprioceptive grounding emplaces a body within an expanded and 'ancient' narratology of nation, and in this way, also becomes the mechanism through which exogenous settlers assuage anxieties about their latecoming status.

¶116: Heritage-making and the dilemma of multivocality in South Africa: a case of Wildebeest Kuil

¶117: Heritage-making is discussed in this paper as it manifests in the South African museum space, specifically that of the Wildebeest Kuil Rock Art Tourism Centre in South Africa's Northern Cape. This is an archaeologically rich site with the histories of diverse peoples having left impressions on the landscape. It is a relevant microcosm of South Africa's past fraught with contending histories. The interpretive space at the tourism centre is an example of the hits and misses within the South African heritage landscape in terms of the practice of multivocality; that is, the co-existence of diverse perspectives and narratives. Discussing transformation and democratisation in the South African museum space, the paper highlights two main interpretive efforts at Wildebeest Kuil, the introductory film and the 31 Battalion military exhibition that show both the progress in decolonising the museum space as well as setbacks to that process.

¶118: Taboo and sensitive heritage: labour camps, burials and the role of activism in the Channel Islands

¶119: In this article we propose the concept of taboo heritage as a way to describe a legacy of war so sensitive that it never undergoes heritage creation. Attempts at creation, such as heritage listing, renovation or excavation, are blocked by local authorities. We also examine the transition from taboo heritage to sensitive heritage, the next step along the 'heritage continuum', which we propose can only occur through the combined efforts of the passage of time, the role of activists and official authorisation. We take as our case study two of the British Channel Islands of Jersey and Alderney, occupied by German forces from 1940 to 1945. Labour camps were built in both islands, where the dead were also buried locally. We explore how the existing legacy of these events is still taboo heritage in Alderney, but has achieved partial progress in the transition to sensitive heritage in Jersey.

¶120: Essentializing 'Black Pete': competing narratives surrounding the Sinterklaas tradition in the Netherlands

¶121: The Netherlands' most important tradition, the celebration of the feast of Saint Nicholas, (Sinterklaas) has become subject to nation-wide contestation. As Dutch society has become more multicultural, partly due to the immigration from the former Dutch colonies in the West-Indies, new sensitivities have arisen about this institutionalised heritage practice. At the core of the controversy is the figure of Black Pete (Zwarte Piet), Saint Nicholas' black-faced companion. Some communities within Dutch society perceive this figure as highly menacing and insulting. To the majority of the population, however, Zwarte Piet is an essential part of its heritage and identity. The ensuing controversy can be understood as a matter of heritage narratives conflicting. These narratives do not just give meaning to the tradition, but are also instrumentalized by actors in the debate to achieve their goals. They are used to justify or reject the appearance of Zwarte Piet, and to critically debate Dutch identity. In this article we reconstruct the Zwarte Piet narratives, and explain why these are so incommensurable. Naturally, we also pay attention to what is at stake for the activists on all sides.

¶122: Heritage conservation and advocacy coalitions: the state-society conflict in the case of the Enning Road redevelopment project in Guangzhou

¶123: The Enning Road redevelopment project has been controversial in Guangzhou as the site possesses many vernacular buildings that are not officially recognised by the authorities as significant but are nevertheless highly regarded by non-state stakeholders as important entities that embody the unique essence and culture of local neighbourhoods. This paper examines the positive role led by the press media, the New Express, in bringing about changes in the government-sanctioned Enning Road redevelopment project plan through the lens of the Advocacy Coalition Framework (ACF). The significance of this paper lies in detailing how the news group has helped shift the project priority from being property-led to conservation-led. Its reports have gained a wide audience in appreciating and recognising the conservation value of non-designated vernacular architecture in inner city areas. Nonetheless, this paper raises question about the sustainability of civil mobilisation in subsequent conservation efforts, due to a general lack of enthusiasm. Neither urban redevelopment strategies nor conservation agenda have been subject to a major overhaul due to the impact of this individual redevelopment project. Therefore, the promise of change is at best a tactical compromise adopted by the municipal authorities to nullify opposing public voices in Guangzhou.

¶124: Tourism and national identity heritage and nationhood in Scotland

¶125: ISSUE 10

¶126: Villagizing the city: turning rural ethnic heritage into urban modernity in southwest China

¶127: This paper examines the rural ethnic heritage-inspired transformation of the built environment of a relatively small county town in China. The paper explores the ways village-based ethnic heritage is being repositioned by local leaders as a resource for tourism-oriented revenue generation and for 'improving' the 'quality' and behaviour of town residents. Viewing heritage as a 'technology of government,' the paper provides an analysis based on three interrelated themes: the discourses by which town leaders and planners have conceived the heritage development project as one of improvement, the spatial practices by which those discourses have been realised in the built environment, and the ways residents themselves have appropriated and 'inhabited' this new 'villagized' city as they go about their everyday urban lives. Based on ethnographic field work, a survey, and extended interviews over a period of four years, the paper finds the town leadership's faith in the ability of the built environment to shape and improve the conduct of citizens to be overstated. While the town's transformation has generated a new sense of urban modernity among

residents, their ways of inhabiting and using urban space have little relevance to the 'heritagized' environment in which they now live.

¶128: Politics of tangibility, intangibility, and place in the making of a European cultural heritage in EU heritage policy

¶129: The EU has recently launched several initiatives that aim to foster the idea of a common European cultural heritage. The notion of a European cultural heritage in EU policy discourse is extremely abstract, referring to various ideas and values detached from physical locations or places. Nevertheless the EU initiatives put the abstract policy discourse into practice and concretize its notions about a European cultural heritage. A common strategy in this practice is 'placing heritage' – affixing the idea of a European cultural heritage to certain places in order to turn them into specific European heritage sites. The materialisation of a European cultural heritage and the production of physical European heritage sites are crucial elements in the policy through which the EU seeks to govern both the actors and the meanings of heritage. On the basis of a qualitative content analysis of diverse policy documents and informational and promotional material, this article presents five strategies of 'placing heritage' used in the EU initiatives. In addition, the article presents a theoretical model of circulation of the tangible and intangible dimensions of heritage in the EU heritage policy discourse and discusses the EU's political intents included in the practices of 'placing heritage'.

¶130: Making heritage at the Cannes Film Festival

¶131: This paper is a discussion of how and why film should be considered heritage, by analysing the role of the Cannes Film Festival (CFF) in turning films into a form of heritage, through a number of different initiatives focused on the preservation and promotion of films as heritage. In doing so, the present article charts the evolution of the CFF against the background of cultural diplomacy and heritage. Studying the CFF from a heritage perspective will contribute to theoretical debates that situate film festivals as places where memories and identities are contested and negotiated. The paper will show that these heritage-making initiatives are a result of the ability of the CFF to respond to changes taking place in an age of international contact, to accommodate new trends, new films and emerging national film industries. Within this context, this paper also addresses a gap in film festival scholarship by engaging in heritage theory to further expand cultural and heritage insights.

¶132: The politics of intangible heritage and food fights in Western Asia

¶133: This article critically examines the nationalistic uses to which UNESCO's 2003 Convention on intangible heritage is put in Western Asia by looking at the conflicts it initiated amongst the countries in the region over the ownership of shared culinary traditions. I first detail the conflict that has arisen between Armenia and Turkey over the ownership of keşkek dish after its inscription in the Convention's Representative List on behalf of Turkey in 2011. Then I discuss the ownership conflicts over tolma dish and lavash bread that ensued in the region following the listing of keşkek. Examined together, these cases demonstrate that while the Convention strongly influences the current processes of heritagization of food in Western Asia, these processes do not primarily serve the Convention's purposes of safeguarding intangible heritage and ensuring mutual appreciation of it. The Convention rather functions as a source of nationalism in the region to identify and legitimate transnational food traditions as national heritage and to prevent other countries from laying claims over them.

¶134: From bricks and mortar to social heritage: planning space for diversities in the AHD

¶135: This article investigates the authorised heritage discourse (AHD) through the lens of conservation planning practice. The AHD is characterised as an exclusionary discourse that privileges the physical nature of 'heritage', defined scientifically by 'experts'. Set within the context of wider international trends towards more inclusive heritage practices, the article advances understanding of the contemporary AHD. Using local heritage designation as an investigatory platform, a thesis is developed to explain professional representations of heritage operating in this setting. In doing so, a pervasive, yet nuanced AHD is exposed. At the same time, a complex variety of contextual factors that constrain radical readjustment of the AHD are also uncovered. These include struggles over the subjectivity and operationalisation of social and cultural heritage values in rational planning environments. The conclusions drawn from this research challenge and subtly refine the AHD, and crucially, propose that wider trends in the heritage discourse cannot be adequately implemented within the current legal apparatus and mind-set of traditional rational planning. The article suggests that further research is required to understand how the multiple and diverse layers of heritage meanings can be emplaced and legitimised within planning settings.

¶136: Effective or not? Success or failure? Assessing heritage and archaeological education programmes – the case of Çatalhöyük

¶137: Recent decades have witnessed an increasing involvement of archaeology projects in planning and carrying out heritage education programmes to increase heritage awareness among the public. This paper aims to explore ways in which models of education programmes in public archaeology could be more effective in ensuring the protection of heritage sites by examining the one of the worlds longest-running education programme, run by the Çatalhöyük Research Project in Turkey. It is important to pay attention to multi-vocal elements such as social, political and educational backgrounds of the communities to develop more effective education programmes, and most importantly it is crucial to assess the effectiveness and success of those programmes. However, most of archaeological education programmes have failed to carry out this important component. In order to be effective and successful, the success of the education programmes and the ways in which they are implemented and their results must be known and critically examined. Specifically, this paper will discuss the necessity of measuring the effectiveness of education programmes, suggest the most suitable methodology for assessment through examining the Çatalhöyük education programmes.

¶138: Vernacular uses and cultural identity of heritage: trade of antique fragments in the Chinese porcelain capital

¶139: This paper documents local uses of artefacts in the vernacular style of Jingdezhen, China as a means for reclaiming local heritage. This is done by examining the use of ancient ceramic fragments by artisans, scholars, shopkeepers and vendors in building location-based cultural identity. Based on ethnographic materials collected from 2012 to 2015, it argues that the vernacular uses of heritage artefacts facilitate the construction of identities for local communities. This is held in contrast to the homogenised identity normally presented by government narratives. Moreover, the paper discusses how the use of vernacular traditions or heritage artefacts function to interweave intricate webs of cultural identities that can be understood in a professional, social or political context.

¶140: Managing heritage, making peace: history, identity, and memory in contemporary Kenya

¶141: Holocaust archaeologies. Approaches and future directions

¶142: An archaeology of the troubles: the dark heritage of Long Kesh/Maze prison

¶143: Museums, migration and identity in Europe: peoples, places and identities





## **Name: IJHS 2017 abstracts**

¶1: IJHS 2017 abstracts

¶2: ISSUE 1

¶3: Civil War heritage as American diplomacy, 1957–1965

¶4: This paper explores the role of Civil War heritage in U.S. public diplomacy during the Cold War era. Especially during the celebration of the Civil War's centennial, between 1961 and 1965, the Americans endeavoured to harness the conflict's heritage to promote U.S. interests in Europe. How they intended to do this is demonstrated primarily through an examination of Colonel Sidney Morgan's mission to Europe to find how the commemoration of the Civil War could be used for public diplomacy. Additionally, by exploring how Civil War heritage was spread and used in the British public sphere, the paper examines and underlines the key role saved to unofficial cultural agents, such as Civil War re-enactment clubs and private people, in heritage diplomacy. The focus on unofficial agents and networks enable this study to show how heritage diplomacy works at the un-institutionalised level and to explore the interaction between the official and unofficial level in heritage diplomacy. The historical perspective and methodology cast new light on the use of history, historical memory and heritage for diplomatic ends and introduces both historians and heritage scholars with new avenues to explore, such as the role of memory and historical consciousness in shaping international relations.

¶5: Spanish Civil War caves of Asturias in archaeology and memory

¶6: As the Spanish Civil War drew to a close, retreating Republican troops in the northern region of Asturias took refuge in caves in the mountains from the brutal victor's justice of the Francoist forces. In this paper we examine three of these caves in the context of the Civil War experiences of the rural municipality of Santo Adriano, based on a combination of archaeological recording and oral history interviews. The paper focuses on the role of the La Ponte-Ecomuseum, a grassroots heritage organisation that has worked to preserve and communicate the tangible and intangible heritage of the district. The Civil War heritage presents cultural, political and practical challenges for the museum: nonetheless it has succeeded in establishing an ongoing programme for its communication and protection.

¶7: Folklore without a folk: questions in the preservation of the Marinduque Moriones heritage

¶8: Since the 1870s, the Moriones festival has been part of the Lenten celebrations in Marinduque, located at the heart of the Philippines. Inventoried by the Philippine government, the National Commission for Culture and Arts (NCCA) and the Intangible Cultural Heritage in the Asia-Pacific Region (ICHCAP) as one of the Philippines' intangible cultural heritage, the Moriones festival has exhibited various problems regarding a decreasing historical value, political intervention and increasing detachment from the Marinduque community. This study raises questions on regional inventorying of ICH, especially in light of what needs to be tackled before, during and after the incorporation of traditions and practices as ICH.

¶9: The Hopi, the katsinam, and the French courts: looking outside the law in the repatriation of Indigenous cultural heritage

¶10: Katsinam (plural of katsina) are effigies central to the religion of the Hopi people of northern Arizona in the United States. Since 2013 the Hopi have sought the return of katsinam being sold in

French auction houses. The Hopi have employed a series of legal actions to stop the auctions. All such actions, however, have been consistently denied by French courts. This paper uses social science analysis to understand why the legal actions of the Hopi failed. This paper treats the case of the katsinam as a cautionary lesson in cultural heritage studies, with the goal of drawing insights that can inform other situations involving the repatriation of Indigenous cultural heritage

¶11: Incidental heritage: difficult intangible heritages as collateral damage

¶12: Within the context of 'negative' and 'intangible heritage,' this paper explores Burström and Gelderblom's proposition of 'difficult heritage,' with respect to Bückeberg, the site of the Third Reich Harvest Festival, as a site where collective moments of cultural shame occur. The paper then considers homelessness within this theoretical framework to ask whether those aspects of our inherited and contemporary culture, which are difficult and culturally shameful, are able to be accommodated within the framework of intangible heritage. It proposes homelessness as difficult intangible heritage which is produced as 'collateral damage,' an indirect byproduct of other proactive cultural processes and community values.

¶13: The intergovernmental platform for biodiversity and ecosystem services (IPBES) – a role for heritage?

¶14: Following establishment in 2011, the Intergovernmental Platform for Biodiversity and Ecosystem Services (IPBES) has begun to produce outputs. The initial development of a conceptual framework was an important step in the platform's development. That conceptual framework identified nature, its benefits to people, the contribution to a good quality of life of those benefits, and drivers of change, as the key areas of work for the Platform. While heritage is not specifically mentioned in the framework, it is by implication. And several of the papers dealing with elements of the programme of work for IPBES, as well as the first Assessment (accepted by the Platform at its meeting in 2016), have explicit mention of heritage and heritage activities. Helping elucidate and contribute to the range of knowledges within the IPBES conceptual framework is an important role for heritage professionals, who can play a key role ensuring heritage issues are appropriately and accurately portrayed in IPBES outputs. In turn, as those outputs produce outcomes they will have lessons for future natural and cultural heritage practice and communication. It is timely, therefore, for heritage professionals to explore ways of interacting with IPBES and its work programme.

¶15: ISSUE 2

¶16: Aesthetic cosmopolitan, national and local popular music heritage in Melbourne's music laneways

¶17: There are currently few examples of popular music being officially celebrated as heritage in Australia. Interest in this area is growing, however, and this paper examines how Melbourne, the capital of the state of Victoria, has recently named three laneways after rock artists, namely, AC/DC Lane, Amphlett Lane and Rowland S. Howard Lane. Using interview and observational data collected at the laneways, we demonstrate that these spaces respectively reflect aesthetic cosmopolitan heritage (AC/DC Lane), national heritage (Amphlett Lane), and sub-national heritage (Rowland S. Howard Lane). The number of visitors to these laneways varies greatly across the sites, and reflects the national and international success of the artist commemorated. The laneways' success as commemorative sites is also related to intersections of globally circulating ideas about what constitutes 'rock', what urban spaces should look or feel like, and how heritage is expected to be enacted (especially for tourists). Within this field, there are specifics relating to the Australian music

industry that appear to find clear reflection in the sites chosen and their level of success as memorial spaces.

