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The 2nd Annual Ename International Colloquium

# WHO OWNS THE PAST?

Heritage Rights and Responsibilities  
in a Multicultural World

International Colloquium

**22-25 March 2006**  
**Provincial Capitol Building**  
**Ghent, Belgium**

PROGRAM AND SELECTED ABSTRACTS



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**Sponsored by:**  
the Province of East-Flanders,  
the Provincial Archaeological Museum - Ename,  
the City of Oudenaarde,  
the Flemish Heritage Institute (VIOE),  
and the Ename Center for Public Archaeology and Heritage Presentation

**Supported by:**  
ICOMOS (International Council on Monuments and Sites)  
in collaboration with  
the ICOMOS International Scientific Committee on  
Interpretation and Presentation

and

EPOCH - a European Research Network on Excellence in Processing Open  
Cultural Heritage (funded by the European Commission under  
the Community's Sixth Framework Programme)



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# Abstracts

## Introductory Presentation

### **New Approaches to Heritage in East-Flanders**

**Luc Bauters**

**Provincial Archaeologist, Province of East-Flanders, Belgium**

The Province of East-Flanders is a territorial unit and an administrative entity. As an administrative unit it is situated between the level of municipalities and cities on the one hand, and the level of the regional Flemish Government on the other hand. Some of the task of the provincial administration regarding heritage policy are set by the higher administrative level. But there is also space for an independent policy. Therefore, "Who Owns the Past?" is a question that needs to be answered by the provincial administration as well. In what sense is the province responsible for its own heritage? Sometimes the answer is straightforward when, for instance, the province is the owner of a historical building. Or it can decide to buy new property, as is the case of the site of Middelburg with its 15th century castle ruins.

The principles of 'subsidiarity' and 'complimentarity' guide the policy of the province in the sense that it supports local initiatives or takes new responsibilities where no one else can take them. A good example is environmental planning in which the province, due to recent legislation, has received new responsibilities and clearly assigned tasks. From the beginning the Province of East-Flanders has chosen to make heritage an integral aspect of this newly assigned policy domain. Another example is the inventory that is being made of heritage in local parish churches. These buildings often keep valuable objects that are unknown, and, therefore, are in danger of being neglected. Musical heritage is part of this inventory and is protected by a special organisation (Resonant vzw). Sometimes, in cases where the province is not legally responsible, it still can play an important role. Take for example the Spanish fortresses and defence structures that were kept from 16th until the 18th century. An inventory and the research made by the province serves the local municipalities for making their own heritage policy. Publications make this knowledge available to a wider public and small exhibition in local public libraries brings this issue even closer to the public.

A special role in the policy of the province is played by the provincial museums: the Mills Centre (MOLA) and the Provincial Archaeological Museums of Velzeke and Ename. These museums not only protect valuable objects, they make heritage available by means of educational projects and a well established public working.

And it can go even further, witness the Ename Center for Public Archaeology and Heritage Presentation, the organiser of this conference. Thanks to the financial and organisational support of the province, the Ename Center can play the role it is playing.

Finally the province stimulates the role of individual citizens who are concerned about their own local heritage by subsidising interesting initiatives and awarding prizes to valuable studies or projects.

Perhaps, these and other initiatives are not new in themselves, but often the approach is.

## **Session 1: New Challenges in Heritage Policy**

### **Cultural Property and Universal Value**

**Dr. Nicholas Stanley-Price**

**Former Director-General of ICCROM, Rome, Italy**

In much international discourse, the term "cultural property" has been replaced with that of "cultural heritage". At the same time, debates over "who owns the past?" have intensified rather than diminished. The paper will examine some aspects of international heritage policy with regard to cultural property, with particular reference to the idea of universal value.

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### **Buying the Past? The Role of Patronage in the Conservation and Interpretation of Cultural Heritage**

**Dr. Gaetano Palumbo**

**World Monuments Fund, Paris, France**

With the progressive "désétatisation", decentralization, and privatization of cultural heritage sites and cultural heritage industries, private sponsorship and patronage in cultural heritage conservation is expanding its scope to include also interpretation and management of sites and monuments. Is this new situation going to modify the way interpretation is going to be practiced? Would there be more or less opportunities for experimenting with interpretation and site presentation schemes? Will the professionals be more or less free to provide "histories" (both official and alternative) for interpreting sites? Will the private be more or less interested than the State in suggesting what is narrated to the public and how? The paper does not try to answer these questions, but rather to analyze the changes that the professional involved in managing and interpreting sites will have to be prepared to face in order to avoid becoming representatives of private interests rather than managers of public goods.

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### **A "Museum of Europe" for All Europeans**

**Prof. Kzysztof Pomian**

**Museum of Europe, Brussels, Belgium**

The making of Europe is generally perceived as an elitist endeavour – an aloof enterprise, launched and engineered from above for the benefit of passive subjects. The challenge for the promoters of the Museum of Europe that is being created in Brussels is precisely to show the Europeans that Europe is much more than that "Brussels thing" that serves as a punching ball for national governments. Europe belongs to each and everyone of them, its history is their history. Its politics, which shapes their everyday life, derives its legitimacy from their free will, its fate is linked with their own. It is the ambition of The Museum of Europe to become the lieu de mémoire of all European citizens. The presentation will focus on the methodology it adopted in order to fulfil this ambition

## **Session 2:**

# **The Impact of Scholarship on Public Heritage**

### **Constructing Ethnicity in South African Archaeology**

**Prof. Carmel Schrire**

**Department of Anthropology, Rutgers. The State University of New Jersey, USA**

Construction of ethnicity is an old South African concern. Today, democracy appears to celebrate diversity with 11 different official languages and a coat of arms embellished in an extinct Bushman language, while at the same time demanding strict party loyalty in a virtual one-party state.

There is no question of the fact that ethnicity matters in South Africa today, especially where minorities are concerned. The new Apartheid Museum in Johannesburg and the Jewish Museum in Cape Town both contrive to seek redemption for the ills of Apartheid.

Constructions of non-elite ethnicity are different. They are intellectually rooted in a 30-year old controversy known as the Great Kalahari Debate which centers on the question of whether prehistoric ethnicity can be constructed through observations of living people. Proponents use it as a charter for tracing technological, biological and behavioral continuity of modern Bushmen for 100,000 years. Opponents view Bushmen as a marginalized underclass whose identity has always been contingent on shifting opportunities. The heritage sites of non-elite minorities are concerned less with multivocality and ethnicity than with establishing their patrimony. Some advocates of the Australian heritage position, would like to make South African archaeological research contingent on dialogue and negotiation with putative site owners. There is much to debate here. Having a measure of power in heritage matters has not noticeably ameliorated the political future of Australia's Aboriginal people but it has changed the face of Australian archaeology in not altogether positive ways. The tension between heritage presentation and archaeological research strategies will demand careful planning and negotiation.

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### **Heritage for Peace: The Rehabilitation of Hala Sultan Tekke Mosque and Mausoleum, Larnaka - Cyprus**

**Dr. Saleh Lamei,**

**Center for Conservation and Preservation of Islamic Architectural Heritage, Cairo, Egypt**

The two most important and symbolic shrines on the island of Cyprus Hala Sultan Tekke and the Apostolos Andreas Monastery are currently being restored with funding of \$5.5 million from the US Agency for International Development (USAID) and the United Nations Development Program (UNDP) in a project that may offer a creative form of archaeological diplomacy to bring together the island's sundered halves. Both sites were major pilgrimage destinations until the events of 1974 divided the island, and mounting restrictions left the shrines abandoned. Now this collaborative restoration initiative offers hope for Cyprus's future. The rehabilitation project aspects and the proposed interventions, to repair and improve the structural conditions, to safeguard the architectural values and to preserve the authentic values of the materials, handcraftsmanship, the design and the setting, were prepared in accordance with the recommendation of the International Charter for Conservation and Restoration of Monuments and Sites (Venice Charter 1964), Lahore Statement for Islamic Cultural Heritage ( Pakistan 1980) Recommendation of Nara Conference on Authenticity ( Japan 1994) as well as the United States' Secretary of the

Interior's Standards for Rehabilitation and Guidelines for Rehabilitating Historic Buildings.

A national conciliation was established in the island through reusing the heritage in the peace process. We do strongly appreciate establishing a heritage for peace committee to spread such activity in conflict areas all over the world in order to bring together different ethnic and religious groups toward a peaceful globalized world, respecting the identity of each nation.

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## **Property and Heritage: Whose Property? Whose Heritage? A View from Latin America**

**Prof. Clemency Coggins**  
**Boston University, USA**

In Latin America two different kinds of cultural heritage are in peril. These are the colonial and the two millennia of pre-Hispanic culture that preceded it. Here Mexico and Guatemala are examples of these situations, although all Central and South American countries experience both kinds of plunder. Information about this is variable, depending on political unrest, effectiveness and scope of laws government agencies, and on a free press.

Stolen colonial works of art, often stolen from remote churches, represent a living heritage and immediate cultural loss to a small parish. In Mexico 600 Colonial objects were stolen in 2004. Two, from Mexican churches, went to the United States and since they were recorded, were returned to original locations. Where are the others, from Mexico and the rest of Latin America?

The colonial heritage is included in the 1970 UNESCO Cultural Property Convention by all Latin American countries except Chile. In 1997 colonial heritage has been included in the ICOM Red List for Latin America. This list usually illustrates stolen colonial objects plus generalized types of looted archaeological objects for each country. It is important to recognize the distinction between objects with both known provenience and provenance<sup>1</sup>, and those, usually archaeological, unknown before their plunder. Known, documented objects, if illegally exported, are understood to be stolen from their country of origin. Archaeological objects, even when identifiable culturally, may have been stolen before relevant legislation existed, and it may be impossible to prove otherwise.

Perhaps the worst long-term losses in Latin America have been archaeological. These increased dramatically late in the 1960s. The United States was the principal market. Awareness of this motivated the United States to sign the 1970 UNESCO Convention in 1972, although it took another decade before enabling legislation was passed.

In 1972, however, the United States passed a significant law prohibiting the importation of illegally exported monumental archaeological materials from all Latin American countries. This proved surprisingly effective. The traffic in Maya monuments virtually stopped. However, there were unintended consequences. The established traffic turned to more portable objects, particularly in Guatemala.

This quest for small Maya objects, especially fine ceramics and jades, was more destructive than previous plunder. It involved trenching Maya pyramids, thus ravaging original

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<sup>1</sup> Provenience signifies original location - an archaeological site, a church - while provenance refers to the history of ownership of an object - art dealer, private collection, museum.

context and destroying archaeological links between individual and lineage, history and place. Tomb goods replaced the monuments market but Guatemala was still threatened. So, in 1991, under the terms of United States acceptance of the UNESCO convention, Guatemala requested import restrictions for all endangered archaeological materials. Such agreements are still in force

In Guatemala today there is little evidence of these initiatives. Maya sites are still looted on an industrial scale. There is evidence of association with a crisis of lawlessness in northern-most Guatemala that includes drug trafficking. Many ceramic vessels with Maya inscriptions still end up in the United States. These are desirable to collectors and many Maya epigraphers who are not concerned where an inscription comes from as long as it is genuine. Such scholars ignore their own support of the illegal antiquities market by authenticating objects and accepting their plundered origins.

Reducing the despoliation of cultural heritage lies in education and local museums. Mexico's success in such initiatives depends upon a large indigenous population and its heirs. In other Latin countries the elite are mostly of Hispanic origin and may not be committed to Pre-Hispanic history, except for collecting and tourism. These are political and economic issues that transcend cultural heritage, while they are rooted in it.



## Session 3: Sites of Conscience

### **Activating the Past: Historic Site of Conscience**

**Liz Sevcenko**

**International Coalition of Historic Site Museums of Conscience**

The International Coalition of Historic Site Museums of Conscience was founded to establish a new role for historic sites in the world, as open forums for citizen engagement on pressing social issues. At Sites of Conscience, millions of visitors each year from all walks of life use the history of what happened at that site – whether it was a genocide, a violation of civil rights, or a triumph of democracy – as the starting point for dialogue about where these issues are alive today, and to participate in finding solutions.

The Coalition works to transform historic sites from places of passive learning to centres for active debate and discussion, places where visitors use the lessons of the past as the basis for addressing its contemporary implications. Sites of Conscience are museums that:

- interpret history through historic sites;
- provide programs that stimulate dialogue on pressing social issues and promote democratic and humanitarian values as a primary function; and
- share opportunities for public involvement in issues raised at their sites.

The Coalition is now a network of more than 800 affiliates from 90 countries, led by 14 Sites of Conscience, pursuing new heritage practices and museum methodologies designed to promote civic engagement.

This paper will explore different models of Sites of Conscience around the world, the questions they face, and the ways they work together and with other civic institutions to inspire citizen engagement in pressing social issues.

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### **The Peace School of Monte Sole: Doing Peace Education Between Memories and Histories**

**Roberta Pellizzoli**

**Monte Sole Peace School, Italy**

The Peace School of Monte Sole was created in 2002 and its aim is to promote training and peace education projects, non-violent transformation of conflicts, respect of human rights in order to develop a society without xenophobia, racism and other kinds of violence towards human beings and their environment.

The Peace School is built on a place which has been, between the 29th of September and the 5th of October 1944, the theatre of a slaughter led by SS troops with the help of Fascist elements.

Through the dialogue between memory and history that is able to combine both the emotional and the rational levels of the historical understanding, we try to draw a light on:

- the mechanism of violence acted in Monte Sole;
- the personal responsibility of the perpetrators;

- the balance between the individual faculty of choice and the context or the environment where the individual is situated;
- the collective responsibilities at different levels, focusing especially on the level of education, propaganda and the political use of memory and history.

Having pointed out the core of our theoretical methodology the paper will explore the peace education activities we do in Monte Sole with schools, groups of youngsters and adults during the ordinary activity of the year and, more intensively during the summer, with the international peace camps. The main focus will be on the importance of doing peace education in a specific place of (tragic) memory.

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## **Heritage and the Problem of Poverty**

**Nikki Williams**

**The Workhouse, UK**

Built in 1824, The Workhouse was a known experiment in workhouse design and influenced the 1834 New Poor Law which established similar workhouses across the whole country. Its founder, the Reverend J.T. Becher, sought a solution to the high cost of outdoor relief (the 'dole' of the day). This solution was intended to care for the 'old and infirm', who could not work, and act as a deterrent to the 'idle and profligate', who, he suspected, would not work.

Visitors to The Workhouse today use an audio guide to help them imagine how the bleak rooms were furnished. The choice to leave the site unfurnished serves two purposes. Firstly, as we have no records, we cannot re-instate furniture without factual knowledge to support its inclusion. Secondly, to show that 'artefacts' should not be seen as more valuable than the people who inhabited the building. Long forgotten souls that were not valued whilst alive should now be given the respect they deserve through our interpretation choices.

The visit culminates within the 'What Now? What Next?' exhibition space where we encourage the visitor not to separate themselves from history but to explore how poverty is still with us today and just as difficult to find solutions to.

The Workhouse aims to encourage discussion about the way we treat poverty within society. With the support of 200 volunteers working as a part of the interpretation, we aim to show the pathway that has been trodden by society when dealing with this eternally difficult element of human life. As is stated at the beginning of our tour 'The poor are always among us'.

## **Session 4: Inclusive Public Interpretation**

### **Toward an Inclusive Public Heritage**

**John H. Jameson, Jr**  
**US National Park Service, USA**

As we contemplate and discuss in this colloquium the challenges posed by the study and commemoration of heritage places within modern multicultural societies, we deliberately step into a complicated maze of terminology and semantics centered on international debates about relevance and cross-cultural and international priority and appropriateness. We come to the table with developing, and sometimes divergent, assumptions and purposes for site commemoration and treatment. I submit that no country or region in the world is perfectly multicultural, but that these conversations are occurring, predominately, in countries commonly assigned to the Western cultural tradition, where the practices of equal treatment, ethnic sensitivity, and accounting for multiple points of view are constantly and openly debated.

In our deliberations regarding who owns the past and what constitutes an "inclusive public heritage," we can couch our discussions within the framework of attempting to answer some fundamental questions:

1. What constitutes an inclusive public heritage? Indeed, why is inclusion desirable as opposed to more segregated or exclusive approaches?
2. Does "inclusive" connote democratic or equal treatment? How does it relate to, appeal to, and is it available to, broad masses of people?
3. In multicultural societies, how are standards of significance and authenticity promulgated and agreed upon, and how are they effectively institutionalized while accommodating multiple points of view?
4. Once commemoration standards are formalized in terms of management strategies and oversight procedures, how are the values of immigrant and minority communities, as well as evolving values of the "majority," addressed and accommodated within the identification-commemoration process?
5. Are formally managed monuments and sites a reflection of a timeless ideal or a changing reality? Can these purposes coexist?

Our deliberations and discussions in this colloquium cannot hope to answer these questions definitively, but the exchanges of ideas and experiences can start us moving down that path.