¶18: Article

¶19: Social divisions carved in stone or cenotaphs to a new identity? Policy for memorials, monuments and statues in a democratic South Africa

¶20: Popular protests in 2015 in South Africa around statues and memorials, sparked off by the #RhodesMustFall campaign, drew attention to heritage policy and practice in the country since the advent of democracy in 1994. The protests and commentary in social and other media revealed the extent of polarisation along racial fault lines in South African society. They also exposed the apparent failure of official policy implemented for more than 20 years of promoting heritage for the purposes of nation building and social cohesion. Numerous writers have analysed heritage in South Africa since the transition to democracy, but none has traced the details of the evolution of heritage policy within the ruling party and government. This study seeks to shed light on the current debates on the politics of heritage in South Africa by examining the various policy processes and practices within the ruling African National Congress and the government. It argues that many of the heritage practices and policies in South Africa are rooted in the apartheid past and that failure, especially by decision-makers, to critically interrogate these has led to the stunted transformation of society and the current ferment.

¶21: Ethics of heritage: locating the punitive state in the historical penal landscape of Taipei

¶22: Research into prison tourism and prison heritage has not taken enough time to understand how historical change has left impacts in urban contexts, which sometimes continues even after the prisons are decommissioned. This paper discusses the punitive state in the context of the historical penal landscape of Taipei through an exploration of how an historical prison was designed, built, partially demolished, preserved and redeveloped under three political regimes. It draws attention to the neglected relationships between punishment, colonial modernity and heritage. Drawing on the literature of dissonant heritage and dark tourism it argues that the way in which the government erased the heritage and evicted squatters without regard for colonial histories and large-scale, post-war migration is yet another way of writing imprisonment into the landscape and 'othering' the punished. Furthermore, in tracing the place memories, both within and outside of the high prison walls, it demonstrates the possibilities offered by ethics of heritage, with which we may counter the culture of punishment in the remaking of cities.

¶23: Heritage and rural gentrification in Spain: the case of Santiago Millas

¶24: Although gentrification has been mostly understood as an urban phenomenon, the permanent establishment of urban dwellers in rural areas is becoming a widespread trend across the world. Despite its relevance to postindustrial societies, rural gentrification has been largely overlooked by heritage scholars, and has been explored very little in the context of Spain. In this article, I examine the relationship between heritage and rural gentrification through the case study of Santiago Millas, a village located in the Maragatería region of Spain. Based on long-term ethnographic engagement with different actors (newcomers, local residents, and public officials), I examine a specific instance of the globalizing phenomenon of rural gentrification, highlighting the key role heritage plays in this phenomenon, including (1) the impact on local governmentalities based on heritage discourse; (2) the refurbishing of houses and changes in the social spaces of villages; and (3) the transformation of social life and rituals into metacultural discourses of heritage. I emphasize the urgency to carry out

more research in order to improve our understanding of the complex and multifaceted phenomenon of rural gentrification from a heritage perspective.

¶125: Adopting 'things of the little': intangible cultural heritage and experiential authenticity of place in the Jewellery Quarter, Birmingham

¶126: The paper discusses notions and experiences of authenticity of place in relation to intangible cultural heritage. Drawing on qualitative informant interviews with representatives of traditional and new businesses in the Jewellery Quarter in Birmingham (UK), it analyses authenticity of place with regard to three key dimensions: the experience of origins, the experience of continuity and the experience of potentiality and actuality. Findings suggest that intangible cultural heritage activates and facilitates experiences of authenticity, often related to people's individual identity constructs and associated benefits or detriments. Some heritage concepts have evolved from their narrowly defined historic context and inform experiences of authenticity in the present.

¶127: Buddhist buildings in England: the construction of 'under-represented' faith heritage in a multicultural and post-Christian setting

¶128: Until recently the 'heritage industry' in England overlooked buildings of minority faith traditions. Little has been written about this 'under-represented' heritage. Drawing on data from the first national survey of Buddhist buildings in England, we examine the ways in which Buddhist heritage is beginning to be incorporated into the state-funded 'heritage industry' as well as how Buddhist communities in England construct heritage through these buildings. First, we draw upon spatial theory in the study of religion to examine three dimensions of minority faith buildings in England and what this tells us about the communities involved: 'location' (i.e. the geographical location of the buildings); 'space' (i.e. what the buildings are used for and their relationship to local, national and transnational scales); and 'place' (i.e. what types of buildings are selected by different communities and why). We then turn to theories of memory that have become popular within the study of religion as well as heritage studies. Religion understood as 'a chain of memory' plays an important role in heritage construction via faith buildings, and an analysis of faith buildings, their spatial dimensions and role in 'memorywork', helps us think through the dynamics of modern religious belief in a multicultural and post-Christian setting.

¶129: World heritage, urban design and tourism: three cities in the middle east

¶130: Water & heritage: material, conceptual and spiritual connections

¶131: Cultural heritage as civilising mission: from decay to recovery

¶132: The Palgrave handbook of contemporary heritage research

¶133: ISSUE 3

¶134: Returning home: heritage work among the Stl'atl'imx of the Lower Lillooet River Valley

¶135: This article focusses on heritage practices in the tensioned landscape of the Stl'atl'imx (pronounced Stat-lee-um) people of the Lower Lillooet River Valley, British Columbia, Canada. Displaced from their traditional territories and cultural traditions through the colonial encounter, they are enacting, challenging and remaking their heritage as part of their long term goal to reclaim their land and return 'home'. I draw on three examples of their heritage work: graveyard cleaning, the shifting 'official'/'unofficial' heritage of a wagon road, and marshalling of the mountain named Nsvq'ts (pronounced In-SHUCK-ch) in order to illustrate how the past is strategically mobilised in order to substantiate positions in the present. While this paper focusses on heritage in an

Indigenous and postcolonial context, I contend that the dynamics of heritage practices outlined here are applicable to all heritage practices.

¶136: Villagers' agency in the Intangible Cultural Heritage designation of a Korean village ritual

¶137: This paper examines how the villagers of Pamsŏm village in Seoul acted as agents in configuring their own cultural identity which explores issues concerning Korea's Intangible Cultural Heritage (ICH) designation system. It delves in detail how villagers practice their ritual of Pamsŏm Pugundang kut 굿 amidst the complex process of continuity and change as a way of sustaining and promoting collective village identity. By examining the implications of this cultural practices in contemporary society, this paper ultimately raises the question of who constitutes the true legatee of traditional culture of Pamsŏm village. The cultural practice of the Pamsŏm Pugundang kut carried out by the villagers of Pamsŏm can be interpreted not merely as a critique of the dynamics of political and cultural heritage, but the reconstruction of villager's identity through the creation and continuation of their long village history. This study provides a useful case in examining a village community which describes in detail how the subject of this study constructs their cultural identity and faces the complex issues concerning Korea's ICH designation system.

¶138: World Heritage listing and changes of political values: a case study in West Lake Cultural Landscape in Hangzhou, China

¶139: World Heritage themes and frameworks, as well as the criteria for assessing the 'outstanding universal values' (OUV) of World Heritage sites, have been extensively criticised for being Eurocentric. Asia is a region of extraordinary levels of cultural, religious and ethnic diversity, which often comes into conflict with UNESCO understandings of heritage. Due to the influence of UNESCO, and the persuasiveness of the heritage discourses it authorises, Asian nations tend to utilise assessments and management ideologies that derive from a European viewpoint. This paper explores the changes in the political role of heritage during the process of World Heritage listing of a Chinese cultural heritage site, West Lake Cultural Landscape of Hangzhou. The study is based on three and a half months of fieldwork in Beijing, Shanghai and Hangzhou. Firstly, I examine how the government officials and experts formulated the nomination dossier, and explore their purposes in seeking World Heritage listing and their understanding of heritage. In addition, tensions between governments' understanding of the values of the site and those of UNESCO and ICOMOS will be mapped. Secondly, I examine how the Chinese government used the World Heritage 'brand' and policies to construct national and local narratives during and after the World Heritage listing. In this paper, I argue that both national and local governments are quite cynical about the listing process, in that they not only recognise they are playing a game, but that the game is 'played' under Eurocentric rules and terms. They know some Chinese values do not fit into UNESCO's conception of 'outstanding universal value' (OUV), and they have 'edited out' those Chinese values, which could not be explained to Western experts, and utilised the discourses of international policy and expertise. Ultimately, these values and 'rules' frame the management of the sites to some extent, as the Chinese government must not, in order to maintain the WH listing, deviate too much from the rules of the game.

¶140: White noise: sound, materiality and the crowd in contemporary heritage practice

¶141: Sounds of our Shores was a joint venture between the National Trust and the British Library that employed a crowdsourcing methodology to create a permanent archive of British coastal sounds. In this paper I pursue a critical analysis of that project in order to problematise the recent emergence of practices aimed at capturing and preserving everyday sounds as 'sonic heritage'. More broadly, I

use the case study to think through two trends in contemporary heritage practice. These are, first, a turn towards crowdsourcing as a means of democratising representation, and, second, a current trend towards the accumulation and preservation of an ever-broader range and mass of materials as heritage. The framework for my analysis is provided by a dual reading of the term 'white noise'. Thus, for my purposes, 'white noise' describes both an acoustic phenomenon (the product of every possible frequency sounding simultaneously; a sonic expression of perfect equality and perfect chaos), and a particular mode of racialised sound production and audition, modulated and constrained by whiteness. White noise displaces and silences its Others. The white 'listening ear', to borrow Jennifer Stoeber-Ackerman's terminology, is either deaf to, or appalled by, the sounds those Others make.

¶142: Heritage under attack: motives for targeting cultural property during armed conflict

¶143: Although attacks on cultural property have caused international outcry, our understanding of this phenomenon is still limited. In particular, little research has been directed towards exploring the motivations for such attacks. Therefore, we ask: What are the motives for attacking sites, buildings or objects representing cultural heritage? By combining insights from peace and conflict research with findings from heritage studies we present a typology of motivations for attacking cultural property. We identify four, not mutually exclusive, broad groups of motives: (i) attacks related to conflict goals, in which cultural property is targeted because it is connected to the issue the warring parties are fighting over (ii), military-strategic attacks, in which the main motivation is to win tactical advantages in the conflict (iii), signalling attacks, in which cultural property is targeted as a low-risk target that signals the commitment of the aggressor, and (iv) economic incentives where cultural property provides funding for warring parties. Our typology offers a theoretical structure for research about why, when, and by whom, cultural property is targeted. This is not only likely to provide academic benefits, but also to contribute to the development of more effective tools for the protection of cultural property during armed conflict.

¶144: A viewpoint on the reconstruction of destroyed UNESCO Cultural World Heritage Sites

¶145: The destruction of UNESCO Cultural World Heritage Sites (WHS) in conflict zones is devastating and continues to spark heated debate on reconstruction. Craft skills and construction materials can reinstate lost physical fabric. Communities who identify with WHS can ascribe meanings and values to the new fabric, thereby reclaiming their heritage. However, it is difficult to retrieve Outstanding Universal Value (OUV), including authenticity and integrity after irreversible damage has been done. 'If a World Heritage property is destroyed and later reconstructed, could it still be recognised as World Heritage?' is a critical question, open to debate. It was raised during a colloquium on 'Post-Trauma Reconstruction' held at ICOMOS Headquarters in March 2016. A participant commented that 'it is not possible to punish the State Party if a disaster or a war occurred', but 'there was no further exchange on this aspect'. In this paper, I argue that the Operational Guidelines for the Implementation of the World Heritage Convention may need to shift the spotlight from 'exceptional circumstances' to the contemporaneity of heritage. An oxymoron, perhaps, but it may sustain the culture of World Heritage inscription in conflict and post-conflict zones. A new category, in concert with three qualifying conditions, is proposed.

¶146: Postcolonial cultural governance: a study of heritage management in post-1997 Hong Kong

¶147: This paper seeks to unpack the politics of heritage preservation in post-1997 Hong Kong. Referring to international frameworks on heritage preservation, it seeks to position Hong Kong's cultural resource management on par with international discourses for the advancement of heritage

governance. Debates surrounding heritage are indeed a part of the wider picture of Hong Kong's cultural and identity politics and the Hong Kong-China relationship. By examining various contested cases of heritage conservation, and by linking those debates back to the government's responses within the context of cultural governance, we suggest that heritage management has become a hot stove for cultural politics in post-colonial Hong Kong with deep repercussions in the political, social and economic spheres. The paper examines the rising social debates concerning the removal and conservation of built heritage, and the various government attempts to address these debates. It argues that the current heritage governance mechanism has failed to meet social needs and provide an articulated heritage policy. We propose that a coherent organisational structure is required to better accommodate diverse and contradictory views and discourses surrounding heritage and cultural governance and to tackle the various cultural challenges in postcolonial Hong Kong.

¶148: International cultural heritage law (cultural heritage law and policy)

¶149: The politics and practices of cultural heritage in the Middle East: positioning the material past in the contemporary present

¶150: Museum websites & social media. Issues of participation, sustainability, trust and diversity

¶151: Museums in China: the politics of representation after Mao

¶152: Archaeology, the public and the recent past

¶153:

¶154: ISSUE 4

¶155: The paradox of 'Incompiuto Siciliano Archaeological Park' or how to mock heritage to make heritage

¶156: During the last 50 years, and due to the dilapidation of public funds, hundreds of unfinished public works have been erected Italy. In 2007, the group of artists Alterazioni Video declared these ruins a formal architectural style – 'Incompiuto Siciliano' – and, in doing so, their aim is to change the buildings' dark side and turn it into something positive. One of the tangible outcomes within the artists' proposal is the eventual creation of the 'Incompiuto Siciliano Archaeological Park' in Giarre, a Sicilian medium-sized village that has the highest density of unfinished public works in Italy. This article analyses how such a provocative project contains serious implications in terms of heritage. It is stated that, in order to forge a positivized 'unfinished heritage', Incompiuto Siciliano Archaeological Park builds bridges between aspects that, in principle, seem to be the opposite of each other. This opens the possibility of putting traditional heritage assumptions in question through the production of a critical heritage whose novelty lies in the constructive use of irony, sarcasm and double meaning.

¶157: Reframing China's heritage conservation discourse. Learning by testing civic engagement tools in a historic rural village

¶158: Urban heritage conservation in China has been subject to severe criticism, although there is now a sense of paradigm shift. Charters, declarations and agendas had the merit of filtering down the international discourse on heritage, while more innovative approaches were arising. The UNESCO Historic Urban Landscape recommendation, offers a new angle from which to observe this process of change. The underlying argument of this article is that HUL can provide a platform to achieve greater sustainability in transforming historic sites in China, particularly in rural areas, overcoming, at the same time, the easy shortcut of the East-West discourse of difference in respect to heritage

conservation. This is primarily due to the shifting focus from the materiality of heritage to its role in sustainable development with increasing attention on the role played by local communities. By presenting the proposal for the protection of the historic rural village of Shuang Wan in the Jiangsu Province, this paper aims to reflect on this shift showing its advantages but also some of the risks. These are inherent in a discourse of heritage in danger of legitimising mere pro-growth development approaches, if not accompanied by participatory practices considerate of the specific social reality of China.

¶159: From folk history to empathy: contesting heritage values in Chinchero, Peru

¶160: In the small Peruvian, Quechua-speaking town of Chinchero, processes of heritagization of the Pre-Hispanic legacy encouraged by the State and supported by the tourist industry have been trying to create among the population an obligation of historical and emotional identification with their Inca ancestors. This operation has been mainly effected through the territorial transformation of the vernacular space of the Inca ruins into an archaeological site for tourism consumption. The operation has left out other histories grounded in grassroots events, like the struggle for the land against the abusive landowners that took place during colonial times. More than the distant history of the Incas, it is this kind of more recognisable and meaningful folk history what people remember the most and what largely constitutes the fabric of social memory in Chinchero. It is precisely folk history what forms the basis for local heritage values that, unlike what happens with the Inca remains, express intense affective ties with the physicality of other non-archaeological spaces. In light of these developments, the author explores how the people of Chinchero are contesting official versions of heritage and history by foregrounding the emotional power of their own heritage values.

¶161: Authenticity and adaptation: the Mongol Ger as a contemporary heritage paradox

¶162: The Mongol Ger is a transportable felt tent deriving from an ancient nomadic civilization. The structure encapsulates a specific Mongolian nomadic cultural identity by encompassing a way of life based upon pastoral migration, complex familial relationships and hierarchies, and spiritual beliefs. As Mongolia has rapidly urbanised over the past century, the form and function of the ger have changed, with some of the integral facets of the structure lost with a view to commercialising and/or adapting a nomadic symbol for modern consumption. This paper will explore the ger as a vernacular and globally recognised form, assessing whether its nomination by the Mongolian State Party on the Representative List of the Intangible Cultural Heritage of Humanity as a craft-skill is either sufficient or indeed appropriate. It will further be argued that to understand the ger in its totality requires an understanding also of the concept of authenticity to disentangle variations between the 'livingness' of the ger and its appropriation for a wider audience.