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### **The Heritage of a Minority Religious Culture**

**Dr. Max Polonovski**  
**Ministry of Culture, France**

Memory is selective and heritage, even in its concrete and real components, does not escape the rewriting time and man impose on it. Monumental remains left by the Jews - the People of the Book - are more tangible than their simplistic reputation of eternal wandering would make us believe. Victorious Christian Europe tried to erase the multicultural roots of its civilization, leaving parallel histories coexisting without any connexion

between them. In modern historiography, the history of the Jews in Europe had been generally merged with national histories. On the other hand, the mobility of the Jewish population, due to persecutions and expulsions, had cut off the communities from their original heritage. The result is a kind of escheated heritage the conservation of which is a challenge for the European identity. It cannot survive without an appropriation by the whole population. It implies a better knowledge of the Jewish past and culture, mainly through education, hence the need of an involvement of the national and local authorities as well as the assistance of cultural associations.

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### **An Intercultural Interpretation of Heritage**

**Prof. Jordi J. Tresseras**  
**University of Barcelona, Spain**

Heritage is a result of a series of encounters and disencounters between cultures (trans-culturation) which quietly shapes our identity as individuals and as a society. The concept itself emerges from the occidental developed societies (from an Eurocentrism point of view) and it has expanded specially across international institutions such as UNESCO as well as different multilateral cooperation organisms. The term "heritage" was inexistent in most of the languages and it neither possessed a specific translation in accordance with the established standards nor did it necessarily comprise one same signification. Thanks to intercultural dialogue, the concept of heritage, originally focused on tangible heritage, has been tinged and extended into a wider, richer vision of the worldwide-scale concept of "heritage". Both the World Heritage Convention 1972 and the List of World Heritage Sites were a first step, which subsequently meant the arising of new typologies, such as cultural landscapes or memory spaces, extermination camps or sites associated with slavery. Over the last few years, initiatives related to the protection of intangible heritage and cultural diversity have been promoted. The UNESCO's Universal Declaration on Cultural Diversity (2001), the Proclamation of Masterpieces of the Oral and Intangible Heritage of Humanity (with three editions on 2001, 2003 and 2005), the Convention for the Safeguarding of the Intangible Cultural Heritage (2003) or the recent Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005), amongst others, are all a result of these initiatives.

In this paper, special attention will be paid to the interpretation and presentation of heritage in view of the challenge of interculturality as well as the needs of citizens and tourists. We will analyze the evolution from the cultural policies and strategies associated to multicultural or monocultural models to the new intercultural patterns, with special reference to the countries of Southern Europe, Magreb, Latin America and the Caribbean. Heritage sites and museums are all conceived as spaces for intercultural dialogue. Cultural accessibility is obviously not exempt from conflicts. In a globalized world with people's interaction, migration, mingling and right to choose whether or not to preserve their identity, it is necessary to pose some questions, such as, how to manage heritage when facing interculturality, how to construct coexistence patterns through heritage interpretation, or what is a heritage manager's social responsibility.

## **New Approaches for Urban Heritage Conservation and Rehabilitation within the Cairene Context**

**Dr. Mahmoud Nabil Ismail**  
**Egyptian Cultural Center, Paris, France**

Historic Cairo is the old historic center of present-day Cairo, capital of Egypt and the largest city in the Middle East, the Arab World and Africa. The conservation of this center, classified as World Cultural Heritage since 1979, has constituted a difficult challenge for many years and no real solutions have yet been offered.

This presentation aims to highlight the importance of urban rehabilitation in the heritage conservation context. In the first part, a historical analysis through texts and sources identifies the basis of development of the cultural heritage conservation process in Egypt, showing the long term and heavy weight antiquities conservation approach. A focus is given on the experience of the Arab Art Monuments Conservation Committee, known as "le Comité", as it represents the first experience of the Old City conservation. In the second part, after identifying Historical Cairo nowadays' problems, with a special focus on public institutions conflicts, a critical analysis is made of the recent urban rehabilitation studies and projects.

The third part highlights the crucial role of the inhabitants as actors in the rehabilitation process. A proposal for a global strategy of conservation/rehabilitation is presented with a comprehensive approach, judged to be more reliable through time than the static approach of a master plan.

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# Case Study Abstracts

## Round Table Session 1: New Challenges in Heritage Policy

### Who Owns the Past? Certain Recent Dilemmas in Poland

**Prof. Wojciech W. Kowalski**  
**University of Silesia, Katowice, Poland**

The answer to that question seems obvious, since every cultural object usually has an owner. However, things may get complicated as a result of various turns of history. A good example is Poland's cultural heritage, which due to the loss of statehood and the constant struggle for its restoration from the end of the 18th century till World War I played a special role in preserving national awareness. It had a similar function during World War II and throughout the subsequent period of totalitarianism. For that reason there is a strong conviction in Poland as to the special functions of the cultural heritage, further reinforced by the strong realization of the enormity of the losses suffered during the two wars.

In this context two problems can be given as examples of certain current dilemmas that sooner or later are to be solved. First, the matter of restitution of palaces and manor houses. In 1939 there were some 22 thousand of them, practically all of them retaining – to some degree – their historic furnishings. As a result of the war, occupation and the post-war political transformations, at present there are only about ten palaces with their historical furnishings. Restitution claims have been made to practically all of them. Since the claimants, if successful, would have limited possibilities of coping with the cost of their maintenance, it can be predicted that their collections would become dispersed and irretrievably lost to the national heritage. Therefore, if one compares the twenty thousand plus objects in 1939 and the ten at present – should restitution be the chosen solution, or should public interest be taken into account and the buildings preserved as museums for the enjoyment of the public? One option could be retaining them with due compensation to the owners. But then, who would compensate the former owners of all the other palaces and collections that were destroyed or for other reasons no longer exist? After all, equality before the law would make it imperative to treat all owners equally. The same question could apply to other cultural goods, such as museum objects secured in museums after the war, filling up to ninety per cent of the gap in public collections caused by destruction or plunder.

Another example of current dilemmas is the issue of restitution claims addressed to the KL Auschwitz Museum. This usually concerns moveable objects, such as suitcases, which were confiscated from the prisoners before they were killed in gas chambers. Some 2000 of them have been preserved at the museum along with other objects robbed from the prisoners, such as shoes, garments, wigs, eyeglasses, which comprise a highly expressive part of the shocking exposition commemorating the victims of the Holocaust. Since many of these objects have the original labels with the names of their robbed and murdered owners, it happens occasionally that they are claimed by heirs. The collection as a whole – together with the buildings of the former camp – is a monument of one of the gravest instances of genocide, and as such has been included in the UNESCO World Heritage List. Taking that into account, should we retain the objects – or consider their return in the event of restitution claims?

## **Angkor Wat, Monks and ZEMP: Issues of Ownership on a World Heritage Site**

**Britt Baillie**  
**University of Cambridge, UK**

This case-study explores issues of ownership and its legal and economic implications in the contested landscape of Angkor Wat. To the Khmer, Cambodia is Angkor, and their Angkorian heritage is the future, the present and the past.<sup>1</sup> The Khmer term petekaphoan (heritage) is derived from the Pali words for 'paternal' and for 'property'; in this it echoes the English, where heritage is close to 'inherit' and the first meaning of 'inherit' refers to physical possessions passing from parent to child.<sup>2</sup> The sacred language combined with the concept of property indicates how heritage is conceived by Cambodians—a fusion of the spiritual and the physical.

Protection of the petekaphoan of Angkor Wat resided in the hands of the monastic community until 1907 when the French assumed control. The subsequent management was centred on a 'western' model derived from a desire to protect exotic, 'dead' monuments and to re-create this imagined ideal at Angkor Wat. This strategy restricted and marginalized the role of the living monastic community and increasingly secularized the site.

Despite the rhetoric that it has, this situation has never been rectified; rather it has continued to deteriorate in recent years as the early heritage management decisions reverberate in today's Angkor. UNESCO and its newly formed Cambodian counterpart, the APSARA authority, have sustained the prioritization of monumental heritage over spirituality in line with UNESCO's prescribed heritage management model: ZEMP. The 'ownership' of the monument by a secular body has meant the loss of vital rights and revenue for the monks and the wider community that they serve.

Restrictions placed by APSARA to protect the monuments and promote tourism have meant that the religious community has lost the right to hold certain ceremonies and in some instances reside and build on the site. In addition, APSARA's redirection of the traffic around Angkor as well as forced relocation of villagers has left the monks—dependant on the local community—with a diminished resource base. Furthermore, the enforced closing times, restrictions on guests and ban on the practice of meditation in the temple have completely restructured the way that the site is used. In 2004 Angkor was removed from the 'World Heritage in Danger' list, and the activities of the last ten years heralded as a 'success story'.<sup>3</sup> Although the monuments are now more physically safe, the state of sacred heritage of Angkor Wat remains in peril.

At Angkor we have two groups of 'owners', the heritage managers and the sangha (monastic community): each values the place in a way which makes sense in its cultural context, but not much is shared between them and neither finds the other intuitively easy to understand. Heritage management has to a large extent reduced Angkor Wat to a commodity—increasingly fetishised, detached, decontextualized, and alienated from the local community. This case-study explores how the effective ownership of Angkor Wat by heritage managers is converting it from a spiritual site into a mystified icon of culture; and how the site's other 'owners' react to this conversion.

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<sup>1</sup> Stark & Griffin 2004:117

<sup>2</sup> Ru oeng (intangible heritage) and Ker morodak/Ker damnael (property of the forefathers) are other terms that are used.

<sup>3</sup> UNESCOPRESS 2004.



## **Legal and Economic Implications of Heritage "Ownership": the Case of Karanis, Egypt**

**Jolanda E.M.F. Bos-Seldenthuis**

**Heritage and Management consultant, The Netherlands**

In the northwest of Egypt, near the Fayum depression, the Greco-Roman town of Karanis has been excavated at the beginning of the last century. Most of the research was done when farmers or sebakhin from Egypt quarried the ancient mud brick remains on an industrial scale to be used as fertilizer on their lands. Much of the research done at that time was rescue archaeology. Karanis yielded an incredible amount of archaeological remains, providing an important insight into Greco-Roman culture. The Supreme Council of Antiquities (SCA), the University of California in Los Angeles (U.S.A.) and the Rijksuniversiteit Groningen (the Netherlands) are presently developing a site management plan for the site.

No settlement on or use of the area is allowed and Karanis is called an 'open air museum', although the number of tourists visiting the site is low. No preservation measurements were taken after the exposure of the remains by archaeological research. This had different reasons, for one it was believed the sebakhin would eventually take all mud brick. This however, was not the case and houses remained exposed for over 80 years. Nowadays, most of what was once unearthed (almost 1 square kilometre of ancient town) is lost or heavily affected by water and wind erosion. At this point preserving the fragile remains of Karanis will be an enormously costly, difficult, if not impossible, operation.

The Karanis area is owned by the Egyptian ministry of culture and managed by the SCA. Several of the questions that the present situation poses are: is the SCA to carry the enormous financial aspect of this operation. Who has the intellectual responsibility for this site? Who will, and has a right to decide the archaeological resource management of the unexcavated remains of this enormous area. Is intellectual responsibility connected closely to who provides the finances? Re-evaluation of the management plan is another problem. How can we ensure that the plan will be a dynamic but binding document for the future, without it being executed too rigidly?

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## **Ávila: Seeking the Management of a City**

**Mercedes Farjas & Alicia Castillo**

**Universidad Politécnica de Madrid (UPM), Spain**

**Julio Zancajo & Teresa Mostaza**

**Universidad de Salamanca-UPV y Universidad Politécnica de Madrid, Spain**

**Radim Balik**

**Universidad Politécnica de Madrid, Spain (ERASMUS Program -University of Prague)**

The city of Ávila was declared an element of the Humanity Cultural Heritage by UNESCO in 1985. It is a city of about 50 000 inhabitants located 115 km from Madrid (Spain).

The Avila Wall is a distinctive symbol of the city. It is possible to walk on it or pass through it in all directions through arches. This site is an architectural heritage element; we can highlight these items:

- The cathedral: an example of a religious and military building.
- Romanic churches, most of them located outside the Wall. That is the case of the

Churches of San Pedro, Sto. Tomé Viejo, San Andrés, San Martín, Ntra. Sra. De la Cabeza, San Segundo, San Nicolás and San Vicente.

- Palatial houses: Casa de los Deanes, the Bracamonte Palast, Don Nuño Vela Palast, Don Juan de Henao House, the Marqués de Velada Palast, etc.



The volume of information related to the heritage documentation of Ávila province is very extent and of particular complexity. The richness of the heritage and the history (e.g. the Theresian Route, which includes the most important places and events related to the life of St. Teresa de Jesús) is complemented by other cultural aspects concerning celebrations, gastronomy and other events of a great tourist interest such as Easter.



The project will create the documentation of all the heritage information using a system of easy access to a spatial data basis, linking the cultural heritage with spatial information (orthophotos, cartographic products of various scales etc.).

The system will offer access to all the heritage information, linking the inventory of the monuments with 3D views; all this not only for researchers but also for the public interested in the city such as tourists.

The objective is to incorporate the heritage information of the city of Ávila, including the most relevant elements and creating elements such as interactive visualizations, virtual tours etc. besides the cultural information and information for municipal management - a unique platform through which different kinds of access and integrated management of the documentation will be allowed.

For this, a spatial data basis will integrate various cartographic products such as 1:5 000 orthophoto or 1:1000/1:500 maps. To represent the monuments, various symbologies will be created, linking it with the alphanumeric information and all other elements such as interactive visualizations and images or virtual tours. All of that will be done through an intuitive interface, offering the access to users of all kinds.

## **Towards a Swedish Contract Archaeology for Social Sustainability**

**Dr. Per Lekberg**

**National Heritage Board, Sweden**

In our times, a growing amount of people in Europe live in places, landscapes, countries, societies where the images of the past, notions of national identity, or indeed the Great Story of the society, have no place for them or their children. We see European societies where the very cement of society, the glue that is supposed to promote solidarity, sense of social duty and interdependence is drying out and cracking up. In these cracks, alternative and for the moment stronger images emerge.

It is high time to accept that contract archaeology is a political act. It depends on national legislation. It is conducted for the benefit of society and its citizens. It produces images of the past at a faster rate and with more resources at hand than any other sector in society involved in producing knowledge of the past. The perspicuous capacity of contract archaeology, this link that it creates again and again between then and now, between soil and citizen has to be taken seriously.

Modern, democratic and secular citizen nations require a delicate balance of freedoms and duties, built on a trust in society, on a sense of belonging, among other things founded in images of self, place and past. So, then, the veil between sustainable democracy and conflict-ridden balkanisation is woven with ideas, with images of the past, with trust, with a sense of belonging, with hope for the future. This has to mean something for European contract archaeology in the 21st century.

Swedish contract archaeology is a part of the cultural politics and the heritage policy of Sweden. The political aims and goals of the government for the culture and heritage management thus apply to contract archaeology, even though the actual excavations in growing numbers are carried out by market-based archaeological corporations. In Sweden, contract archaeology is the quantitatively foremost producer of knowledge of the prehistoric past, and has large economic resources for this work. This bestows on the contract archaeologists a high degree of power over the images of the past in Sweden – images conveyed to the Swedish citizens and also to people abroad. Power must be balanced with responsibility and transparency in a democratic society, and Contract Archaeology must evolve in response to society's needs and demands for it. The National Heritage Board of Sweden is thus currently working on reformed outlines for the contract archaeology sector in the country.

The time has come for a more clear-cut focus on the bigger issues of archaeological knowledge production, on the societal purposes of it and on the users of the archaeological knowledge in society. This, however, does not mean diminished demands of scientific translucency on the methods and results or lesser trust in archaeological method as an acceptable scientific way of producing knowledge of the past. On the contrary, production of knowledge of the past must be subjected to scientific scrutiny in a democratic society, otherwise it is potentially dangerous.

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## **Owning the Ordinary: Legal, Economic and Ideological Aspects of Preventive Archaeology**

**Nathan Schlanger**

**Inrap – Institut national de recherches archéologiques préventives**

**Recherche et développement international**

Discussions about 'who owns the past' naturally tend to focus on highly distinctive or emblematic archaeological remains, recognised as sites of memories and of collective

identities. But what about the rest? What about the bulk of archaeological occurrences, those 95% which are not extraordinary or spectacular enough to be included in any list of Heritage sites, and whose scientific significance derives precisely from the fact that they are not unique but rather integral parts of a broader historical, chrono-stratigraphic or environmental picture?

Two factors give some urgency to this question: the accelerated rate of destruction of archaeological remains through infrastructural and development works, and, at the same time, the growing consciousness that this cultural heritage is an endangered non-renewable resource that must be protected and promoted for the general good of present and future generations.

Within Europe, considerable progress has been made through the Malta (Valletta) convention (CoE, 1992), which urges to reconcile and combine the respective requirements of archaeology and of development works. Thus, scientific measures are to be deployed to detect and evaluate archaeological remains threatened by planned developments, so that informed decisions can be taken over their excavation and documentation, or alternatively their preservation in situ by modifying the working plans. Each signatory state has furthermore to ensure that adequate financial support is provided for this end, from the public or private sector. The need to move on from a reactive 'rescue archaeology' (under the bulldozer) to a more structured and proactive 'preventive archaeology' is recognised by all. However, the actual ways and means of doing so vary across Europe in function of legal traditions and economic approaches, and also due to different cultural and ideological perspectives on the ownership of, and responsibility towards, the archaeological heritage of the past.