¶163: Modern roads as UNESCO World Heritage sites: framework and proposals

¶164: There has been noticeable development in the protection of linear infrastructure by UNESCO, whether on its cultural, technological or historical merits. However, with the exception of other means of transport incorporated within the field of industrial archaeology or recognised by the CIIC under the category of cultural routes, little or no consideration has been given to roads built from the mid-eighteenth century to the early part of the twentieth century. In view of this situation, this paper has the following aims. Firstly, to define the concept of 'modern road' and provide a brief analysis of the historical development and current situation of the same. Secondly, to assess the main contributions made to date regarding the heritage dimension of modern roads. Thirdly, to reconstruct the process of defining linear cultural landscapes, historic transportation corridors, cultural routes and heritage canals, railways and roads, in accordance with the considerations raised



by ICOMOS and UNESCO. Finally, to contribute to the debate on the definition, characterisation and assessment of modern roads as world heritage assets, both intrinsically and in relation to established heritage categories.

¶165: The heritage tourist: an understanding of the visitor experience at heritage attractions

¶166: This study seeks to explore the visitor experience at heritage sites pre, during and post visit. A conceptual model depicting the heritage visitor experience was proposed. A self-administered survey (n = 195) was completed by visitors at six heritage sites across Northern Ireland. Visitor characteristics and pre-experience were analysed and results showed that heritage visitors are primarily motivated by recreation and base their visitation decision on advice from friends and family. Results from the exploratory factor analysis showed that audio and visual communication, atmospherics, on-site engagement, information and heritage preservation were the most influential factors during a visit. Post-experience results indicate that 54% of the sample was satisfied with their visit and 85% would revisit the heritage site. The final model suggests a range of factors which positively contribute to the visitor experience at heritage sites though this requires further testing.

¶167: World heritage, tourism and identity: inscription and co-production

¶168: The rise of heritage: preserving the past in France, Germany and England, 1789–1914

¶169: Cultural heritage, ethics, and the military

¶170: Protecting Siam's heritage

¶171: Siege of the spirits: community and polity in Bangkok

¶172: ISSUE 5

¶173: Gregory Ashworth, 17 May 1941–6 November 2016: a heritage created?

¶174: Introduction to the themed section 'digital heritage and the public'

¶175: This introductory essay for the themed issue "Digital Heritage and the Public" begins by alluding to the profound effect of the digital revolution in how society manages the production, administration, publication and access to information. The effect on heritage is noticeable in all fields. The process of digitalisation, traceable from the early days in the 1960s, is increasingly impinging on the relationship between the professionals and the public. Critics have debated on the advantages and challenges of the digital revolution in the heritage field. Related to that discussion, in this themed issue the first article by Taylor and Gibson questions whether the assumption often made inextricably linking the digital media with democracy is correct. This contribution is followed by two others in focusing on case studies of use of digital media in heritage. Mazel explains about three projects in which their use has facilitated access and encouraged public participation to rock art sites in Northern England. In the last article of this issue, Purkis argues that in the 'Local People' exhibition she organised in Derry/Londonderry, digital media allowed the creation of heritage out of people's ordinary lives. This way of disrupting ideas of heritage also turned the museum into a contact zone, a place for cultural and social mediation.

¶176: Valuing rock art: a view from Northumberland in North East England

¶177: Since the turn of the millennium three rock art projects focusing primarily on Northumberland in the United Kingdom (Northumberland Rock Art: Web Access to the Beckensall Archive, Rock Art on Mobile Phones and Heritage and Science: working together in the CARE of rock art) have made information and images widely available to the public via the Internet. All three projects were

strongly underpinned by the ethos expressed in the Faro Convention and the Ename and Burra Charters that the value of cultural heritage should be enhanced by interpretation. This paper investigates the responses to these digital media initiatives, showing that they have increased the reach of this ancient rock art resource to large numbers of people in United Kingdom and Ireland, and globally. In addition, it reveals that having made these heritage resources available online, they have created a further desire among people to engage with the rock art virtually with the increased possibility of following this up with an in situ visit.

¶178: Making digital heritage about people's life stories

¶179: Actively creating new digital heritage content about people's life histories is part of the democratisation of heritage engagement with the public. The approach of documenting unofficial histories is supported by a growing literature. Unofficial stories contribute new perspectives on the heritage identity of a region. The case study of the 'Local People' exhibition, curated by the author in 2013 in the North West of Ireland, is used to discuss the methodology of a digital curatorial process, [www.localpeopleireland.com](http://www.localpeopleireland.com). This article argues that gathering and presenting unofficial histories of individuals' life experiences, can disrupt official narratives of The Troubles and challenge a regional identity based on conflict and division. The making of digital history is analysed as a curatorial process, rather than the ease of use of technology. The methods used included: filmed interviews, new portrait photography and the digitisation of family photograph albums. A virtual exhibition was produced and new digital historical sources were created that transform intangible heritage by crystallising people's voices and images into 'tangible' digital objects. 'Local People' utilised Facebook <https://www.facebook.com/localpeopleproject/?fref=ts> and Vimeo <https://vimeo.com/album/2518991>. It is argued that the digital space provides a 'virtual contact zone' in which diverse, unofficial and personal narratives can be presented together.

¶180: How are old places different from new places? A psychological investigation of the correlation between patina, spontaneous fantasies, and place attachment

¶181: What is 'age value'? Or conceptualised slightly differently, what is the fundamental difference in the experience and affect of old and new places? In order to answer this question, this study compares historic Charleston, an authentically 'old' place and l'On, a 'new' place designed on new urbanist principles; both places share essentially the same design but differ in age by over 150 years. A sequential mixed-method approach, consisting of a phenomenology (interviews) followed by a measure of four dimensions of place attachment provided the data for this study; both methods employed photo elicitation techniques. Age value is only associated with patina and spontaneous fantasy in historic Charleston; both of these variables correlate with increased levels of general attachment or dependence. Residents of both neighbourhoods exhibit very high levels of general attachment, dependence and identity, but rootedness is higher in Charleston. Place attachment is correlated with more environmental variables in historic Charleston than it is in l'On. It is important to protect masonry patina because of its association with place attachment. This study lends evidence for why we need to understand the values, perceptions and experiences of civil experts in balance with the objective art/historical values of conventional experts.

¶182: The racialisation of local heritage

¶183: The region of Camden, located on the outskirts of Sydney, is a growing area set to morph from a country town to a thriving suburban district. In 2007, a Sydney Islamic charity sought to build an Islamic school in the region. Local opponents protested the application in ways that expressed contemporary forms of anti-Muslim racism in Australia. This article pays close attention to the

narratives of heritage within these voices of opposition, as a sizeable number of protesters claimed the school would violate the local settler heritage in Camden. In uncovering these discourses, it was evident that a narrative of white peaceful settlement informed the ways locals mobilised local heritage in relation to the school. The racialisation and whiteness of local heritage negated the Aboriginal presence and history in Camden, and provided a template for the maintenance of white colonial hegemony and the construction of many racialised discourses. Further, these racialisations underpinned the popular anti-Muslim sentiment expressed in ways that positioned local heritage as that of national significance.

¶184: Curatorial dreams: critics imagine exhibitions

¶185: Museums, history and culture in Malaysia

¶186: Managing cultural heritage: an international research perspective

¶187: Museums in the new mediascape: transmedia, participation, ethics

¶188: UNESCO in Southeast Asia: World Heritage Sites in comparative perspective

¶189: ISSUE 6

¶190: Debating contemporary museum ethics: reporting Sekhemka

¶191: The sale by Northampton Borough Council (UK) of the Egyptian Sekhemka statue at auction house Christie's became a key focus of international debate about contemporary museum ethics in 2015–2016. A decision to deaccession and dispose of a museum object would not traditionally be the subject of intense media scrutiny, but the case of Sekhemka was widely reported in local, national and international press. This article takes as its start point the question 'What did media reporting of the sale of Sekhemka reveal about contemporary museum ethics, and the terms of their debate?' It reports findings from a content and discourse analysis of 229 news stories dating from late 2012 when the sale was first proposed, to May 2016 when it was reported that in all probability the Sekhemka statue had finally left the country. The ambiguous and intriguing sale of Sekhemka might not be the last as global economic and geopolitical circumstances continue to impact our valuations and uses of cultural heritage. This paper demonstrates that we would do well to keep media reporting of such events under close scrutiny in the interests of a considered and informed contemporary museum ethics.

¶192: Contested heritages and cultural tourism

¶193: The fascination with death and disaster has encouraged the development of distinctive tourism markets, the rediscovery of sites and places of past conflict and all accompanied with uneasy narratives about what they mean and how they should be consumed. The increasingly stratified tourist economy and the interplay between demand and supply has also stimulated a complex set of ontological, socio-political and indifferent responses as places and interests compete to project often selective or stylised claims for recognition. This paper reviews the experiences of tourists visiting Derry/Londonderry, the UK's first City of Culture and how they make sense of the competing interpretations of the past in museums, rituals and artefacts. The 17thC walled city, the city of violence and the post-conflict renaissance city are spatially and socially reproduced but rarely connect with each other to help make sense of the past for the present and critically, for the future. The paper concludes that the discursive content promised by the City of Culture was a missed opportunity to debate these places and events and critically, the problematized and reified narratives they each project.

¶194: The inscription of Qhapaq Ñan on UNESCO's World Heritage List: a comparative perspective from the daily press in six Latin American countries

¶195: In June 2014, UNESCO inscribed the Andean roadway system Qhapaq Ñan on the World Heritage List, the first time six countries (Argentina, Bolivia, Chile, Colombia, Ecuador, and Peru) had submitted a petition in common for the same cultural site. The article reviews ninety articles published in prominent Latin American newspapers and concludes that an average reader is likely to have been largely misinformed on the complexity of issues involved in the inscription of a cultural site on the World Heritage List (WHL). Newspapers showed little eagerness to present a diversity of opinions to their readers, rarely conducting their own investigation among the local communities along Qhapaq Ñan. True to what could be expected from a media landscape that favours a 'market-driven' form of journalism, newspapers eschewed most topics of controversy and showed a low level of autonomy from official discourses. They largely relayed the authorised heritage discourse that favours expert and official declarations and emphasises monumentality over contemporary and alternative practices related to heritage. The commodification of heritage through the development of the tourism industry is of greater concern for these publications than technical considerations about conservation or the participation of local communities (whose voices are silenced) in the listing process.

¶196: Destruction, mitigation, and reconciliation of cultural heritage

¶197: Attacks on built cultural heritage often occur during times of armed conflict. Many such acts are not collateral damage, but rather are deliberate and ideologically driven assaults intended to eradicate the adversary's identity and collective memory. They represent 'urbicide' and 'identicide'. The victims typically attempt to mitigate the loss, frequently by reconstructing the lost historic place and thereby restoring tangible evidence of their identity. Reconstruction, however, is itself an ideological act and a destructive activity, since it erases memories of the violence and removes physical evidence. The United Nations Educational, Scientific and Cultural Organisation has commemorated several cultural heritage sites that have been destroyed and subsequently reconstructed, by inscribing them on the World Heritage List. Although this ensures the perpetuation of their memory, it may distort the original purpose of the list as a celebration of 'outstanding universal value'. Beyond commemoration, a desired outcome is reconciliation. True reconciliation requires the release of anger and pain, so that memories of the violence may be retained without a desire for retribution. This article looks at a selection of acts intended at destroying cultural heritage, including some that did not occur during war, and examines means and motives for achieving mitigation and reconciliation.

¶198: Assembling nostalgia: devices for affective captation on the re:heritage market

¶199: This article builds on the current rethinking of nostalgia in heritage studies and an increasing amount of research that explores the formatting of customer – producer relationships in terms of 'market attachments' to analyse how nostalgia is performative on the market for retro, vintage and second hand, what we call the re:heritage market. Based on a multi-sited study including offline and online ethnographic observations, photography and qualitative interviews with shop owners and staff at a selection of central streets in Gothenburg, Sweden, the article explores the way shop owners work with nostalgia in order to attract, or 'capture', the public, through engaging affective market devices. Our particular contribution is to show how the re:heritage market contributes to our understanding of an alternative of cultural heritage, through configuring exchange and value, and details how 'affective captation' adds conceptual strength for understanding the emotive and sensate pull of certain market-based heritage practices. Staging nostalgic encounters involves

practices of selecting, collecting, displaying and preserving for the future: practices that are vital for all heritage-making. A variety of actors are involved in this unconventional of heritage at safe a distance from traditional heritage practices.

¶100: Truth as historical recapitulation: the dead of Cape Town's District One

¶101: In this essay, I reflect on the massive and dramatic re-emergence of the dead of Cape Town's District One in 2003, and its aftermath. I discuss how the resurfacing of these ancestors helps us understand how heritage discourses operate in Cape Town, and how their agency forces us to consider what it means to live in the city during post-apartheid urban renewal. I argue that the agency of the District One dead hinges on their exposure of the internal workings of discourse and the associated disciplinary practices through which we experience Cape Town and its heritage. This story ends ambiguously. I discuss how, following the storage of the District One dead in the Prestwich Ossuary, the gaze on Cape Town was redirected away from the city's past and towards its future; I explore how their reinterment foreclosed a series of discussions regarding the reconciliation of past events with the present realities of Cape Town. I argue, finally, that truth at District One can be understood as a form of historical recapitulation.

¶102: Rethinking architectural heritage conservation in post-disaster context

¶103: This paper aims to contribute to the understanding of architectural heritage and its conservation in a post-disaster context by taking into account the interrelationship of form and function. To do this I borrow from the work of Laurajane Smith who argues that heritage is a cultural process linked to activities of remembering and identity formation. This definition requires us to move beyond the idea that heritage is merely tangible and asks us to acknowledge the importance of uses of material culture. Thus, I argue that the relationship between form and function should be central in understanding architectural heritage. The paper examines these issues with particular reference to examples from Banda Aceh post the 2004 Tsunami Disaster and, to do this, borrows some methods from architectural anthropology. The paper argues that the traditional architectural conservation practices, including adaptive reuse, that stress the importance of building forms should be expanded. Thus, the paper offers the idea of adaptive re-form or redesign where function is privileged to the extent that material form may be altered to accommodate the resurrection of traditional uses. This is practically important in post-disaster contexts and Southeast Asian cultural contexts, where materiality is viewed as impermanent.

¶104: Having and belonging. Homes and museums in Israel

¶105: 40 years World Heritage Convention popularizing the protection of cultural and natural heritage

¶106: Narrating objects, collecting stories

¶107: Reconsidering cultural heritage in East Asia

¶108: Britain's history and memory of transatlantic slavery

¶109: ISSUE 7

¶110: Nostalgia and heritage: potentials, mobilisations and effects

¶111: 'Nostalgia for the future': memory, nostalgia and the politics of class

¶112: Nostalgia for some is pointless and sentimental, for others reactionary and futile. Where does that leave those of us interested in labour history and heritage – is it all just 'smokestack nostalgia'?

Using interviews with visitors, volunteers and staff at sites and museums of industrial and working class heritage in England, the United States and Australia, we argue that a useful distinction can be made between 'reactionary nostalgia' and 'progressive nostalgia', and that a 'nostalgia for the future' can emerge from memories and memorialisations. Drawing on the past can help mould the sentiments and nurture the emotional commitment to social justice issues the Left so desperately needs.

¶113: Simulating fisherfolk and performing heritage through ritual, history, and nostalgia

¶114: Drawing on its reputation as the first official fishing colony in Brazil, a community in the periphery of Rio de Janeiro hosts some unique rituals, such as the annual Catholic procession on St. Peter's day and the anniversary of the colony's foundation with the presence of the Navy band. After a big fire destroyed most of the mangrove surrounding the colony in 1975, people strived to create spaces of order to offset what was perceived as a loss of the familiar. By forging a conception of the mangrove as heritage and enacting selected replays of the past, residents succeed in granting legitimacy to what would otherwise be a simulacrum of a fishing colony. According to residents, the rituals are performed in order 'not to let the colony's identity die', and to preserve the most important 'heritage' in the colony, the mangrove. This paper focuses on people's readings of history and on the local versions of how the mangrove was sculpted over time. It explores people's nostalgic perception of land and community after the mangrove became environmentally precarious and started being administered by the municipal Department of Environment. Nostalgia mediates the tension between tradition and progress, refashioning the mangrove as a moral agent and re-negotiating the paradoxical outcomes of development.

¶115: The nostalgic native? The politics and terms of heritage and remembrance in two communities

¶116: As a category of affect, reflection, remembrance and fantasy, nostalgia has been recognised as a feature common to human life. Indigenous peoples in settler societies are one group that is often associated with having a deep reflection of the past. It is therefore curious that the term 'nostalgia' is rarely applied to 'Native' reflection on the past. This essay first looks at the harmonising and divisive aspects of nostalgia. It then uses a systematic analysis to observe how nostalgia appears in articles in two prominent journals on Native Americans. The findings of this analysis are that 'nostalgia' as a term is rarely used and, when it is, it is mostly applied to non-Native fantasies about a national past. Next the essay attempts to show that not only does nostalgia exist in a Native community, but that multiple forms of nostalgia are present.