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## **The Illicit Trade in Antiquities and the UNESCO Convention**

**Marina Papa Sokal**

**Accordia Research Institute, University of London, UK**

A fur-clad, perfectly coiffed woman walks into a gallery of ancient art on Madison Avenue in New York, accompanied by her interior decorator. She is looking for something a little special to furnish her country retreat. The decorator points to a first-century A.D. Roman funerary urn, richly decorated with bas-relief sculpture. The woman is unsure what she would do with what she calls "a child grave", but the decorator enthusiastically explains that if a hole were drilled through the bottom to insert a light, and a glass top added, the Roman cinerarium could be turned into a magnificent and very original coffee table. Clearly enticed by the idea, the woman buys it for a substantial sum of money.

What has become of this important archaeological artefact? No one knows (except presumably the purchaser), just as no one knows where this urn came from in the first place. Had the woman bothered to inquire about its origin, she would most likely have been told that it came from "an old European collection". No documentation would have been provided to support such a claim, nor would the woman have asked for it. This true story – which I personally witnessed during a brief yet profoundly shameful period of my career ten years ago – is unfortunately typical of many transactions that take place in the secretive world of the antiquities trade. Fortunately, in the past few years there has been a renewed interest in the 1970 UNESCO Convention on the illicit trade in antiquities. Since 2003 the UK, Switzerland and Japan have ratified this Convention; and the United States, which ratified the convention already in 1983, has restricted the import into the US of several categories of antiquities in danger from pillage. Nevertheless, the law in all the major art-collecting countries still falls far short of what would be a truly adequate regulation: namely, demanding that each object have a documented provenance back

to a specified cut-off date, and making the rebuttable presumption that objects without such documentation are illicit. Since we are at present very far from getting this kind of legislation, it is urgent to consider, simultaneously, measures that would reduce the total global demand for purchase of antiquities: first, by greatly reducing the appeal of private collecting, through campaigns aimed at raising public awareness about the problem of pillage; and second, by giving museums and educational institutions wider access to antiquities through means other than purchase on the private market. Among these are long-term loans, widely travelling exhibitions, and strictly controlled museum-to-museum sales or exchanges of duplicate objects. Moreover, the resources currently invested in the purchase of antiquities could be effectively channelled instead into sponsoring new research and excavations, conservation projects, educational and training programs for local populations in art-rich regions, construction of on-site museums, and the development of responsible cultural tourism – all in order to help create, at least in part, a sustainable economy for local peoples out of their cultural resources while preserving their historical heritage.

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## **Engaging the Private Sector in Cultural Heritage: The Corporate Sustainability Agenda**

**Cly Wallace Aramian**  
**London, UK**

Over the last 15 years, multinational companies have faced increasing pressure to operate in 'socially responsible' ways and contribute to sustainable development, helping to mitigate the negative effects of a globalizing market economy. The field of 'corporate social responsibility' ('CSR') has burgeoned as companies compete for 'reputational capital' with their various stakeholders in the marketplace.

Some have suggested that heritage conservation can help create 'globalization with a human face' – combating cultural 'homogenization' while protecting a critical resource for many poor countries.

Yet, in contrast to environmental conservation, business resources available for cultural heritage conservation internationally are minimal – summarized below:

- The World Monuments Fund is the main private non-profit organization raising funds for heritage conservation worldwide. Much of its funding is from private foundations, but American Express has been its leading corporate sponsor since 1995 – probably the only company with a long-term commitment to cultural heritage conservation globally.
- In 2004, UNESCO's World Heritage Centre launched its Partners for Conservation initiative. UNESCO (in contrast to, say, UNICEF) is possibly the last UN body to respond to the Secretary General's call for private sector partnerships (Global Compact Initiative, 1999). A limited number of projects have been set up, with Hewlett Packard, Jet Tours and the French bank, Calyon.
- Some companies support individual projects, either on-going (e.g. BP Amoco and Chicago House in Egypt), or ad hoc projects by corporate foundations (e.g. Dia-geo). But examples are limited.

It is clear that, with the exception of American Express, cultural heritage has not yet won a significant place in the corporate sustainability agenda.

Even in the tourism industry, which has a direct business stake in maintaining the integrity of cultural heritage sites, the numerous CSR and 'sustainable tourism' initiatives have

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focused primarily on the environment – for example: the International Hotels Environment Initiative, the Tour Operators Initiative for Sustainable Tourism Development, the WTO Sustainable Development of Tourism Unit.

Interestingly, in November 2005, Expedia and the UN Foundation launched a 'World Heritage Alliance' aimed at promoting travellers' awareness of and support for World Heritage sites. It will be interesting to observe the results.

In contrast to private foundation giving, corporate partnerships pose certain opportunities (e.g., scale of resources, management skills, employee involvement, branding) and challenges (e.g., matching conservation and business objectives, long lead-times, communications imperative). Managing them is not easy, and heritage professionals often regard them with scepticism. Yet many agree it should be pursued more actively.

What is needed to better harness corporate resources for heritage conservation? Some thoughts:

- Clearly linking heritage with broader sustainability goals, now within the corporate mandate.
- Identifying businesses (e.g. in tourism) for which cultural heritage could be a long-term strategic focus for its sustainability activities.
- Public advocacy, strategically engaging media on heritage stories, to create 'demand' for heritage conservation among corporate stakeholders.
- Development of new models for public-private heritage cooperation (e.g. for sustainable tourism joint-ventures at heritage sites, or private sector representation on UNESCO WH Committee).
- Capacity-building to help heritage managers engage, negotiate more effectively with businesses.

## Round Table Session 2: The Impact of Scholarship on Public Heritage

### Communicating Heritage in Sápmi: Archaeological Heritage Management and Indigenous Identification in Northern Sweden

**Lena Holm**  
Umeå University, Sweden

Ancient monuments and cultural heritage organisations are significant parts in the processes of cultural affiliation. The several hundred years long antiquarian tradition in Sweden was a useful contribution to the creation of national identification. As a Swedish archaeologist, one is socialised into a discourse where national, traditional heritage is obvious. In the mythical ideas about the past of the 17th century, during the 18th century, and during the following centuries when modern archaeology is established, there has been an interest which is connected to the birth of the nation state (Baudou 2004:33ff). This tradition originated in agrarian landscapes, with highly visible, often monumental monuments. This approach and its underlying values have become normative for both archaeologists and the public. In other landscapes, in this case pastoral and lands of hunting and catching, ancient monuments are of a different nature, considerably less visible and situated in other topographical areas. In these landscapes we encounter have different economies, societal structures and different attitudes to landscape and the past. The question is what kind of symbolic value these ancient monuments, both prehistoric and historic, have in socialising processes such as, for instance, creation of identification. In the capacity as administrator and keeper of archaeological heritage management, cultural heritage management has been significant for the socialisation process that identification entails. What effects do these long national traditions of heritage management have on local indigenous affiliations in northern pastoral and hunting grounds?

My base for the study is founded in the idea that there are past and present conceptions concerning the multivocality of pre-histories and ancient monuments created in local and national traditions and history-writing. Ancient monuments can be regarded as collective memories with various meanings. They can be regarded as physical memories in landscapes and as such part of a mythical context with great symbolic values concerning how to achieve a sense of belonging, a collective identification, both externally and internally (cf. Eriksen 1996:49ff, Holm 2005). The question is how national and regional organisations of cultural heritage management influence such awareness in Sápmi, northern Sweden. What impact does the long tradition of national identification have for identification in pastoral landscapes and hunting grounds?

The past has been, and is, significant regardless of archaeological presence or absence. In the post modern discourse the concept of Sami identification is of fundamental importance and is ascribed great value in various socialising processes where it is important to concretise your own sense of belonging and situation in life. The production of identification from the significance of ancient monuments and heritage management organisations is relational and situational from a historical indigenous perspective, at the same time as management organisations rely on more authorised statements such as for example jurisdiction and decrees. In that sense ancient monuments are not timeless ideals.

## **Classical Archaeology and Local Communities: Setting up Archaeological Parks in the Italian Region of Apulia**

**Dr. Gert-Jan Burgers**

**Vrije Universiteit Amsterdam, The Netherlands**

This case study starts with the observation that identification with classical, Graeco-roman culture has played a fundamental role in shaping western society. Relatively, western society has come to view itself as the legitimate keeper of the Graeco-Roman heritage. Classical studies have been crucial in substantiating this identification. This goes in particular for classical archaeology. Illuminating in this regard is the statement of the late Lord Elgin who held that he had brought the Parthenon marbles to Britain "wholly for the purpose of securing to Great Britain, and through it to Europe in general, the most effectual possible knowledge and means of improving, by the excellence of Grecian art".<sup>1</sup>

In the last decades, such claims are increasingly being challenged. First, classical scholars themselves have deconstructed the 'Graeco-Roman roots'-concept as a foundation myth of western civilisation, a myth that served to legitimize the civilizing mission of European colonialism. Second, Graeco-Roman material culture is increasingly being claimed by national and local communities in Greece, Italy and elsewhere as their legitimate heritage. These challenges ask for a thorough reflection on the future of classical studies. My focus is on that of classical archaeology.

One way out of this dilemma can be found in scientific studies. In their narratives, modern classical archaeologists have adopted culture relativist approaches. Accordingly, they have come to include the history of non-Greek/Roman populations and of non-elite groups throughout the entire multicultural Mediterranean basin.

Less explored is their attitude towards the national and local claims mentioned above. In their wish to distance themselves from the colonialist paradigm, many have completely alienated themselves from the heritage issue. My contention is that this is an escapist attitude and that classical archaeology still has much to contribute to the heritage debate. This is especially the case when field work is concerned. First, the data field workers provide, is crucial to allow the relevant authorities to safeguard the sites investigated. Second, the same information can be used to engage the local communities, who have traditionally been denied a claim to these sites and to the Graeco-Roman heritage in general.

From this perspective I have come to coordinate an EC-funded heritage project focused on the arrangement of archaeological parks in the Italian region of Apulia. These parks regard a series of sites excavated in the 1990's by the Archaeological Centre of the Vrije Universiteit of Amsterdam. In close collaboration with the University of Lecce and the local municipalities we are developing a plan to open up these sites to a wider public, and in particular to the local communities.

It may be clear that with our project we have no intention to convert the local communities after all to the classical myth of Lord Elgin and his contemporaries. Rather, we wish to present narratives in line with modern classical archaeology. At the same time, we are aware of the danger of constructing parks that uphold a dominant, western, 'world history'-perspective, which contrasts with local perceptions of history and landscape. In this forum I would very much like to discuss this potential tension and to evaluate options to create a dialogue between scientific narratives and local perceptions.

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<sup>1</sup> Quote from P. Bahn (ed.), 1996: Cambridge Illustrated History of Archaeology, Cambridge University Press, p. 64



## **Multicultural Perception of a Heritage Site: The Louvain Groot Begijnhof**

**Francesca Puccio**

**Faculté Polytechnique de Mons, Raymond Lemaire International Centre for Conservation, Katholieke Universiteit Leuven, Belgium**

The following case study constituted part of the final thesis research "Heritage Significance and Interpretation: a Multicultural Perspective" which completed the Master in Conservation of Monuments and Sites at the Raymond Lemaire Centre for Conservation.

Starting from the assumption that understanding heritage can foster its preservation, the research tried to reflect upon the implications of cultural differences on the heritage conservation practice. Furthermore it attempted to investigate how cultural significance could be communicated effectively taking into account multicultural perspectives. This implied understanding how meanings and values are influenced by cultural features.

The case study was performed in the framework of Prof. Christian Ost's course "Economic dimension of the Architectural Heritage" during the Academic Year 2004/2005. The course is part of the first year program of the Advanced Studies Master of Conservation of Monuments and Sites at the R. Lemaire International Centre for Conservation. The participants to the case study were the first year Master students. Coming from eight different countries, they were employed as multicultural sample group to reflect upon the variations of perception linked to different cultural backgrounds. Through a questionnaire and group interviews, an assessment of values and of cultural significance was performed on the Leuven Groot Begijnhof (the Great Beguinage of Louvain). The aim was to draw considerations on how heritage interpretation should deal with the variety of views of a multicultural public.

The results, although reflecting a very limited survey, highlighted interesting considerations.

The difference of perception, even if levelled by similarity of background, manifested itself in the different interpretation of a similar impression or phenomenon. People with different cultural background explained the reasons behind phenomena according to their references. For example, quietness was seen as a factor indicating little social cohesion for cultures with a strong collective orientation. However, it was read as a positive factor and associated to spirituality in cultures in which social relationships are less visible.

Another interesting observation, in line with linguistic relativism, was the way values were translated differently according to one's own cultural references. For example, social and religious values were strongly interconnected for the students coming from Far Eastern countries. For one of these students, both religious and aesthetic values were related to harmony between man and nature. On the other hand, for most Northern European students, social value was to be identified in the existence of a specific community. People from southern Europe expected to see visible signs of the community before talking of social value.

Finally the need for explaining cultural significance in order to better understand heritage was generally felt. Most of the students agreed that understanding the site was difficult if no information was provided. The proposals for valorisation (adding value) were different and in some cases reflected the cultural orientation.

## **Architectural Heritage in Cairo 1860 - 1950**

**Sigrid van Roode**

**Past2Present-ArcheoLogic, Woerden, The Netherlands**

In the late nineteenth century, a new quarter in European style was added to Egypt's capital. A variety of architectural styles can be seen, such as Art Deco, Jugendstil, Rococo and Baroque. During the Revolution of 1952, many of these buildings were burnt to the ground. The remaining architecture has been in continuous decline for the past five decades.

This built heritage of a recent past is slowly being recognized as heritage in its own right. National and international heritage committees are not only focusing on managing Cairo's medieval built heritage, but gradually widening their view.

Cairo's recently built heritage offers many interesting aspects. In contrast to many cities in the Middle East, Cairo's European quarter has been built largely on virgin soil. Whereas in many cities the process of 'Hausmannization' took place by demolishing large parts of earlier, medieval quarters, in Cairo the medieval quarter has mainly been left intact and the new quarter has been laid out from scratch. Another interesting aspect is the fact that building Cairo's European quarter has not been initiated by colonial rules, but by an Egyptian ruler himself.

Cairo's recent architectural heritage is closely related to Egypt's relation with the West. It was erected in a timeframe in which 'western' was similar to 'modern', destroyed in a time when Egypt reclaimed its own identity, and now in need of care in a time in which the balance between the West and the Middle East is topic of discussion. Egypt as a nation does not wish to be remembered of a colonial past, yet these edifices are larger than life reminders of that era. What are the consequences for this heritage? In this particular case, heritage management and politics are closely interwoven. Furthermore, a heritage policy for this architecture has to include a study of other aspects that are specific for mega cities such as Cairo. Heritage management of built heritage in a metropolis of over 18 million inhabitants cannot be an independent activity; it bears a relation to factors such as transportation management, urban infrastructure, water and waste management. Who determines what of this heritage is important and what is not, in light of other choices that inevitably have to be made? How can politics, heritage and present city needs be integrated into a functional and acceptable heritage policy?

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## **Sharing as Multivocality in Building 5, Çatalhöyük**

**Maria T. Rico,**

**Getty Conservation Institute, USA**

**Dr. Michael Ashley**

**University of California, Berkeley, USA**

The 9,000-year-old Neolithic site of Çatalhöyük, Turkey, is world renowned for its exceptional architecture, painted walls and complex building structures. Over 7,000 people visit the site each year. As part of the overall site management plan to provide meaningful experiences for the visiting public and international researchers, the fully excavated Building 5 has been on public display since 1999 under a shelter specifically designed to allow visitor access and essential protection for the plaster walls. The challenge for site management and conservators is to balance the desire to share this exceptional heritage with the interested public and the ongoing stewardship and conservation of the building, when sharing could mean increasing the rate of deterioration. The challenge for the public is

to look beyond the snapshot that is presented as archaeological remains, to balance the variety of interpretations offered, and to create their own interpretation.

Core to the mission of the Çatalhöyük Research Project site management plan is the involvement of local communities as partners in the protection and interpretation of the site and its surroundings. Although the shelter somewhat protects the mud brick walls from the effects of the weather, the ideal preservation strategy is reburial and not exposure to any elements. In order to document and monitor the condition and decay of this irreplaceable structure



Building 5, Çatalhöyük. Copyright Çatalhöyük Research Project

while it remains open to the public, the choice of strategy must be carried out in consideration of the needs for extracting the necessary data in the short time allocated to research (the summer field season), and of the fact that the site is open to the public daily and also receives a significant proportion of its visitors during this time. We aim to minimize our presence inside the building for reasons of condition, but also implications for interpretation.

The North Shelter of Building 5 defines the space for sharing, creates a destination and acts as a conservation strategy. Interestingly, our act of working in the structure turns the Neolithic house into an Archaeological Site, an object of study. Any given day the visitor could find that the object of their imagination and the carefully designed interpretive signs that invite them to imagine a different life, are replaced by the 'archaeology in action' phenomenon, acting as an anchor to the present state of the building. Perhaps conservation in its attempt to preserve a structure and present it as it is today detracts from the visitor experience. On the other hand, conservation assures that there will be a building to present for future voices.

The experience is positive and materializes the concepts of sharing and 'multivisuality', breaching the gap between 'professional' and 'public' access to the site. This is an opportunity to engage in dialogue with local residents who visit this shared place as we conduct our work, our chance to share concepts of stewardship and preservation. But this interaction could be carried out in a less accidental way, those visitors interested in this aspect of the site should be given an intentional chance to experience this, through the scheduling of these events, working more closely with the interested parties to truly share the process of caring for the past, its challenges and creative solutions.