¶117: Gone Home, and the power of affective nostalgia

¶118: Gone Home is a videogame that uses storytelling specific to the 'affective materiality' of its medium to produce a sense of responsibility for the player, reinforcing their affective investment in the storyworld. The game employs this affective materiality for political ends – to create empathy for the queer sister of its protagonist – by placing it within a recent but unsympathetic historical moment. Gone Home understands nostalgia as a way to recognise the positive and negative elements of the past, and then reflect on them in order to take action for a better future. It uses nostalgia in this mode to highlight the differences in how progressive the western world is in treating LGBTQIA+ youth: through their own decisions, the player gets to know two young women as they come to terms with their sexuality and identities against a backdrop that is even less welcoming to difference than today. The historical and political engagement of the videogame resonates with attempts by museums 'to educate or otherwise influence how people understand and use the past

to understand themselves and others', through embracing the links between recollection, affect, emotion and empathy.

¶119: Commemoration as conflict: space, memory and identity in peace processes

¶120: 40 Jahre Welterbekonvention. Zur Popularisierung eines Schutzkonzeptes für Kultur- und Naturgüter

¶121: 3D recording, documentation and management of cultural heritage

¶122: Stones standing. Archaeology, colonialism, and ecotourism in northern Laos

¶123: The Canadian oral history reader

¶124: Heritage crime: progress, prospects and prevention

¶125: ISSUE 8

¶126: 'So long, and thanks for all the fish?' Examining the built and cultural heritage of the Jaffa port redevelopment

¶127: 'Heritage' is a term that is ambiguous in the best of circumstances; however, it becomes even more so in urban environments where conflicts of identity and culture are pivotal, as in Israel's mixed Israeli-Palestinian cities. In this paper, I examine the recent redevelopment of the Jaffa port, Israel. Jaffa's ancient port has had a significant role in facilitating industry, commerce and social ties in the area, and it has recently been remodelled by the city as a cultural and entertainment hub. Through interviews with key stakeholders and observations, I examine the role of heritage in the redevelopment using two broad categories: heritage of the built environment and cultural heritage, including the practice of fishing. I argue that while efforts have been made to conserve the waterfront's heritage, the redevelopment has resulted in an artificial space that does not speak to the local culture of Jaffa as it is interpreted by the port community, including the fishermen. The Jaffa case study suggests that more attention should be paid to the delicate role of urban planners in facilitating change in a politically and culturally contested environment.

¶128: Commemorative events at destination memorials – a dark (heritage) tourism context

¶129: In the past, sites and events related to war and atrocities were viewed in the wider context of heritage tourism. The term 'dark' was added with the aim of recognising heritage sites closely related to death and suffering. Given that commemorative events as part of dark heritage are not prevalent in heritage and tourism literature, there is a need to understand the behaviour of visitors involved in visiting these sites or attending this type of event, which presents a special challenge. Public commemorations, especially those that mark particularly disturbing occurrences, such as 'The Great School Hour' – an event which is presented in the artistic form of a 'school class' – are unique form of tourist activity that has not been thoroughly investigated previously. Thus, the aim of the study is to explore the influence of the main motivators on revisit intention and willingness to recommend for those who attended the commemorative event 'The Great School Hour' in Kragujevac, Serbia, with a particular focus on younger people. The results suggest that learning, emotional response and uniqueness have a significant positive effect on revisit intention, while emotional response and uniqueness have a significant positive effect on willingness to recommend.

¶130: Politics of affect in the EU heritage policy discourse: an analysis of promotional videos of sites awarded with the European Heritage Label

¶131: European cultural heritage is discussed with affective rhetoric in current European Union (EU) policy discourse. How does affect contribute to the meaning-making of a European cultural heritage and how are the workings of affect used by the EU to promote certain meanings of heritage and effect thereupon? The analysis focuses on recent promotional videos of sites awarded with the European Heritage Label by the EU. In the videos, affective textual, visual, audible, and narrative tropes intertwine with the tropes of EU policy rhetoric, increasing its capacity to impact and 'move' the receivers. The ethos of a European cultural heritage in the videos is based on a paradox: the history of the several sites is in various ways intertwined with extreme agony, violence, hatred, oppression, and injustice. However, the stories of the sites in the videos turn their legacy into a positive ethos of conquering these negative extremes and cherishing their positive opposites: freedom, justice, solidarity, and peace. The affectivity of the videos prepares the receivers to adopt their political aim: support for the EU and European integration. The analysis indicates how affect has a key role in producing an impression of the irrefutability and choicelessness of EU politics.

¶132: Heritage and scent: research and exhibition of Istanbul's changing smellscapes

¶133: This paper examines heritage, and particularly intangible heritage, by concentrating on the experience of smell to explore a heritage site in Istanbul, Turkey: the Spice Market. Due to a restoration project, the site became the focus of the 2012 international workshop 'Urban Cultural Heritage and Creative Practice,' which aimed at documenting the existing and threatened scents of the marketplace. In 2016 a gallery exhibition, 'Scent and the City,' was created as part of an effort to raise awareness about how scent constitutes an important component of the heritage of place. After providing a brief overview of the marketplace's transformations since its construction in the seventeenth century, this paper covers various methods of scent research, including scent walks, mapping, oral history interviews, and artistic performances, and illustrates how the smellscapes of this historic, and now touristic, quarter of Istanbul are changing. By bringing a sensory approach to this important heritage site in Istanbul we demonstrate how an embodied approach, which forefronts scent as intangible heritage and a primary modality, can serve as a catalyst for individuals and communities to access their memories, emotions, and values and increase awareness of the role scent plays in defining locality.

¶134: Heritage spectacles: the case of Amphipolis excavations during the Greek economic crisis

¶135: This article explores the ways in which the archaeological excavations at Amphipolis, Northern Greece, were transformed into a 'heritage spectacle' during the summer of 2014. The article argues that the spectacularisation of Amphipolis excavations constituted a powerful, political medium for dis-orientating the wider Greek public from issues related to the severe economic crisis of the country. Although the practice of heritage spectacularisation is not new, the media spectacle of Amphipolis introduced an advanced mechanism for spectacularizing archaeological research and the past. The article deconstructs this mechanism through a thematic content analysis of about 100 newspaper articles published in the Greek press, filtered through the lenses of spectacle theory. As it is demonstrated, the spectacularisation process of Amphipolis excavations is embodied by emotive dramatisation, banal cultural symbols, escapism and power imbalances. The article concludes with an interpretive framework for heritage spectacles while highlighting ethical and practical implications regarding the role of archaeologists and heritage practitioners towards political 'abuse' of heritage in times of socio-economic and political crises.

¶136: The Monument to Victory in Bolzano: desacralisation of a fascist relic



¶137: The Monument to Victory in Bolzano, raised to remember Italian soldiers who fell in the First World War and to celebrate the victory over the Austro-Hungarian army, was contested from the moment of its installation in 1928. The German-speaking inhabitants of Bolzano were offended by its expression of Italian patriotism and the monument continued to symbolise the antagonism between the Italian- and the German-speaking population in the period following the end of Second World War. The monument's explicit fascist propaganda attracted strong polemical reactions and some political groups even asked for it to be demolished. A recently-opened permanent exhibition in the crypt of the monument explores the twentieth-century dictatorships of Italy and their impact on Bolzano. Its historicisation offers a new interpretation of the monument – not one based on a schism between the populations of Bolzano, but rather one proposing reconciliation. This historicisation happens through the contextualisation of the monument, an efficient tool for the 'desacrilisation' of politically charged buildings; by exposing the detested ideology that they represent, they are stripped of their original 'sacred' character. This process also shows that it is possible for controversial, politically significant structures to become legitimate parts of a country's modern heritage.

¶138: Review essay: introducing students to the field of public history

¶139: Conserving and managing ancient monuments: heritage, democracy, and inclusion

¶140: Community archaeology and heritage in Africa: decolonizing practice

¶141: Museums, equality and social justice

¶142: ISSUE 9

¶143: Floating culture: the unrecorded antiquities of England and Wales

¶144: In England and Wales there exists a corpus of unprovenanced and unrecorded antiquities; a corpus adrift from archaeological context and now ebbing and flowing across the antiquities market and which could be described as 'floating culture'. This corpus includes illicit antiquities and also antiquities found legitimately but not recorded and subsequently sold with or without the landowner's knowledge. The definition of floating culture as 'traces of the human past not fixed on one position, place or level' presents a way of conceptualising what is, in essence, a transnational issue. This paper explores floating culture and suggests that the impact of non-reporting of antiquities remains a significant ethical and legal challenge both for heritage protection policy and the antiquities market in the U.K. and beyond. Attention is given to the Code of Practice for Responsible Metal Detecting in England and Wales, and to the landowner-finder search agreement as potential ways of mitigating the flow of unrecorded antiquities of uncertain legal status. While neither document is enforceable, both have potential to improve the protection of the archaeological record. Many of the themes conceptualised by 'floating culture' are relevant to the wider discussion on heritage protection and the global trade in illicit antiquities.

¶145: Local heroes: notes on the highway statues of Colta, Ecuador

¶146: A series of seven statues commissioned by the mayor of the Canton of Colta in 2007 represent an emerging aspect of public art in the Andes: municipal statuary sponsored by Indigenous communities. The figures chosen for these statues represent Colta to the world, and embody a postcolonial heritage in which figures from Juan de Velasco's eighteenth century *Historia del Reino de Quito* mix with local twentieth century heroes, in a medium directly descended from the Andean urbanism of the Liberal nineteenth century.

¶147: Action heritage: research, communities, social justice

¶148: Societies are unequal and unjust to varying degrees and heritage practitioners unavoidably work with, perpetuate and have the potential to change these inequalities. This article proposes a new framework for undertaking heritage research that can be applied widely and purposefully to achieve social justice, and which we refer to as action heritage. Our primary sources are semi-structured conversations we held with some of the participants in three heritage projects in South Yorkshire, UK: members of a hostel for homeless young people, a primary school, and a local history group. We examine 'disruptions' in the projects to understand the repositioning of the participants as researchers. The disruptions include introducing a scrapbook for personal stories in the homeless youth project and giving the school children opportunities to excavate alongside professional archaeologists. These disruptions reveal material and social inequalities through perceptible changes in how the projects were oriented and how the participants thought about the research. We draw on this empirical research and theorisations of social justice to develop a new framework for undertaking co-produced research. Action heritage is 'undisciplinary' research that privileges process over outcomes, and which achieves parity of participation between academic and community-based researchers through sustained recognition and redistribution.

¶149: Historical empathy in a museum: uniting contextualisation and emotional engagement

¶150: Museums, memorial centres and other heritage institutions use various strategies to evoke an emotional response that serves to elicit empathy with the historical events and actors that are portrayed in exhibitions. To increase historical understanding, however, both emotional engagement with and contextual understanding of these historical figures are needed. Using the concept of historical empathy, this paper examines the continuous interplay between cognitive and affective dimensions of history learning in museums. We conducted a case study at Museon in The Hague, the Netherlands. We studied a learning session on children living through the Second World War, the museum's strategies employed in the exhibition, the entrance narratives of secondary school students participating in the session and their engagement with the exhibition and with the educational activities. While most of the students did not feel related to WWII prior to their museum visit, the museum managed to engage many of them with personal stories and artefacts and by offering multiple and new perspectives. Our findings underscore the interplay between cognitive and affective dimensions of historical empathy and show that museums can serve as powerful contexts for developing this skill among school students.

¶151: Universal heritage meets local livelihoods: 'awkward engagements' at the world cultural heritage listing in Bali

¶152: In 2012 the UNESCO World Heritage Committee added to its World Heritage List the 'Cultural Landscape of Bali Province: the subak system as a manifestation of the Tri Hita Karana Philosophy'. Barely a year later, UNESCO had become sufficiently concerned about reports of various problems that it advised the Government of Indonesia of these concerns. Through ethnographic study of the initial implementation of the listing, this article reveals problems of uncontrolled development, and disputes over the allocation of benefits to local communities, and challenges to effective governance. It focuses on two key locations of the site, offering an analysis of problems, their causes and effects. Beginning with the premise that the gulf of understanding between the global World Heritage system and local communities often creates a range of unintended consequences, this article reveals the many 'awkward engagements' that have emerged 'on the ground' in Bali as local agencies of government are left to their own devices to manage the World Heritage site.

¶153: Is cultural democracy possible in a museum? Critical reflections on Indigenous engagement in the development of the exhibition Encounters: Revealing Stories of Aboriginal and Torres Strait Islander Objects from the British Museum

¶154: Recent museological scholarship emphasises visitor participation and democratic access to cultural heritage as key to securing the ongoing relevance and future sustainability of museums. But do legacies of colonialist collecting practices and hierarchical conventions of representation in museums afford the possibility of genuine cultural democracy? This paper explores this question via detailed analysis of the Encounters exhibition, developed by the National Museum of Australia in partnership with the British Museum and promoted as an unprecedented partnership between the institutions and Indigenous Australian communities. Drawing on an extensive and emerging literature on museums, community engagement, participation and democracy, in tandem with analysis of public critiques and Indigenous responses to the exhibition, the paper suggests that the extent of Indigenous agency within the collaboration fell short of the articulated goals of the project. It concludes that the concept of maximal participation and release of agency to communities of interest may be difficult to achieve within existing museum frameworks.

¶155: Encounters at the National Museum of Australia: a moment in an ongoing process of engagement

¶156: Unsettling Encounters

¶157: Feeling implicated in unfinished business: a response to “Is cultural democracy possible in a museum?”

¶158: ‘Encounters’ and the axes of collaboration

¶159: Beyond Bricks and Mortar: reframing museum encounters

¶160: “Is cultural democracy possible in a museum?”

¶161: Encountering complexity: debates around cultural democracy and participation

¶162: Tranquebar – whose history? Transnational cultural heritage in a former Danish trading colony in South India

¶163: Breaking ground: art, archaeology & mythology

¶164: Cultural landscapes of South Asia: studies in heritage conservation and management (Routledge research in landscape and environmental design)

¶165: Balancing written history with oral tradition: the legacy of the Songhoy people

¶166: ISSUE 10

¶167: Heritage on the move. Cross-cultural heritage as a response to globalisation, mobilities and multiple migrations

¶168: Globalisation is creating new perceptions of social and cultural spaces as well as complex and diverse pictures of migration flows. This leads to changes in expressions of culture, identity, and belonging and thus the role of heritage today. I argue that common or dominant notions of heritage cannot accommodate these new cultural identities-in-flux created by and acting in a transplanetary networked and culturally deterritorialized world. To support my arguments, I will introduce ‘Third Culture Kids’ or ‘global nomads’, defined as a particular type of migrant community whose cultural

identities are characterised high patterns of global mobility during childhood. My research focus on the uses and meaning of cultural heritage among this onward migrant community, and it reveals that these global nomads both use common forms of heritage as a cultural capital to crisscross cultures, and designate places of mobility, like airports, to recall collective memories as people on the move. These results pose additional questions to the traditional use of heritage, and suggest others visions of heritage today, as people's cultural identities turn to be now more characterised by mobility, cultural flux, and belonging to horizontal networks.

¶169: Making a home in Mostar: heritage and the temporalities of belonging

¶170: This paper addresses the feeling of being at home in time and in place through fieldwork carried out in Mostar, Bosnia and Herzegovina from 2015–2016. Such feelings are needed after a war resulting in geographical displacement as occurred during the breakup of Yugoslavia. This paper argues for the need to see beyond only spatial factors for the 'making of home', and therefore considers temporal factors through the role of the heritage in forming narratives, which combine temporal and spatial relations. Alternative narratives to those of ethnic separation are taken into consideration, and it is argued that a sole focus on division may further enforce it rather than lead to its reduction. A sense of disassociation to the current city of Mostar and its narratives has led to the construction of narratives of home within a different time-period (pre-war Mostar). In turn, this may cause nostalgia, passivity, and an 'othering' of the newcomers to Mostar. However, there are also cases of employing such a narrative actively in order to envision an alternative future beyond ethnic separation. So far, the institutions working with the heritage of Mostar have not addressed these issues, thus possible ways forward are suggested.

¶171: The quest for a traditional style: architecture and heritage processes in a Pyrenean valley

¶172: In this article, I focus on the construction and restoration of houses in the Catalan Pyrenees, on their materiality, and specifically on the relationship between architectural and heritage processes that shapes them. I provide an analysis of how architectural forms, norms and regulations, as well as building aesthetics and materials, were transformed in the past decades following a parallel process of changes in the region. The aim is to explore the relationship between the built environment and the cultural and economic shift of the area in recent times. Drawing on extensive ethnographic research conducted in a valley of the Catalan Pyrenees, I show how the material culture, architecture and built environment evolved in close relationship to the spread of heritage discourses leading to a mutually constituting association that helped shape the elements of the new social realities.