## **Who Owns Scherpenheuvel, the Pilgrimage Town?**

**Bert Lemmens**

**Art Historian, Belgium**

First of all, Scherpenheuvel was a royal project by the archdukes Albrecht and Isabella to mark the start of their reign. It meant the start of an era in which the Southern Netherlands experienced a period of relative peace in which the archdukes restored Spanish catholic culture over the Southern Netherlands. With Scherpenheuvel in mind, one is able to explain the political agenda of the archdukes.

As a political statement it was the archdukes' manifesto against the protestant North by building an ideal town devoted to the cult of the Holy Virgin. As such, the town is an important historical document. The message of this political statement has become history. Nevertheless, the personal identification of the archdukes as patrons of the town still adds a royal aura to its identity.

More vivid is the religious statement that Scherpenheuvel makes. The dom in the centre of the city embodies the renewed alliance between the people of the Southern Netherlands and the God of the true Catholic belief, sealed by the worship of the Holy Virgin. The original statement has a clear intolerant undertone regarding differing faiths. The construction of the dom and the surrounding town mark the start of the restoration of the catholic institutions in this region, which, perhaps except for during the French Revolution, still exist until today. But it is exactly this institution, based on a network of parish priests and elaborate social services that, in its present form, faces the end of its existence. At the same time it is remarkable how the catholic community seems to regroup around the spiritual centre of Scherpenheuvel.

Less studied has been the economic statement that the foundation of Scherpenheuvel meant for the former 'Land van Zichem'. The foundation of an entirely new town, at a distance of 3km from the old Brabant town Zichem along the Demer, was a clear assault on the economic future of this town that dared to revolt twice against the Spanish rule. The foundation of a pilgrimage town was also an important economic input in this region which had suffered hard under the wars of the 17th century. But the grief of the people of Zichem is still there, facing the prosperity of the present pilgrimage town, and discussions on heritage in Scherpenheuvel-Zichem always run along this historical rupture.

Last but not least, there is the artistic statement that Scherpenheuvel embodies. The design and construction of the entire town is the work of select group of artists linked to the Brussels Court, including names such as Wenzel Cobergher, Theodore Van Loon and Robert De Nole.

## Round Table Session 3: Sites of Conscience

### Who has the Right to Judge the Value of Heritage?

**Jong-Hyun Lim**

**Preservation Professional, University of Pennsylvania, USA**

The purpose of this presentation is to review and analyze current preservation policy, management, and interpretation for a historic Korean penitentiary built during the Japanese colonial period (1910-1945).

The presentation discusses the larger perspectives of South Korean preservation policy, and suggests better site management practices for historical resources associated with historical tragedy and sorrow. Two case studies, one from Australia and the other from the United States, are additionally explored as positive examples of how cultural properties of historical tragedy can be properly interpreted and preserved.

History can be interpreted differently according to historical and political attitudes and values. While Korea's time as a Japanese colony ended sixty years ago, the violence and injustices of the colonial period continue to be a powerful memory and influence on Korean politics, culture, and public history. Korean historians, architects, politicians, and the public have frequently debated the validity of preserving historic buildings and sites built during the thirty-five years of Japanese rule. Two historic sites are especially instructive, demonstrating the South Korean government's inconsistent preservation policy for Japanese colonial era historic sites. One such Japanese colonial site is the Cho-sun Government-General building located in Seoul, the capital of South Korea. Constructed by the Japanese in 1916, this building housed South Korea's National Central Museum following Japan's defeat in the Second World War. In the mid 1990s, the Korean public entered a heated debate over whether to dismantle the Cho-sun



Chosun government-General (before dismantling). It was located right in front of Chosun dynasty's main palace, which was a main reason of destruction.



Destruction of "Vestige of Japanese imperialism" as one of the historical purification process in 1995



Historic aerial photograph of Seodaemun penitentiary



Current renovative planning as an outdoor educational museum, part of independent national park, Seoul.

Government-General building. In 1995, the South Korean government dismantled this building to mark the fiftieth anniversary of the end of Japanese imperialism on the Korean peninsula.

The other case is Seo-dae-mun prison, the first modern penitentiary designed by Japanese architect Sitenno Gazma in 1907. Originally designed as small prison with 1586m<sup>2</sup> for cells and 264m<sup>2</sup> for administration, Seo-dae-mun prison was later expanded to include a women's prison (1916) and six additional prison buildings (1935). After the Korean War (1950), an additional administrative building was moved to Seo-dae-mun complex from another site. Seo-dae-mun prison was designated a historic property (No.324) on February 27, 1988, by the South Korean government, recognizing the prison's dual historical significance as a tool of Japanese imperialism and political oppression. In 1995 and 1998, Seo-dae-mun prison was redeveloped as a public museum and sacred memorial to the Korean victims of the Japanese colonial period.

Its educational mission also includes restoration of the prison cellblocks,

the central administration building, a relocated leper colony, and two watchtowers.

The contradicting experiences of these two Korean historic sites raise the following questions: What criteria ought to judge and guide such a site's preservation or dismantlement? What is the value of these historic sites? How can these sites be preserved as public places with proper interpretation of historical sorrow? Two prison facilities in other countries, Fort Arthur, a World Heritage site in Australia built during the British colonial period, and Eastern State Penitentiary, the first modern penitentiary in the United States and currently being redesigned as a public place, may offer realistic interpretative and preservation solutions for the Seo-dae-mun Penitentiary in Korea.

## **The Tuilerie des Milles: From Concentration Camp to Memorial and Center of Interpretation**

**Dr. Max Polonovski**  
**Ministry of Culture, France**

When the War was declared between France and Germany in September 1939, as a result of the administration blindness, German and Austrian refugees, who were considered as enemies, were detained in Les Milles, a tile factory near Aix-en-Provence converted into an internment camp. Among them were Nobel prize winners, artists and writers (Lion Feuchtwanger, Hans Bellmer, Max Ernst, etc.). The factory was soon used as a transit camp when many inmates from other camps and members of the International Brigades were gathered there. After the occupation of the Southern France in 1942, it became a deportation camp for the Jews of the region of Marseille, and 2,500 people were sent to Auschwitz via Drancy.

The factory of Les Milles is a unique case of an internment and deportation camp in France which hasn't been transformed and is in a good condition, with many traces of the past, in particular wall paintings left by several detained artists.

An association initiated the ambitious project of building there a Memorial and museum of the History of the camp, where will be given information about the history of site and about the actors. The factory itself will be restored and open to the public. The main purpose of the project is to focus on the education of the citizenship and its responsibility. Three reflections will be proposed to the visitors: the mechanism of intolerance, how democracy can shift to totalitarianism, and what is the responsibility of an ordinary man, or how one becomes a willing executioner and another is capable of resistance. The project is supported by several institutions and partners (State, City, Region, Departement, Fondation pour la mémoire de la Shoah and Lafarge, the owner of the site).

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## **Performances and Arts-based Interventions in Museum and Historic Sites: the Tenement Museum (NY) and the Untold Stories Project (UK)**

**Joel Chalfen**  
**University of Manchester, UK**

On a recent visit to the Lower East Side Tenement Museum in New York, I was excited by the intrinsic use of drama in the interpretation of the site. Joining a school tour, I met Victoria – a Turkish migrant and a former inhabitant of the building – who told us about her living conditions, her aspirations for herself and her family, shared with us her most valuable possessions and offered advice on making a life in New York circa. 1916. On returning to the UK, I heard about an arts project being run at National Trust heritage sites – the Untold Stories project – the aim of which was to invite youth and community groups and encourage them to discover their connections to these sites (where they previously had never visited) and then tell these hidden stories. One anecdote particularly struck me from the engagement at Kedleston Hall in Derbyshire, former home of the Viceroy of India, Lord Curzon, where, amongst the treasures of his self-curated Eastern Museum was a Quran displayed upside down. With professional artists, separate groups of school students and South Asian women developed their own interpretations of the collection through dance, textiles and creative writing. Some of this interpretation (including a reference to the upside down Quran) was recorded into a bilingual audio guide, which, being forbidden to alter the historic display (itself a museum of a museum), was the groups' chosen method to include themselves in a site that had for them such apparent marks of exclusion.