¶173: Preserving 'the Enemy's' architecture: preservation and gentrification in a formerly Palestinian Jerusalem neighbourhood

¶174: This article relates to the preservation of Palestinian buildings in Jerusalem and raises the question why state-sanctioned institutions act to preserve Palestinian architecture built pre-1948, bearing in mind the context of a difficult past and an on-going conflict? The article addresses the manner in which Jerusalem's authorised heritage discourse focuses only on preserving Palestinian buildings' tangible aspects (architectural styles), and not on intangible aspects such as the narrative of their builders. The main argument is that while preservation is presented as a civilised practice, it is driven by the commodification of the buildings and sites and their valued 'authenticity'. The common practice is to 'preserve' these buildings by developing them to create more housing units. This practice inevitably leads to gentrification. Moreover, even when intangible aspects of heritage are pushed aside, preserving these buildings comes with the 'risk' of them being used as memory

sites for subaltern groups. The article focuses on one formerly Palestinian West Jerusalem neighbourhood, Baka, where gentrification was triggered by historic Palestinian homes and where the neighbourhood's development continues to be linked with historic preservation.

¶175: Moved by the tears of others: emotion networking in the heritage sphere

¶176: There is no heritage without emotional sharing and clashing. This article explores the involvement of divergent emotions in heritage making by discussing the debate series of Imagine IC and the Reinwardt Academy and zooming in on the commemoration of slavery and imagery of 'Black Pete' in the Netherlands. We introduce 'emotion networking' as a methodology to approach present-day heritage production, aiming for a novel approach to engage with 'the collective'.

¶177: Chinese popular music as a musical heritage and cultural marker of the Malaysian Chinese

¶178: Chinese popular music, inspired by pre-war Shanghai music known as 'shidai qu' (时代曲) (songs of the era) and evolving to include Canto pop and Taiwanese Mandarin songs, has always been popular among the Chinese in Malaysia. This music is featured on radio, television, karaoke, and performed by orchestras such as the Dama Chinese Orchestra (大马) to enthusiastic reception. The songs have a broad appeal that transcends time, generation, and place. Of significance is the observation that the music has become a cultural marker and musical heritage for Chinese in Malaysia and in the region. The paper looks at factors behind this development.

¶179: Re-assembling the memorial landscape: the politics of walking tours in Taipei

¶180: This article argues that the memorial landscape is a dynamically composed assemblage of heterogeneous elements, and that the guided walking tour is a practical tactic through which discourses and materials might be re-assembled and thus re-signified. Guided walking tours therefore epitomise the relational rethinking of memorial landscapes, or quasi-heritage, in everyday urban life. Based on three case studies in Taipei, Taiwan, we discuss how memorial landscapes featuring the urban underclass and civil resistance might be strategically re-assembled. We explore to what extent the bodily practices, narratives, and reconfiguration of space have produced new memorialised landscapes. We conclude that guided walking tours are a form of social intervention that can reframe our understanding of memorialization or quasi-heritagization, especially in the urban arena where heterogeneous values increasingly compete.

¶181: World heritage on the ground: ethnographic perspectives

¶182: Nation building: craft and contemporary American culture

¶183: The right to protect sites: indigenous heritage management in the era of native title

## **Name: IJHS 2018 abstracts**

¶1: IJHS 2018 abstracts

¶2: ISSUE 1

¶3: Layers of religious and political iconoclasm under the Islamic State: symbolic sectarianism and pre-monotheistic iconoclasm

¶4: This article examines the heritage destruction undertaken by the Islamic State (IS) in Iraq and Syria. To date, their iconoclasm has been mostly characterised either as acts of wanton barbarism devoid of religious or political justification, or as a cynical performance designed as a mass media spectacle. Drawing on a systematic analysis of two key IS propaganda outlets – their on-line magazine, Dabiq, and the various slick films released by Al-Hayat – this article argues that the heritage destruction perpetrated by the IS are not only situated within a carefully articulated theological framework and key to the creation of a new and ideologically pure ‘Islamic State’, but that they are also constituted by several complex layers of religious and political iconoclasm. To demonstrate, this article documents the iconoclasm undertaken by the IS along two key axes: Symbolic Sectarianism (Shia and Sufi mosques and shrines); and Pre-Monotheistic Iconoclasm (ancient polytheistic sites). Attacks on key sites within these categories, such as the Sayyida Zaynab shrine in Damascus or the Mosul Museum, not only adhere to their religious and political framework but also serve broader geo-political agendas and are attacked as proxy targets for their physical and ideological opponents.

¶5: Empowering marginal lifescapes: the heritage of crofters in between the past and the present

¶6: There is a rich, but unacknowledged, heritage of rural subalterns, crofters, in Scandinavia. A Swedish-Norwegian interdisciplinary research-network investigated the most prominent category – the remains of crofts. Due to industrialisation, urbanisation and the modern welfare state, the institution of crofting was abolished, and many crofters left for opportunities elsewhere. The welfare state transformed a landscape of living and working people into a one filled with relicts mostly from the nineteenth century. Although numerous and important to local citizens, these sites fall outside the authorised heritage discourse (AHD) in terms of both research and heritage management. This paper takes an environmental justice perspective to challenge the AHD. Three themes are in focus: (1) bringing out the history of a subaltern and marginalised group of people; (2) promoting crofts as heritage of importance to local citizens and demanding complex management due to the various historical narratives and risks; (3) considering the crofting landscapes in relation to the (economisation) framing of heritage in development processes, especially in relation to fair development in present rural communities.

¶7: Historicizing the present: Brussels attacks and heritagization of spontaneous memorials

¶8: This research article traces the process of transition from spontaneous to ‘official’ memorialisation of the 2016 Brussels terrorist attack by questioning which factors trigger the heritagization process of spontaneous memorials and their contents. With a view to critically assess the significance of heritage values in relation to terrorism, this article scrutinises how these values are grasped, narrated and articulated by the local authorities, government and archival institutions in the preservation, conservation and heritagization of spontaneous memorials. There is an emphasis on the two facets of heritagization: how meanings attached to a memorial and its objects are created and expressed by the community of bereavement, and how the transformation of

places, practices, objects into diverse forms of 'heritage' evolves. This article brings a new perspective on the heritagization of spontaneous memorials, seen as important in determining how a traumatic event such as a terrorist attack will settle in the collective memory on the long term, by becoming historicized.

¶19: From universal to local: perspectives on cultural landscape heritage in South Africa

¶10: The concept of cultural landscapes relates to the multifaceted links between people, place and identity. From a professional perspective, the concept refers to a category of designated conservation areas with specific biocultural heritage values. From a local perspective, it may refer to a landscape that is associated with the provision of a culturally-specific sense of identity and belonging. We explore these two perspectives through a comparative analysis of three cultural landscapes in South Africa, the 'expert' designated Mapungubwe Cultural Landscape and the Richtersveld Cultural and Botanical Landscape, and the local associative landscape of emaXhoseni, which is not formally recognised. We propose that a biocultural diversity perspective of heritage not only recognises the inextricable relationship between nature and culture, but it also gives prominence to the beliefs, values and practices of local people, and to strengthening their agency to safeguard their heritage in ways and forms that are relevant to them.

¶11: Safeguarding intangible cultural heritage in an ethnic theme park setting – the case of Binglanggu in Hainan Province, China

¶12: Since 2003, safeguarding intangible cultural heritage (ICH) has become a priority of China's cultural heritage safeguarding policies at all levels. Despite this, academic research has paid limited attention to the safeguarding of ICH in a theme park setting. This paper examines the opportunities and challenges of safeguarding ICH in an ethnic theme park in China. It investigates how the Binglanggu theme park in Hainan aims to contribute to the safeguarding of Li minority heritage. The study is based on qualitative data consisting of interviews with Li minority members working at Binglanggu, the Vice-Manager of the theme park and interviews with heritage and tourism experts in Hainan, as well as observation at the theme park. The findings indicate that, when concentrating on certain ICH expressions that align with the state's ethnic minority narrative, the theme park makes an important contribution to the research and documentation of Li minority heritage. However, the park struggles to transmit ICH expressions to the younger generations. The research concludes that essential criteria to contribute to the safeguarding of ICH are to include the ethnic minority group in the safeguarding process, for example by employing them in management positions, and to concentrate more strongly on education and transmission.

¶13: Maisons Tropicales/Maisons Coloniales: contesting technologies of authenticity and value in Niamey, Brazzaville, Paris, New York and Venice

¶14: This article draws on multi-sited anthropological fieldwork to analyse institutional practices of producing cultural authenticity and value under conditions of globalization. It focuses on the 're-discovery' of three so-called Maisons Tropicales as modern architectural heritage in Niamey and Brazzaville. These prototypes of a colonial building project were subsequently translocated, commoditized and displayed as modern works of art in Paris and New York. The article describes the global connections and disconnections between the actors involved, claiming that the alternative practices of appropriating the Maisons Tropicales rely on competing and conflicting technologies of authenticity and value. Adding to scholarship on exchanges of material culture, as well as on the production of cultural authenticity and value, the article reframes debates in heritage studies pertaining to the ethics of site-specificity, material integrity, and integrity of place; preservation,

conservation, and restoration; restitution and repatriation; as well as questions of cultural identity and the notion of a 'shared' colonial heritage. Ultimately, the article re-contextualizes the Maisons Tropicales in their (post-)colonial legacies. It concludes that critical interjections by artists and ethnographers suggest potential to reassemble the dominant technologies of authenticity and value in the fields of art and heritage preservation.

¶15: Lights and shadows over the Recommendation on the Historic Urban Landscape: 'managing change' in Ballarat and Cuenca through a radical approach focused on values and authenticity

¶16: The 2011 Recommendation on the Historic Urban Landscape (HUL) is the most recent incorporation to the global process of heritage production that was triggered by the 1972 World Heritage Convention. Five years since the publication of the Recommendation, it is clear that, despite UNESCO's efforts, opportunities for the implementation of the HUL on a global level have been scarce. An increasing awareness regarding public participation has provided an additional opportunity for the HUL, due to an enhanced understanding of an ideal urban heritage management that, *avant la lettre*, disregards traditional up-down decision-making processes. Our paper provides a critical evaluation of the positive and negative aspects which have arisen from the implementation of HUL Recommendation with regards to charters and theory. We have also taken into consideration the risks that are concomitant to its ambitious holistic approach, as well as the ambiguities with regards to the definition of landscape on which the HUL is based. This paper also identifies the opportunities that a renewed focus on heritage values and authenticity management, as reflected in the cases of Cuenca (Ecuador) and Ballarat (Australia), may offer for the successful implementation of the HUL approach.

¶17: Preservation education, sharing best practices and finding common ground

¶18: Education, values and ethics in international heritage: learning to respect

¶19: Issue 2

¶20: 'First-Places' – Critical Dialogics of Tourism and Heritage

¶21: The concept of 'first-place' as an Aristotelean exercise on the Metaphysics of Heritage

¶22: Heteroglossic heritage and the first-place of the Kalahari

¶23: Using Bakhtin's concept of 'heteroglossia,' this article examines the layering and intersections of multiple claims to heritage places that form dialogics about heritage truths. Social groups derive their collective-self, in part, through association with a place, or places, to which they attribute their origin, described here as a 'first-place.' Identity maintenance can occur through the praxis of heritage tourism in which group members exhibit emotional performances during their visits to a first-place. Through the extended example of the Tsodilo Hills in Botswana and the various social groups – local ethnic communities, national citizens, and segments of the global community – who each form a collective-self using Tsodilo as a first-place, this article addresses the roles of science (archaeology) and tourism, and their interplay, in enabling several languages or dialects of belonging to coexist without dissonance. The argument is that heteroglossic heritage is possible because visitors' affect-mediated encounters with heritage places facilitate the reaffirmation of their shared group identity. While all heritage discourse is heteroglossic, the article focuses on claims to a first-place set within a postcolonial context of nation building and modernising that involves the politicisation and re-spatialization of heritage places through tourism development.



¶124: An irreconcilable first-place: the precarious life of tourism and heritage in a southern European historic centre

¶125: This article discusses the ambiguous relationship between heritage tourism and everyday life in the historic centre of Naples. This area, long characterised by a lower-class residential population and intermittently considered off-limits to tourists, has over the last two decades become the focus of a burgeoning heritage tourism industry. The article adopts the idea of precariousness – understood contra conventional formulations as a condition that elicits both anxiety and emancipatory release – in order to make sense of the allure and repulsion that the historic centre exerts in tourist encounters with the city. Through three examples – a bus sightseeing tour, online responses to a New York Times article about Naples and local people’s perceptions of a pedestrianised piazza as a tourist contact zone – the article illustrates how the historic centre as a tourist destination is constituted by a mix of foreboding and excitement; where affective experience tends to trump the monumental gaze. Thinking in terms of precariousness not only underlines the contradictory role that this area plays in the local production of cultural heritage but also poses a challenge to those accounts that see in the advent of a visitor economy the inevitable ‘museumification’ and gentrification of historic centres.

¶126: Chubut, Argentina: a contested Welsh ‘first-place’

¶127: In an attempt to escape British hegemony, the Welsh established a Patagonian colony in 1865, in what is now the Chubut Province of Argentina. The historical struggles the immigrants faced upon settling the land are rooted in the landscape and commemorated in different versions of Patagonian regional history through provincial museum narratives that serve as a method of solidifying Welshness in Chubut. Contemporarily, the local tourism industry constructs the Welsh as the first settlers in the region, while minimally representing predecessor groups like the indigenous communities or Spanish colonials. Curiously, the representation of these other heritage communities throughout heritage displays actually serves to bolster the Welsh ‘first-place’ claims over the region. These tensions are seen throughout community-based museums in the region that assert a locally rooted hybrid identity by acknowledging local historical diversity, while simultaneously recalling and emphasising the [Welsh] homeland heritage. This paper explores how ‘first-places’ can be a source of symbolic conflict, while simultaneously serving as a dynamic, heritage construction mechanism. This research investigates how the Welsh diaspora negotiates its identity through the mobilisation of heritage, to make claims about the Chubut Province as a symbolic Welsh first-place, as well as broader Argentine heritage.

¶128: Moroccan Jewish first-places: contraction, fabrication, dissipation

¶129: The idea of first places is inevitably linked with diasporas. At the heart of this idea and since the very start, there has always been the Jewish case. The diaspora of the Jews of Morocco, in the periphery, was presented by some authors, as a good case with which to relativize the theoretical pertinence and conceptual inspiration of the Jewish model. Focusing on Jewish history, heritage, and travelling in Morocco, I will continue to question the paradigm of social studies based on the bi-polar center-diaspora model. I will testify to the emergence and fabrication of new Jewish ‘first-places’, a process attending the aging and departure of the last Jews of Morocco and with the support of the Kingdom, while following current, and disruptive trends of contraction, commutation and dissipation of ‘first-places’ in different Jewish practices and narratives. The individualization of religious practice in post-secular societies allows and includes – and often merges – secular, ethnic and political approaches of what once was purely designated as religious identity. Heritage Moroccan landscape

(and landscaping) allows different approaches and thus probably why one can think of it as an emerging 'first-place' for some.

¶130: Uses of the past: negotiating heritage in Xi'an

¶131: The recent urban development in Xi'an illustrates how local authorities are rebuilding an imagined and ancient capital of China which is tied to the remote Tang dynasty, a symbol of the glorious Chinese civilization. Based on instrumental uses of the past, the municipal government has implemented heritage plans to create an aesthetically pleasing and economically valuable destination for display and consumption. This study contributes to an understanding of the contested nature of heritage in the rapidly shifting urban landscape of contemporary China. Rather than fully following the official script, participants in the heritage industry have different responses to the changing social and living environment in Xi'an. Despite the nation-state's overwhelming involvement in people's daily lives, I suggest that there is still space where individuals may challenge the dominant narrative. While such challenges might not replace the existing official discourse, people adapt, negotiate and contest these heritage discourses and practices to pursue their own interests.

¶132: A hyperreal first-place: Portugal dos Pequenitos theme park and the narrative of origins

¶133: This article analyses a nation-theme park in Portugal. Located in Coimbra and built in the 1940s, when Portugal was a colonial empire and was under the rule of a right wing dictatorship, the park was designed as a pedagogical device for children to learn about the nation. In the park, the whole of the nation was represented by miniature replicas of buildings representing European Portugal and its overseas territories. Seventy-five years after its construction and with little changes to its material structures, this theme park is the most visited tourist attraction in Coimbra. This paper presents the result of ethnographic work carried out with Portuguese visitors to the park so as to understand the affect the place has over Portuguese visitors. The work undertaken with the latter has allowed to identify a narrative of 'firstness' that constructs the park as a hyper-real first-place by Portuguese visitors.

¶134: Re-using 'uncomfortable heritage': the case of the 1933 building, Shanghai

¶135: This paper opens up a discussion over the processes of forgetting and remembering that occur in the adaptive reuse of quite commonplace buildings that, nevertheless, have been classified as 'heritage'. For most buildings survival depends upon finding a new economic use once original use has ceased. At this point decisions are also made about what stories are carried forward from the building's past. The principal case study discussed in this paper is the former Shanghai Municipal Abattoir, a modernist concrete sculpture now branded 1933 Shanghai. The paper delineates how a process of 'strategic forgetting and selective remembrance' has been undertaken, negotiating the bloody nature of the building's past, in its reuse as an upscale commercial venue. Reuse is further considered within the wider frames of a 1920–1930s Shanghai urban branding 'imaginary' and as a 'building of control and reform' – a category of buildings developed from the eighteenth-century European Enlightenment-thinking. In reflecting upon this negotiation in the heritage making process with potentially difficult past events, we propose the category of 'uncomfortable heritage', as part of a wider spectrum of 'dark heritage', and conclude with a final reflection upon 1933 Shanghai as a heterotopic space.

¶136: Plotting Jane Austen: heritage sites as fictional worlds in the literary tourist's imagination

¶137: Fans seeking engagement with Jane Austen and her fictional creations seek out heritage locations linked both temporally and geographically to her life and works. This article adopts a multidisciplinary framework that triangulates fan studies, literary criticism, and heritage studies to analyse three Austen-linked fan spaces: Chawton Cottage (Austen's former home and now a museum), Lyme Park ('Pemberley' in B.B.C.'s 1995 adaptation of *Pride and Prejudice*), and two Austen-themed literary walks. I argue that the fan's desire for connection is by no means an organic or natural quality of the heritage site itself. Rather, creating connections between the revered object (Austen) and the physical spaces that purport to contain her necessitates imaginative work on the part of the literary tourist. That such performative work is necessary in both the 'real' (Chawton) and 'fictional' (Lyme Park) locations demonstrates the problematic nature of previous critical emphases on the authenticity – or lack thereof – of such spaces. The significance of the fan's pilgrimage to Austen-linked heritage sites lies not in the author to be 'found' there but in how the tourist actively constructs 'their' Jane by inscribing her presence – and those of her characters – onto these spaces.

¶138: Running with the ball? Making a play for sport heritage archives in Higher Education contexts

¶139: For considerable time, academia (in particular, the Humanities) has been in an intellectual, economic and pragmatic *par des deux* with the culture and arts sector (in this case, heritage, museums and archives). In many ways, given their respective pursuits of scientific enquiry and learning, valuable contribution to a knowledge economy, commitment to public enlightenment, and exploration of critical and creative endeavour, a relationship between the sectors makes sense. Unity notwithstanding, the relationships have become increasingly now influenced by (en)forced contextual constraints (e.g. government policy development and intervention, neoliberal market forces, structural and ideological shifts in funding acquisition and allocation, patronage changes and demands, and/or individual political priorities). Drawing on education and heritage scholarship, and theoretical frameworks of sport culture spaces, this paper examines efforts undertaken at one specific Higher Education establishment in the United Kingdom in which institutional agendas (*vis-à-vis* historical and cultural foci, encouraging 'impactful' academic activity, brand exposure, economic efficiency, and community engagement) have contoured, and become entwined with, an embryonic sport heritage and archive project. Recalling similar arrangements elsewhere, the aim of this case study is to explore how the wider education and cultural policy context have precipitated an increasingly symbiotic and dependent relationship between university and cultural/arts initiatives. The paper considers how the impetus to develop a sports-based (basketball) heritage archive and study centre reflects the current fragilities of the two sectors, yet, concomitantly, reveals the potentials that might be developed from fostering greater intellectual and pragmatic alliances. The paper concludes by advocating the practical, political and ideological usefulness of network formation, sustainability measures and continued cross-sector dialogue.

¶140: Performing a different narrative: museum theater and the memory-work of producing and managing slavery heritage at southern plantation museums

¶141: In the southeastern United States, operators of plantation museums have traditionally engaged in a selective and romanticised remembrance of the antebellum past that has regrettably silenced and marginalised the historical experiences and struggles of enslaved African people. More recently, some plantation managers have sought to engage in the 'memory-work' using artistic practices to reconstruct and interpret slavery heritage for visitors. Our study explores museum theatre as a form of memory-work and suggests that theatrical performances of the memories of enslavement are an increasingly important but not yet fully understood strategy for recovering, embodying, and representing a different and hopefully more just narrative about enslaved Africans. We visit three plantation museums where managers hosted a theatrical performance of enslaved oral histories and

explore the motivations and experiences of managers and the director of the slave performance. Realising the power and efficacy of theatrical performance as memory-work practice requires understanding how the management of the interpretation process can be difficult. We delve into the emotion-laden challenges confronting slavery-related museum theatre development at the North Carolina plantations and discuss the creative response formulated at the sites to help visitors work through unexpected feelings and understandings about the past.

¶142: Humanising places: exposing histories of the disenfranchised through augmented reality

¶143: Time travel, labour history, and the null curriculum: new design knowledge for mobile augmented reality history games

¶144: This paper presents a case study drawn from design-based research (DBR) on a mobile, place-based augmented reality history game. Using DBR methods, the game was developed by the author as a history learning intervention for fifth to seventh graders. The game is built upon historical narratives of disenfranchised populations that are seldom taught, those typically relegated to the 'null curriculum'. These narratives include the stories of women immigrant labour leaders in the early twentieth century, more than a decade before suffrage. The project understands the purpose of history education as the preparation of informed citizens. In paying particular attention to historical themes that endure over time, the game aims to draw connections between historical and contemporary narratives of diverse and disenfranchised populations. The study discusses new design knowledge for addressing such narratives. Self-reflexivity, the technique of revealing the means of production of the game technology itself can be used to spotlight contemporary issues of disenfranchisement. Supra-reveals, historical thematic foreshadowing, can help establish key links between themes of disenfranchisement of diverse groups in the past and those in the present. These techniques used together, and the subsequent curriculum, brought focus to teaching issues of diversity and disenfranchisement typically written out of curriculum.

¶145: Ghosts in the Garden: locative gameplay and historical interpretation from below

¶146: The heritage industry now makes extensive use of digital audioguides and similar interpretation tools to reach new audiences but many remain rooted in authoritative and didactic conservatism. This paper critically evaluates the state of play in the field, from downloadable audio tours and apps, through more complex engagements with theatrically enhanced and affective simulation, to attempts at fuller dialogic visitor participation and the use of gps or RFID-triggered game mechanics. While 'armchair' and home screen-based game and interpretation models are addressed, particular attention is paid to the use of mobile and locative design, where embodiment in place is privileged over less associative or remote experience. The paper takes a research project led by the author as a case study. Ghosts in the Garden was conceived in collaboration with a museum and an experience design SME to test the potential of immersive, affective real world games on public understandings of history. It sought to engage visitors with researched history from below by using a pervasive media soundscape, the 'ghosts' of past visitors and a 'choose-your-own-adventure' game mechanic in which outcomes are variable, visitor agency is retained and a more radical model of historical knowledge suggested.

¶147: New Philadelphia: using augmented reality to interpret slavery and reconstruction era historical sites

¶148:

¶149: Does a historical site lose its significance or become less worthy of interpretation if there are no surviving buildings? Can technology help present the stories of disadvantaged and disenfranchised

groups whose heritage lacks well-preserved architecture or material culture? The emerging technology of augmented reality (AR) offers new ways of designing and shaping the public's experience when visiting landmarks by enabling an unprecedented means to combine 3D historical visualization with historical landmarks. This especially applies to underrepresented groups whose heritages have not been well served by traditional modes of preservation and interpretation due to a variety of factors. These range from disadvantages relating to material culture to a greater emphasis on intangible heritage which have placed them outside the bounds of what archaeologist Laurajane Smith calls authorised heritage discourse. A project at the New Philadelphia National Historic Landmark, located in Pike County Illinois, seeks to address these issues through AR. The technology, while offering opportunities for historical interpretation, poses challenges in terms of designing AR systems that coordinate content presentation with specific locations as well as developing virtual historical content with varying levels of source materials.

¶150: Issue 4

¶151: 3D heritage visualisation and the negotiation of authenticity: the ACCORD project

¶152: This article examines the question of authenticity in relation to 3D visualisation of historic objects and monuments. Much of the literature locates their authenticity in the accuracy of the data and/or the realism of the resulting models. Yet critics argue that 3D visualisations undermine the experience of authenticity, disrupting people's access to the materiality, biography and aura of their historic counterparts. The ACCORD project takes questions of authenticity and 3D visualisation into a new arena – that of community heritage practice – and uses rapid ethnographic methods to examine whether and how such visualisations acquire authenticity. The results demonstrate that subtle forms of migration and borrowing occur between the original and the digital, creating new forms of authenticity associated with the digital object. Likewise, the creation of digital models mediates the authenticity and status of their original counterparts through the networks of relations in which they are embedded. The current pre-occupation with the binary question of whether 3D digital models are authentic or not obscures the wider work that such objects do in respect to the cultural politics of ownership, attachment, place-making and regeneration. The article both advances theoretical debates and has important implications for heritage visualisation practice.

¶153: Insurgency, heritage and the working class: the case of the Theatre of Union N°6 of the Coal Miners of Lota, Chile

¶154: This paper examines the construction and preservation history of the Theatre of Union N°6 of the Coal Miners in Lota, Chile, a city whose identity has been redefined due to changes in the capitalist economy, becoming known as an 'ex-coal mining community'. Drawing on insurgent planning theory and through a political, economic and social analysis of the history of this national monument, the paper explores how grassroots heritage movements, grounded on their historical memory of social struggle, question authorised voices in the field, influencing the production and definition of their urban heritage. The strategies used by these groups are discussed in the context of the emergence of social movements at the beginning of the twentieth century, the influence of the Modern Movement in Chile as a symbol of social justice, and the communities' current preservation efforts. Through interviews, participant observations, archival research and analysis of the physical built environment, I argue that moving across 'invited' and 'invented' spaces of participation, Lotinos are capable of disrupting hegemonic conceptions of heritage, using it for their own social, cultural and economic purposes and creating opportunities for a more inclusive and democratic cultural process.

#### ¶155: A disconnected journey

¶156: Driving is a dynamic human experience. The act of operating a vehicle, our movement across space and time, and the landscapes we pass afford rich sensory experiences. However, an increasingly controlled environment in the car and on roads is diminishing many sensuous encounters of orientation, sound, smell, touch, and even sight. The growing emphasis on transport infrastructure that prioritises speed, safety, comfort and convenience – dual carriageways, bypasses, ring roads, tunnels and sound barriers – is serving to disconnect us from our journeys as emplaced experiences. These changes are leading to starkly homogeneous journeys devoid of character that result in a loss of experience and place. In this paper we examine the sensory engagement and experiences of car journeys across landscapes, considering both urban and rural environments. Using case studies from different regions of Australia, we examine the bodily experiences of modern motoring. We suggest that there is no longer an immediate engagement with the landscape being traversed. With particular consideration of understanding places in an embodied way, we consider how modernised highways are disconnecting us from developing and maintaining meaning in our understanding of roads as a significant form of heritage, and as an important mechanism through which people experience heritage.

#### ¶157: Views, use and reception of visualisations of development proposals impacting cultural heritage

¶158: Visualisations of land-use projects have become an important part of the planning process. Using a survey of heritage professionals' attitudes towards visualisations as a starting point, this article addresses tensions between the expressed usefulness of visualisations and critical attitudes towards the lack of 'objectivity' of visual representation and the risk of manipulation for strategic purposes. Moving from the survey, the article discusses how visual representations of development proposals became part of a Norwegian public dispute over the expansion of a shopping centre in a historic town. Furthermore, our aim is to introduce a social semiotic approach for analysing visualisations at historic sites. Finally, we discuss some theoretical implications of negotiating visualisations, with emphasis on the recent debate about representational and non-representational theories in heritage studies.

#### ¶159: When The Past is slipping. Value tensions and responses by heritage management to demographic changes: a case study from Oslo, Norway

¶160: Despite vibrant paradigmatic shifts in archaeological thought, Norwegian heritage legislation remains unchanged since the 1970s and is anchored in a traditional identity ideology assuming continuous links between contemporary populations and ancient societies. In the context of current and expected major demographic changes as a result of global migration, policy-makers and developers of alternative frameworks face the challenge of epistemic standstill and recycling of ideas. This article examines and seeks insights into causes for the current status, focusing on tensions between paradigms of value and between various levels of heritage management in and around Oslo, one of the fastest growing urban areas in Europe. Combining the discourse theoretical concept of nodal points with the method of qualitative coding analysis, we study responses by heritage management to perceived challenges of globalisation and demographic changes in all available official white papers produced after the year 2000. By reflecting on present narratives, our discussion relates to struggles over defining 'Norwegianness' and criticism of such notions. The identification of four levels of tension allows us to centre attention on key issues of importance to the societal aim of including and engaging an increasingly heterogeneous population, and to argue for a bottom-up and recursive approach.

¶161: 'Where the F... is Vuotso?': heritage of Second World War forced movement and destruction in a Sámi reindeer herding community in Finnish Lapland

¶162: In this paper we discuss the heritage of the WWII evacuation and the so-called 'burning of Lapland' within a Sámi reindeer herding community, and assess how these wartime experiences have moulded, and continue to mould, the ways people memorialise and engage with the WWII material remains. Our focus is on the village of Vuotso, which is home to the southernmost Sámi community in Finland. The Nazi German troops established a large military base there in 1941, and the Germans and the villagers lived as close neighbours for several years. In 1944 the villagers were evacuated before the outbreak of the Finno-German 'Lapland War' of 1944–1945, in which the German troops annihilated their military installations and the civilian infrastructure. Today the ruins of demolished German military installations persist around the village as vivid reminders, and act for the villagers as important active agents in memorising this vital phase in Lapland's recent past. They also appear to facilitate nostalgia for the more independent days before traditional Sámi lifeways were ruptured by stronger Finnish State intervention in the post-war decades.

¶163: Advertising and public memory: social, cultural and historical perspectives on ghost signs

¶164: Constructing cultural and natural heritage: parks, museums and rural heritage

¶165: ISSUE 5

¶166: Heritage and resistance: irregularities, temporalities and cumulative impact

¶167: Urban social change and large-scale demolitions in the name of urban renewal often give rise to social conflicts. In this study, we investigate how resistances to this change emerge, coalesce and revolve, and how they use heritage to generate cumulative impact. The analyses of urban change and resistance in Gårda, a working-class neighbourhood of Gothenburg, Sweden, showed social conflicts to be instigated by their stigmatisation. Since the 1970s, Gårda has been called 'out of place' and marked for demolition. These demolitions were given legitimacy by the 'housing quality standards' that emerged in the 1930s as a means to reduce social inequalities. Over time these standards became an 'intangible heritage' employed in neoliberal urban policies. In response, five 'Re-Gårda' resistance strategies emerged to contest Gårda's future. Resistance groups uncovered new values for Gårda, curating the vision with the slogan 'have a coffee in Gårda', and structuring the narrative 'upgrade Gårda'. This challenged the dominant discourse 'demolish' or 'conserve' Gårda, and resulted in a government decision to protect Gårda as a 'heritage site'. Investigating heritage and resistance in Gårda helped us reveal the potential of resistance in challenging the limits of authorised urban and heritage discourses, and in realising socially equal and just cities.

¶168: Heritage as trope: conceptual etymologies and alternative trajectories

¶169: The theorization of heritage must necessarily examine the impact of its often concealed status as a metaphor, a figuration framing our use of the term as well as those things described as heritage. Describing elements of the past as heritage is a trope as the past does not leave a testament. This figuration singularizes past, present, and legacy (concealing differences within these terms), as well as ascribing intentionality to the past. These resonances often lend a conservative charge to heritage; however, they might also be viewed as offering a critique of the present. The theorization of heritage should also examine specific histories of how this trope arose. In Britain, John Ruskin's influential articulation of cultural heritage, for example, drew on the way inheritance featured in political writings of John Locke and Edmund Burke. Theorization of heritage can also be broadened by considering how inheritance is employed in other disciplines, such as its use in phenomenology

and poststructuralism, an arc encompassing work by Edmund Husserl, Martin Heidegger, Jean-Luc Marion, Jacques Derrida, and Bernard Stiegler. These investigations help expand the conceptual dimensions of heritage.

¶170: Transcendent myths, mundane objects: setting the material scene in rock, soul, and country museums

¶171: The many varied myths of origins, aesthetic transcendence, and greatness that surround popular music continue to proliferate in a variety of forms. One comparatively recent type of institution producing such forms of mythology is the popular music museum. This article uses the familiar idea of the ‘experience economy’ to examine how three popular music museums produce experiences through objects that, while they are deliberately cast as mundane and everyday, work to support widely-shared narratives of the musical traditions of which they are a part. I argue that they do so in the service of larger myths of popular music. In each case I examine, I show that the myths on display are specific to the music that forms that content of the exhibitions. I argue that the specific kinds of spectator experiences these museums seek to produce are designed to enhance the value of these museums and their collections through claims made on specific types of musical patrimony made material through carefully contextualized objects of display. As such, traditionalist myths of musical greatness and aesthetic transcendence are well-served by the forms of exhibition and display produced by these institutions.

¶172: The entanglement of the heritage paradigm: values, meanings and uses

¶173: This paper explores the ways in which heritage as a practice and concept has been used and diverse meanings and values ascribed to heritage by different claimants, using the medieval site of Ani in eastern Turkey as a case study. On one hand, the site marks a point of conflict between Turks and Armenians, with the heritage and the past of the site playing an important role for identity making and construction of national narratives, as well as developing what might be seen as the authorised heritage discourses for both sides. On other hand, the local community around the site has developed a different relationship to the site Ani because of their daily relationship with its landscape and built environment. This has revealed meaning and values embodied in the site that are beyond the national and political level. This paper considers to what extent the built environment in particular, can play a role in identity making and add to the political tension. It also examines how the value and meaning of a heritage site can be distinct for local communities from national political meanings and uses, and, as a consequence, can be used to resist authorised heritage discourses.

¶174: Letting skeletons out of the closet: the ethics of displaying ancient Mexican human remains

¶175: In the wake of Native North American activism and moves to decolonize archaeology, some academics have begun to avoid displaying human remains. Though recent World Archaeological Congress accords detail a consent process for ethical display, some journals, museums, and individual scholars have blanket policies covering even those remains whose descendants favour display. This article examines one context affected by these policies: the central Mexican town of Xaltocan. Here, Indigenous residents advocate for archaeological study and exhibition of ancient human remains, yet they have been criticised and censored by North American audiences. We consider two factors behind their desire to display the dead as part of efforts to reclaim Indigenous identities: long-standing Mesoamerican relationships with the dead and the materiality and symbolic capital of bones. We argue that an academic reluctance to display any human remains is problematic – even if it is a well-intentioned acknowledgement of respect for their sensitive nature – because it



imposes the wishes of one Indigenous group on another, and may thereby lead to the unwitting perpetuation of colonial practice. We suggest that decolonizing archaeology may sometimes necessitate allowing the exhibition of skeletal remains; ethnographic research in individual communities is needed to ensure respect for descendant perspectives.

¶176: The heritage practices in a Chinese historic neighbourhood: the manifestation of traditional Feng Shui in Langzhong, China

¶177: By describing different voices, practices, and understandings centred on Langzhong's Feng Shui, this research explores a vernacular way of manifesting, practicing and valuing the past. The analysis shows that as a living heritage, Feng Shui still exists in Langzhong in both a physical and social sense. The study of Feng Shui demonstrates how a non-western discourse of narrating the historic urban form could be deployed in Chinese heritage practice to interweave the past and present. Through this study, a vernacular way of practicing and conceptualising heritage is established. Moreover, it is argued that Feng Shui as a locally meaningful heritage, which has spiritually enriched the historic neighbourhood, should be cherished and utilised for contemporary heritage conservation and cultural construction in China.

¶178: Speaking for the dead: the memorial politics of genocide in Namibia and Germany

¶179: This paper discusses the politics of the material commemoration of mass crime, with a focus on the Ovaherero and Nama descendants of the victims of a 1904–1908 mass ethnic killing in German Southwest Africa. My approach to monuments emphasises their place as artefacts that mark changes of regime after war or revolution, and as focal points of resistance to state regimes of commemoration. Tracing the material forms of memorialisation in Germany reveals the significance of both a 'remembrance culture' of the Holocaust and, at the same time, resistance to recognition of the Ovaherero/Nama genocide. In Namibia, the success of the Ovaherero/Nama activist campaign in Germany prompted the government to shift positions and take up the cause of genocide remembrance, asking Germany to officially recognise that its actions constituted genocide, to issue a formal apology and to pay reparations. By framing the mass violence of imperial Germany in terms of its enduring legacy in heritage, Ovaherero and Nama activists and their supporters were able to cross into different geographies of commemoration and bring distant wrongs, without living witnesses, into the present.

¶180: Humble theory: folklore's grasp on social life

¶181: Intangible cultural heritage in contemporary China: the participation of local communities

¶182: ISSUE 6

¶183: Heritage down the chute: the demolition of Saskatchewan's grain elevators

¶184: Hailed as 'cathedrals of the plains' and 'prairie sentinels', grain elevators are iconic of Saskatchewan, Canada. Yet with fewer than four hundred and twenty of the original 3300 still standing, Saskatchewan's historic grain elevators are disappearing at an alarmingly accelerated rate. The loss of historic grain elevators is twice the average loss in historic fabric in Canada in a third of the time despite their being the most widely cited heritage structure by Saskatchewanians. This paper deciphers this dilemma through Nancy Fraser's three-dimensional model of participatory parity, which serves to reconcile cultural, economic and political pressures on the heritage field and rebalances the field's disproportionate focus on recognition. This model reveals how larger systems of representation and distribution are impacting official grain elevator recognition under

Saskatchewan's Heritage Property Act (1980) and proposes solutions to increase grain elevator preservation in Saskatchewan.

¶185: Resisting relocation and reconceptualising authenticity: the experiential and emotional values of the Southbank Undercroft, London, UK

¶186: In 2013 the Southbank Centre proposed the redevelopment of a complex of buildings including a famous skate spot known as the Undercroft. The 2013–14 campaign to protect the Undercroft drew strongly on heritage arguments, encapsulated in the tagline, 'You Can't Move History: You Can Secure the Future'. The campaign, which was ultimately successful as the Undercroft remains open and skateable, provides a lens through which three key areas of heritage theory and practice can be examined. Firstly, the campaign uses the term 'found space' to reconceptualise authenticity and places a greater emphasis on embodied experiences of, and emotional attachments to, historic urban spaces. Secondly, the concept of found space opens up a discussion surrounding the role of citizen expertise in understanding the experiential and emotional values of historic urban spaces. Finally, the paper concludes by considering the place for found space and citizen expertise within current heritage discourse and practice. The paper is accompanied by the award-winning film 'You Can't Move History' which was produced by the research team in collaboration with Paul Richards from BrazenBunch and directed by skater, turned filmmaker, Winstan Whitter.

¶187: Looking into the 'black box' of heritage protection: analysis of conservation area disputes in London through the eyes of planning inspectors

¶188: The paper analyses conflicts associated with policies to protect the built heritage. Such conflicts relate to a host of tensions between private and public concerns and specifically between pro-development and pro-conservation approaches. To examine these cleavages, the paper operationalises private and public concerns over heritage by asking if there is a recognisable set of justifications that policy-makers use for supporting a pro-conservation or alternatively a pro-development approach? To do this, the paper looks at appeals decided by Her Majesty's Planning Inspectors in London. The findings show that although they are not dichotomous, public and private interests in heritage development can be factually recognised in the setting of appeals. Moreover, the paper finds that Planning Inspectors often channel conflicts through the prism of certain public interests, namely, protecting architectural and physical attributes of the building and its surroundings. Although inspectors are instructed to actively weigh in other (potentially overriding) considerations in heritage appeals, such as socio-economic and proprietary issues, these considerations do not appear to have the same standing within the decision-making process.

¶189: Endangerment-driven heritage volunteering: democratisation or 'Changeless Change'

¶190: This article is the product of prolonged wrestling with the question of how heritage professionals and researchers can facilitate and sustain public agency in caring for heritage in the UK during austerity without exploiting volunteers or devaluing professionals. It offers critical perspectives on efforts made to democratise heritage in the UK by increasing public participation through a critique of neoliberalism and the rise of neoliberal approaches in the heritage sector. It argues that the adoption of neoliberal approaches, such as crowdsourcing, that profess to democratise yet reinforce existing power structures, is the inevitable result of insisting on protecting material culture from harm, despite the continuing accumulation of more 'heritage'. Drawing on critical perspectives on participation from a number of disciplines, it is suggested that efforts to increase public participation in heritage cannot hope to avoid exploiting volunteers, devaluing professionals and marginalising traditionally underrepresented demographics unless they also let go

of the perceived need to protect the materiality of the past. Drawing on Sarah May's archaeology of contemporary tigers, this article argues that the application of endangerment narratives to heritage reinforces uncritical understandings of both heritage and volunteering that preclude heritage from fulfilling its potential function as a contemporary social process.

¶191: Talking to others: analysing tourists' communications on cultural heritage experiences

¶192: In the area of cultural heritage, tourists' experiences emphasise not only the moment and its personal nature but also socio-cultural traits. These experiences when expressed (social communications) are an important gateway to knowledge about tourists' sense-making processes. This paper reports on the mediation between tourists and heritage sites via comments on a digital platform (TripAdvisor) about two Spanish tourist destinations with opposing characteristics and four heritage sites, which are analysed. The methodology used seeks to transcend the individual and anecdotal aspects of tourists' comments. Indeed, the results obtained show the relevance of the humanisation and the discursive weight of heritage contexts in emotional/personal stories. Tendencies observed in non-regulated contexts confirm the role of a complex negotiation at cultural heritage sites and highlight the need to explore possible exchanges of sense in tourists' encounters with such sites.

¶193: Digitally Mediated Iconoclasm: the Islamic State and the war on cultural heritage

¶194: This paper puts forward the new analytical framework of 'Digitally Mediated Iconoclasm' (DMI) to analyse and interpret iconoclastic acts that are experienced through the propaganda (videos, social media, photographs, and other media) that the actor perpetrating the destruction makes available in global information networks for its consumption, duplication, and distribution. DMI captures three stages of the destruction (before, during and after the event) as both evidence of that destruction and as a perdurable digital archive. To demonstrate the relevance of DMI, we focus on an analysis of the videos and photographs depicting heritage destruction at pre-monotheistic sites targeted by the Islamic State (IS), such as Palmyra in Syria, the Mosul Cultural Museum, Nineveh and Nimrud in Iraq. The analysis focuses on the three stages that DMI comprises, showing the different photographic and audio-visual production techniques that the IS uses to enhance the tension that is built up leading to the destruction of cultural heritage while allocating material and human resources to produce digital propaganda. This analysis demonstrates how the analytical framework of DMI can be used to advance important work in heritage and media studies.

¶195: Book review

¶196: Curated decay: heritage beyond saving

¶197: Curated decay: heritage beyond saving

¶198: Curated Decay: heritage beyond saving

¶199: ISSUE 7

¶100: Introduction: tools for a critical heritage

¶101: From the ground up: cultural heritage practices as tools for empowerment in the Homeless Heritage project

¶102: The Homeless Heritage project took place across two English cities (Bristol and York) between 2010 and 2014. The project sought to use a range of participatory heritage practices to engage contemporary homeless people in documenting their perspectives on each city. Drawing on data

gathered over three and a half years this paper reflects on how collaborative cultural heritage practices can be useful in recording diverse stakeholder perspectives which can become catalysts for social change. It is further argued that two interactive exhibitions that resulted from the Homeless Heritage project contributed to the democratisation of knowledge, aiding negotiation of the complicated politics of contemporary homelessness in valuable ways.

¶103: Authentic Kyrgyzstan: top down politics meet bottom up heritage

¶104: Over the past twelve years I have collaborated with Kyrgyz citizens to promote a national conversation about heritage, based on grass roots interest and sentiment. Countering polarising political rhetoric about Kyrgyz nomadism as the only authentic national heritage identity, many citizens enthusiastically present the artefacts of ancient cities alongside the balbals (stele) of ancient nomads in their community museums, eagerly participate in discussions about a complex Kyrgyz past, and have collaborated with Uzbek speakers to create a national heritage society. In this paper I will describe several community museums and other grass roots education programmes that I have been involved with in Kyrgyzstan and consider their potential for countering ethnic conflict.

¶105: Shared heritage, shared authority, shared accountability? Co-generating museum performance criteria as a means of embedding 'shared authority'

¶106: This New Zealand case study presents insights from the perspectives of Māori and non-Māori museum stakeholders. It aimed to understand which activities and responsibilities mattered to stakeholders, in order to develop more meaningful accountability for their shared heritage. Using a participatory mixed method, the research explored how museum stakeholders assess their museum's performance. Māori and non-Māori generated, sorted and rated 'possible performance statements'. A cultural analysis, using proprietary software, produced concept maps which illustrate differently nuanced museum constructs with different relative importance for constituent elements. Pattern-matching revealed divergent priority accorded certain museum activities, but also commonalities. Both cultural groups prioritised factors not generally featured in compliance-driven approaches to accountability reporting. For Māori, greatest importance was placed on care of taonga ('treasures'), Māori-specific practice and engagement with Māori, while collections and staff were the key assessment factors for non-Māori. Incorporating stakeholder perspectives in a museum performance framework provides opportunities to report performance on dimensions which matter to wider communities. Where shared authority is taken seriously and stakeholders are involved, accountability becomes meaningful. This collaborative approach to performance framework development offers a tool for embedding the realities of shared authority into planning and delivering the museum's activities and responsibilities.

¶107: "'I just don't ever use that word': investigating stakeholders' understanding of heritage"

¶108: Understanding the value of heritage sites for diverse stakeholders requires both paying attention to the fields of power in which the sites operate and applying methodologies that are open to user-defined paradigms of value. In the U.S., official discourse often frames the value of heritage sites associated the deep Native American past as archaeological sites, an interpretation that is consistent with settler colonial ideologies. This narrative generally obfuscates connections between the heritage of the sites and contemporary peoples, and it effaces the history of colonialism and dispossession. A study of stakeholder-defined heritage at two contested sites in the central Midwest revealed both congruencies and conflicts among diverse constituencies' articulations of the sites' value. At Mounds State Park a proposed dam and reservoir 'Mounds Lake' project would inundate a large portion of the site. At Strawtown Koteewi, Native American tribes have made repatriation

claims under the federal Native American Graves Protection and Repatriation Act (NAGPRA). The study also problematised the term 'cultural heritage' as it is understood and used by the different constituencies, particularly for culturally and historically affiliated Native Americans. It also highlighted the positions of the constituencies within the broader fields of power implicated in these contested sites.

¶109: Middle of nowhere: contesting rural heritage at the World Famous Gopher Hole Museum

¶110: The World Famous Gopher Hole Museum in Torrington, Alberta, Canada, is a rural museum located in a relatively isolated hamlet of less than 200 people. Inside the museum, small diorama boxes feature taxidermied gophers dressed in tiny clothing and posed as townspeople dining in restaurants, shooting pool and chatting at a beauty parlour, among other activities. Drawing on methods stemming from critical museum theory, critical rural studies and critical heritage studies, this article analyzes the ways in which both local residents and visitors from outside the region understand the museum, considering why it is indeed world famous, attracting over 5000 international tourists each year. It argues that the Gopher Hole Museum succeeds in part because its organisers are active agents who take pride in the museum without attempting to refute the sometimes negative responses to it, or control the ways in which outsiders interpret it. The museum in Torrington is a complex 'open text' that both employs and critiques the conventional methods used in natural history and heritage museums to offer multiple narratives about childhood, heritage and rural life, addressing local people as well as tourists.

¶111: The legacy of communism: difficult histories, emotions and contested narratives

¶112: This paper considers contested and traumatic narratives, using a case study of the planned National Museum of Romanian Communism and the site of Jilava Penitentiary, a former communist prison, near Bucharest in Romania. It discusses what happened when representatives from different groups of former victims and perpetrators met together with facilitators and worked towards a shared understanding of the past to reach some consensus about how to deal with different and apparently conflicting narratives within a new museum of communism. It draws on notions of emotional communities in order to understand the role heritage plays in contested situations. It also considers the nature of transitional justice ('Transitional justice is an approach to systematic or massive violations of human rights that both provides redress to victims and creates or enhances opportunities for the transformation of the political systems, conflicts, and other conditions that may have been at the root of the abuses'.) in this context.

¶113: 'My voice counts because I'm handsome.' Democratising the museum: the power of museum participation

¶114: Participation – where visitors are invited to leave a comment, co-create, or contribute to exhibitions – has been hailed as an opportunity to democratise the museum experience. New qualitative data from on-site and follow up interviews with museum visitors and practitioners at the experimental exhibition Power of 1 at the Museum of Australian Democracy has been used as a case study to determine if the rhetoric of the highly interactive, audience-centred approach of the participatory museum is meeting its aims. This paper argues that participation has the potential to democratise the museum experience for visitors, particularly when a more expansive definition is applied which acknowledges the benefits of participation beyond simply leaving a comment. Participation can provoke conversations and forge connections with real and imagined communities within the museum and beyond; however this potential is hampered by the often unacknowledged

undemocratic practices within institutions by professionals who devalue visitor participation and power-sharing in order to uphold traditional museum practices.

¶115: ISSUE 8

¶116: Themed Section: Inclusive Archives and Recordkeeping: Towards a Critical Manifesto

¶117: Forgetting communism, remembering World War II? The case of the permanent exhibition of the Schindler Factory Museum, Krakow, Poland

¶118: Following Bal's narratology, underlaid by participant observation, and complemented by interviews, this paper provides a cultural analysis of the permanent exhibition of the Schindler Factory Museum which opened in 2010 in Krakow, Poland. The paper points to current heritage making processes in connection to both the communist period and World War II (WWII) in Poland. The paper suggests that despite an apparent focus on WWII, the exhibition narrative may, albeit indirectly, address the history written under communism and its protracted collective memory. Such an analysis offers a case to investigate cultural heritage as participating and reflecting dynamics between history writing and memory in contemporary Poland between local, national and transcultural memory making processes.

¶119: Heritagization of nature and its influence on local ecological knowledge in Uruguay

¶120: In this paper, I analyze the conflicts on the heritagization processes of Butiá palm forests in Uruguay. Some problems regarding the reproduction of this ecosystem have triggered the creation of conservation proposals and the modernization of handmade food production derived from these palms. The main heritagization processes highlights the palm as a plant through arguments that emphasize the utility, beauty and specificity of palm forests. The modernization of Butiá food by-products has influenced the lives of family producers that make such products. These people, who have built their lives around Butiá palms, feel as if their local ecological knowledge has been frozen, homogenized and displaced, which has led to a series of local conflicts. These process, which is based on the fixation of that knowledge through recipes, has come along together with more general conflicts with reference to the marginalization of these individuals regarding the authorized heritage discourse.

¶121: Indigenous heritage and healing nostalgia: Mapuche's lof in Rehue Romopulli, Port Saavedra, Chile

¶122: This article discusses how various agents influence the configuration of Indigenous emotions and how a healing nostalgia emerges, looking forward to a supposed 'golden age' that seeks to heal internal social problems, while at the same time symbolically repairing the 'immemorial' Indigenous conflict with the Chilean State and its society. It takes as its starting point the discussion initiated by Laurajane Smith and Gary Campbell concerning nostalgia in the field of heritage, and traces that emotion through ethnographies and collaborative cartographies with Indigenous Mapuches of the Rehue Romopulli, in the Araucanía Region of Chile.

¶123: Inclusive archives and recordkeeping: towards a critical manifesto

¶124: Archival practices must now reflect both advances in information technology, and the ethos of inclusivity that assures that the subjects of records have full opportunity to participate in the memory-making process, and to 'own' the resulting records. This themed section presents four articles demonstrating various ways in which this is being done or could potentially be done, and why it is needed. The articles model new and innovative modes of archiving, closely collaborative

approaches to ensuring that the 'personal' is included in the record, and ways in which the norms of historical practice, heritage and social memory can be transformed by new ways of thinking about and defining archival practices.

¶125: The tacit semantics of 'Loud Fences': tracing the connections between activism, heritage and new histories

¶126: In 2015, in response to harrowing accounts of child sexual abuse at the hands of Catholic clergy in the town of Ballarat, a campaign of public support was launched in the form of coloured ribbons attached to the fences of institutions where the abuse had occurred. The "Loud Fence" campaign has become a global form of protest and commemoration. Institutions' reactions were varied; some removed the ribbons, to find them promptly replaced, with attendant publicity. Thus was established a silent dialogue that encapsulated the contested nature of the ribbons' symbolism, and exemplified, too, the campaign's disparate implied audiences. The paper discusses the meanings of the Loud Fences in relation to divided community sensibilities and intangible heritage, as a performative mode of activism and of heritage-making. It considers ways in which the campaign challenges institutional cultures that stand as extant remnants of colonialism and as edifices of iconic institutional power. The Loud Fences campaign is characterised as a grass-roots quest, initially intended to show solidarity with disenfranchised victims of abuse, that has come to be seen as giving them a symbolic "voice" in the face of institutional denial. The paper touches upon the ways in which such campaigns, based on visual symbols and contested, yet unspoken, "dialogue", can be historicised.

¶127: More voice, less ventriloquism— exploring the relational dynamics in a participatory archive of mental health recovery

¶128: This article is built from the authors' shared experience of using participatory methodology when working together on the construction of an archive of mental health recovery stories. In particular, it examines the nature of the relational dynamic between the authors which moved from a collaborative partnership towards friendship in the course of constructing the archive (practice) and critically reflecting on its development (research). The article has been constructed by interweaving the personal reflections of the two authors on the shared process, using self-reflexivity as a method for exploring the benefits and challenges of taking an emotionally engaged and personal approach to participatory research. In particular, it seeks to explore the role that our friendship played in enabling us to build affinity whilst simultaneously acknowledging and working with our differences; confronting asymmetries in our positions and privileges. The article concludes with Anna's reflections on the benefits and residual complexities inherent in basing a participatory approach around friendship, including its fit with shifting epistemological approaches being adopted in the recordkeeping field. This is followed by a final response from Dolly, reinforcing from her perspective why embedding friendship into participatory methodology was vital in enabling a richer experience of joint research and practice.

¶129: Between speaking out in public and being person-centred: collaboratively designing an inclusive archive of learning disability history

¶130: The Living Archive of Learning Disability History is being developed by an inclusive team of researchers both with and without learning disabilities. We argue the archive is important in making publicly visible the lives of people with learning disabilities. Yet – drawing on thinking that came out of our collaborative workshops – we also identify alternative imperatives, that you might want to have control over how you share your personal memories and stories, with whom, when you share

them and for how long. We show how we are responding to these different ideas in the design of the Living Archive in order to create pathways between two traditions that have emerged through self-advocacy: 'speaking out in public' and 'being person-centred'. We outline our research on consent processes to ensure that our archive builds capacity for as many people as possible to consent while also offering a legally compliant 'Best Interests' process in line with the requirements of the Mental Capacity Act, England and Wales (2005). We argue that deploying and actively navigating between the different political logics of 'speaking out in public' and 'being person-centred' offers a way forward for ongoing debates concerning community engagement in archives, museums and heritage.

¶131: Use of personal reflexive modelling in challenging conceptualisations of cultural heritage

¶132: Conceptual and theoretical modelling has been deployed in archival science for over 20 years to critically examine the complex and diverse roles that records and archives play at individual, community and societal levels. However, how theoretical models can be utilised by professionals in practice has not, in general, been adequately described or explained. Added to this, the growing discourse on identifying and examining power structures inherent in institutional practices and policies, adds pressure to an increasingly complex heritage environment. A recent call for activist archivists is engaging, but lacks robust communication of the tools, methods and frameworks that can initiate and support how activism is deployed, evaluated and evolved, and what impact activism has as a transformative practice. This paper proposes the use of a theoretical model, the Mediated Recordkeeping Model (MRkM), as a framework to guide the development and implementation of self-reflexive modelling processes to challenge individual assumptions and practices within the memory and heritage professions. The reflexive modelling process is explored via a use case. Future research in this area would look towards building and testing formal methods that deploy the reflexive modelling technique and use of the MRkM.

¶133: ISSUE 9

¶134: Conceptualising the subjective authenticity of intangible cultural heritage

¶135: Authenticity is a significant concept in the heritage field. However, the connotations of authenticity and its relevance to Intangible Cultural Heritage (ICH) need further consideration. This paper ascertains the function of authenticity in the heritage field and reconceptualises authenticity so as to relate it to ICH. The subjectivities of ICH practitioners, as well as their subjective perspectives and experiences are privileged in this research, in line with the general aims of Critical Heritage Studies. Drawing on the idea of 'existential authenticity', which was developed in tourism studies, this paper presents a concept of 'subjective authenticity' with which to describe the ability of ICH practitioners to convey the dynamic, subjective and developing ICH values in both intrapersonal and interpersonal embodiments. Using case studies of ICH from Lijiang, China, the idea of subjective authenticity is evidenced and illustrated. Meanwhile, the materialist or 'objective' authenticity that exists in the Chinese Authorised Heritage Discourse is critiqued as inappropriate. Theoretically, this paper investigates people's subjectivities and experiences in the process of ICH value-making, as well as identity-making. The results contribute not only to the establishment of an inclusive concept of authenticity in heritage studies, but also to the theorisation of existential authenticity in tourism studies.

¶136: The inherent malleability of heritage: creating China's beautiful villages

¶137: The Beautiful Villages policy is a major policy initiative to secure the socio-economic and environmental development of China. Tracking the development of this policy at a local level reveals



the intricacies of policy-making, the extent of local autonomy, and the ways in which rural development is delivered. Contained within this is an examination of the evolving role of heritage within a policy framework that primarily focuses on the natural environment. This article traces the ways in which heritage became a component of this policy in one village in Zhejiang Province. It examines how the value of heritage was gradually realised by government officials and villagers, and how the concept of ecology was broadened to include built heritage, which ensures that funds can be accessed to stimulate rural development. In so doing the article investigates the concept of adaptive governance advanced by Sebastian Heilmann and Elizabeth Perry in the context of the inherent malleability of heritage as both a concept and a process. Focusing on the ways in which institutions recognise and then mobilise heritage to secure instrumental goals enables us to examine the inherent malleability of heritage and how this is aligned to meet specific policy goals in China, as it is around the world.

¶138: Socialist architecture as today's dissonant heritage: administrative buildings of collective farms in Estonia

¶139: The heritage studies of the socialist built legacy of the former Soviet Socialist Republics have mainly concentrated on the buildings and monuments representing the political ideology of the socialist era due to their evidently controversial character, while the more mundane and ordinary legacy has seldom been the focus. The administrative buildings of collective farms represent a particular socialist architecture of the 1960s–1980s in Estonian rural areas and small towns. These prosaic buildings, which used to play important role in the Soviet-time rural life, have become a dissonant heritage today, although their controversial nature lies in the complicated contemporary environment they fell into after the collapse of the socialist regime, rather than in the fact that they were constructed for ideological purposes. This paper examines the dissonant processes and the present contexts that affect the re-use and preservation of the administrative buildings of collective farms, as well as the acceptance of them as a meaningful part of Estonian history that should not be ignored or forgotten

¶140: Miniature dissonance and the museum space: reconsidering communication through miniaturisation

¶141: Miniature objects from non-European contexts have ideological elements which are often overlooked in the museum space because their small size and iconic relations make them difficult to accurately interpret and disrupt curatorial efforts to impose meaning upon them; a situation I term miniature dissonance. This article will examine this phenomenon using three related case studies featuring miniatures from the Northwest Coast of North America. It will consider what might have been misunderstood in these objects and what they might originally have been intended to achieve, followed by an example from a recent Ancient Egyptian exhibition which demonstrates that this problem is both more widespread and problematic than is often recognised. These miniatures disrupt curatorial intentionality in the museum space, and it is only by carefully considering their origins and affordances that they can be adequately and accurately interpreted and displayed

¶142: The tourism and local development in world heritage context. The case of the Mayan site of Palenque, Mexico

¶143: This article discusses the effects of tourism on local development in the context of World Heritage sites. The 'Pre-Hispanic City and National Park of Palenque' in Mexico will be used as a case study, with especial attention on local Indigenous communities. It analyses the use of 'World Heritage' as a brand for tourism promotion and expected tourism growth, and the changes in the

role of the Indigenous peoples in archaeology and UNESCO policies. Furthermore, it examines the implementation of World Heritage policies by the Mexican government and the local decision-makers in Palenque. It presents the touristic elements of the site and how other factors have impacted tourism flow. The article points out the empowerment processes of modern Mayan people, the response by the official managers and the Indigenous reaction to governmental investments in tourism infrastructure. The article concludes that a shift from the current type management model to a new, participatory one could contribute to reduce social tension, fostering local development through tourism and improving communities' quality of life. The data used for my analysis were collected during fieldwork in Palenque in 2014 and 2016.

¶144: Heritage destruction and cultural rights: insights from Bagan in Myanmar

¶145: Recently, the UN Special Rapporteur in the field of cultural rights has stated that the intentional destruction of cultural heritage is a violation of cultural rights. The Rapporteur examines a timely issue but bases her statement on narrow understandings 'heritage' as irreplaceable and 'destruction' as ideologically motivated and aggressive. This reinforces hegemonic ideas about heritage and what constitutes its destruction. In this article, I discuss the case of Bagan in Myanmar to illustrate the limitations of the Rapporteur's statement. In Bagan, whether and how 'heritage' should be protected has been the topic of controversy. By implication what is – or is not – considered intentional destruction is contested. Ambiguity about the meaning of cultural rights, the dissonant nature of heritage, the subjectivity of destruction, and complex multi-layered motivations behind 'destructive' practices make overarching statement about the destruction of cultural heritage and cultural rights violations too bold and call for more nuance and contextualised research.

¶146: Tokyo vernacular: common spaces, local histories, found objects

¶147: Topographies of memories: a new poetics of commemoration

¶148: ISSUE 10

¶149: Dilemma of local socio-economic perspectives in management of historic ruins in Kilwa Kisiwani World Heritage Site, Tanzania

¶150: The study explored the value that local residents place on historic ruins, focusing on their socio-economic value. It also explored the implications of conventional Cultural Heritage Management's (CHM) indifference to this. Using in-depth data from 22 residents in Kilwa Kisiwani World Heritage Site in Tanzania, the study found that residents not only attach cultural value to the ruins, but also consider them a conservation project and tourist attraction, from which they can earn money and get employment and see infrastructure and social facilities developed. It also found that the destructive activities of illegally digging to construct toilets and water collectors, letting domestic animals wander in the ruins, quarrying old underground walls for coral stones, and lighting fires are partly the result of limited socio-economic benefits, inconsistent business opportunities, complaints about employment and payment, and few feasible alternatives for making a living. By engaging with the socio-economic discourse, this study broadens our understanding of the integration of conservation in the broader social agenda, and contributes to the economist-anthropologic debate on CHM. It informs heritage managers and policy makers on alternative strategies that would maintain the sustainability of the heritage.

¶151: Identifying sites at risk from illicit metal detecting: from CRAVED to HOPPER

¶152: Archaeological sites are at risk from acquisitive crime: this paper focuses in particular on illicit metal detecting. The effects of theft in this context are not merely financial, but have devastating

impact on our knowledge and understanding of the site. Even where items are later recovered, we lose the vital clues about the precise context of an object. We therefore need to reduce the risk of theft occurring in the first place.

¶153: This paper draws on case studies from England and presents a new methodology to assess which archaeological sites may be at risk from illicit metal detecting: 'HOPPER' identifies the characteristics of sites likely to be targeted by offenders looking for antiquities. In brief: History (a history of finds at the site); Open (the site has physical public access, and/or is documented in the public domain); Protection (protected status can act as a beacon for offenders); Publicity (site is known about or receiving new attention); Evasion (there are known ways to escape apprehension); and Repeat victimisation (The site has been a target before). The impact of HOPPER will be its use in the field to develop a pragmatic risk assessment applicable both in a local and international context.

¶154: Intramuros: memory, violence and national becoming in Manila

¶155: Fort Santiago marks the site at which Spanish forces began the consolidation of the conquest of the Philippines, guarding the capital city of Manila from the 1590s. The fort, now in the heart of the Intramuros heritage precinct, was almost destroyed during the Second World War. It was gradually reconstructed in the decades that followed, and formed a centrepiece for the 1998 centennial celebrations of Philippine independence. It is now one of Manila's most popular attractions, with visitors walking along the restored walls and exploring the Shrine to Freedom. The site memorialises José Rizal, a writer and leader of the Philippine independence movement, who was executed by the Spanish in Fort Santiago in 1896. By focussing on his last moments, the Rizal Shrine coopts a language of martyrdom and redemptive suffering, from which a nation was born and continues to evolve. The use of Rizal in the site marginalises alternative forms of suffering that might otherwise challenge the state's use of violence. The tensions between a politicised authorised heritage discourse and acts of legitimated historical violence reveal the ethical dilemmas that exist when heritage management deliberately eulogises some forms of suffering and marginalises others.

¶156: Learning from cultural engagements in community-based heritage scholarship

¶157: This article explores the intellectual and methodological values of cross-cultural and institutional engagements in community-based heritage initiatives, specifically a cultural exchange and university training program. The initiatives were situated in the Belizean villages of Crooked Tree and Biscayne. The cultural exchange took place between people of African Kriol and Mopan Maya descent who shared histories of engagements with archaeologists and community efforts to manage local environmental and cultural heritage resources. The university training example highlights engagements in an international community-based public history field experience. By discussing these case-studies and situating them in relevant disciplinary literatures, I demonstrate how interactions between groups embedded in community-based heritage initiatives provide valuable learning opportunities for a range of stakeholders and contribute to heritage scholarship. I discuss considerations in implementing cultural exchanges, share details about the process and results of community, academic, and institutional engagements in heritage projects in Belize, and conclude with some learned lessons about community-based heritage scholarship.

¶158: California mission landscapes: race, memory, and the politics of heritage