Though somewhat different, these two examples seem to demonstrate the potential of performance and arts-based interventions in museums and historic sites to provoke and create inclusive spaces of debate and dialogue. The Untold Stories Project was a very clear initiative to broaden the range of visitors to some of the UK's Great Houses, which have largely been confined to a monological historical and cultural location. Whilst at some venues the connection between the site and the contemporary community around was tenuous, at others, such as at Kedleston Hall, there was a manifest but hidden continuity that highlighted the context of implacable misunderstanding that heritage can inhabit. A creative approach did not compromise the established value of the site but did expose and challenge its limitations. At the Tenement Museum, the performance acted as an intervention against the traditional objectification of museum display. To create a dialogic public realm, interpretation resided in the interlocutory space between visitor and character. Whilst respecting, again, the established (ritual) configuration of museums, the building and the objects within it were personalized before bringing forth their stories into the public sphere. It is in this way, I would argue, that it establishes its identity as a site of conscience: not only because it presents the testimony of the oppressed but because it strives to inspire and bring into interaction the deliberative agency of all constituents of the program of display and memorial – the user/producer, the visitor and the exhibitor

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### **The Case of the Franja Partisan Hospital in Cerkno, Slovenia**

**Dusan Kramberger**

**Ministry of Culture, Republic of Slovenia**

Franja Partisan Hospital (FPH) is an ensemble of thirteen wooden cabins, several supporting and movable objects gradually built in a squeezed, narrow, barely accessible wild river gorge near Cerkno in mountainous Western Slovenia. During the World War II it served mostly as a hospital for wounded partisan fighters.

FPH functioned like a miniature village. The food and medical supplies were provided by the local inhabitants and the Partisan Supply Service. The hospital was never discovered by any enemy. To ensure maximum conspiracy, the patients were blindfolded and transported to the hospital only at night and exclusively by the hospital staff.

FPH had a capacity of up to 120 patients. In the period from December 1943 to May 1945, 522 patients of various nationalities (Slovenes, Croats, Serbs, Frenchmen, Russians, Poles, Austrians, and Americans) were treated in Franja. 61 patients died; a secret temporary burial ground was arranged along the right bank of the river.

FPH does not honour the partisans; as a listed national monument it honours the humanitarian values of the neighbour people, medical and support staff and those who supplied and defended the hospital risking their lives.

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### **Conservation and Memory: Luby Israel**

**Shmuel Groag**

**London School of Economics, UK**

Conservation and Memory will investigate the impact and effects on Israeli cultural discourse, cultural heritage and conservation planning of the 1948 destruction of the Palestinian villages and towns and especially the denial of this phenomenon in the public realm. As a test case of a typical site of a destroyed and denied village I will analyze the site of Libya a village in the north of Israel.

I will relate to the general, historical cultural, sociological, ideological and psychological



background for this phenomenon and the effect it has on space, the collective memory and the aggression I assume this denial evokes toward the land.

As this work is done by an Israeli Jew it will mainly discuss this phenomenon regarding the Jewish majority in Israel, the cultural structures that were built to support this denial especially in my field of practice as an architect and planner in the field of conservation.

More than 450 villages were destroyed after the 1948 war, which is the "Independence War" for the Israelis and the "Al-Nakba" (the disaster in Arabic) for the Palestinians.

The site of Lubyia is also a good metaphor for the current narratives that construct the Israeli society. The cultural analysis will include all the symbolic elements that are presented in the neighbourhood of the covered history of Lubyia that is now hidden under the trees of the "Lavie forest".

Besides presenting documentation from the site and the way it is currently presented to the Israeli public, I will include a short cultural analysis of the site of the original Lubyia land.

Those sites include The Golani Brigade Museum and Memorial Site, Mac Donald restaurant, offices of the JNF (Jewish National Fund) and others.

Regarding the field of conservation as one of the cultural structures construing the Israeli nation, I will define the current social structure of conservation with critical thinking about its discourse. I will refer to existing conservation projects in Israel like the German Templars colonies, Old Jaffa, and Ein Hod with my personal experience as an expert in the field of conservation. The role of the expert as a "specific intellectual". I aim to suggest an option of changing discourse in this field by proposing a different attitude to the idea of planning and memory.

I will try to propose a multi layer perspective concept in the field of architecture planning and conservation, suggesting a new and different approach to conservation and its cultural role based on hybrid multi-layered attitude as a new model regarding Lubyia.

Another practical tool in changing the discourse of conservation besides the analysis of the site will suggest developing a new type of documentation file.

The documentation file will contain all possible material concerning Lubyia in order to enable a future reader to get a general picture of the daily life in the village and understand its physical structure.

The documentation file will be based on three basic sources. Oral history collected by the Palestinian community of the uprooters from Lubyia that are in Israel and abroad, especially in Denmark, published documents from Israel and abroad; and physical documentation of the site based on maps, aerial photos and photographs comparing the past and present situation.

My belief is that this understanding and knowledge are of paramount importance to the Israeli society, in which a deep conflict exists between the democratic state and national ethnical structures, which affects all the aspects of the planning profession and, in particular conservation.

## **Why 'Learning from the Past' is not as Simple as That**

**Mads Daugbjerg**

**University of Aarhus, Denmark**

The 'sites of conscience' concept seems at first sight very alluring. Surely, the 'opening of new conversations about contemporary issues' in the light of the past's 'great good or great evil' (citing the conference coordinators) is a noble aim worth striving for. In a bit more down-to-earth terms, we may describe this aim as a wish to learn from the past. On a closer look, however, the concept and its educational connotations are not that straightforward. This case study, from the Danish battlefield site of Dybbøl, the location of the Danish defeat to Prussian forces in 1864, highlights the ambiguity of the term when applied to sites of a contested nature. It describes the loss of meaning, or even identity, experienced by some groups when a specific symbolic site is being re-interpreted in terms of its 'general' nature – its alleged ability, in this case, to teach us about the general nature of war. Admittedly, Dybbøl is not part of the International Coalition of Historic Site Museums of Conscience, and one could argue that it is not a 'site of conscience' at all. Surely, it carries neither the fame nor the universal symbolism of atrocity inherent in sites interpreting the Holocaust, the Hiroshima bombings, or the South African Apartheid regime. However, at a smaller scale, Dybbøl does share a range of traits with such sites of global grief: it is a site of thousands of meaningless deaths and a Danish symbol of the loss of territory, of the imposed de-nationalisation of Danish citizens, and of regional resistance and eventual reunion with Denmark after World War I. However, the meaning of Dybbøl is ambiguous. Located in the Danish/German border region, the site and its symbolism is being mobilised differently by different groups and communities on either side of the present-day border. In this case study, I present a case of contestation over interpretation forms which I believe can serve in discussing the noble aims of the 'sites of conscience' concept. Specifically, it demonstrates that some groups – in this case, interestingly, museum curators – may resist and even disrupt the developments of new forms of heritage interpretation that seek to draw parallels between then and now. Attempts to 'learn from the past' were in this case being questioned by expert historians claiming that plans to re-actualise the Dybbøl Story in experience-based ways were actually deriving the site of its historical specificity. Endeavours to halt heritage projects because of their alleged trivialization of history are of course not new. What this case study of Dybbøl illustrates is that 'sites of contestation' may resist the label 'sites of conscience' and its inherent good/evil dichotomy – not because (some) people are not using them in conscientious way, but rather because people are using them in many diverse, and sometimes contesting, ways.

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## **Long Kesh (Maze Prison), Northern Ireland: Conflicting Perspectives on the Future of the Site**

**Mike Ritchie**

**Coiste na n-Iarchimí, Ireland**

Long Kesh, also known as the Maze Prison, was the place where up to 25,000 loyalist and republican prisoners were incarcerated between 1971 and 2000 during the most recent phase of conflict in Ireland.

Initially used as an internment camp for holding those imprisoned without trial, new H-Blocks were opened in 1976 to house prisoners processed under stringent emergency legislation including no-jury trials and extended interrogations. The changed policy followed by the British authorities led to prolonged protests by republican prisoners who refused to wear prison clothing arguing that they were political prisoners. The 5 years of protest

culminated in the hunger strikes of 1980 and 1981. This year is the anniversary of the second hunger strike when 10 men died in the face of British intransigence.

The protests led to a worldwide focus on the conflict in Ireland. The election of one of the hunger strikers, Bobby Sands, as an MP was the first indication of a new strategy of electoral politics which was eventually to lead to the ceasefires and the pre-eminence of Sinn Féin as the largest nationalist party in the north of Ireland.

The last prisoners were released in July 2000 following the provisions of the Good Friday Agreement. Thereafter the site was handed over by the British government to the local Executive and a debate was had on the future of the site.

With many wishing to see the whole site razed to the ground, republican ex-prisoner organisation Coiste na n-Iarchimí argued that part of the 365 acre site should be preserved as a museum with a conflict resolution centre also attached to the preserved buildings as a place of reflection and learning.

A representative sample of buildings has now been listed and the panel considering the future of the site also proposed the establishment of an International Centre for Conflict Transformation (ICCT) be located on the site.

Discussions are now ongoing to work out how to develop the site as a visitor destination and what the precise functions of the ICCT will be. The site remains in public ownership.

## Round Table Session 4: Inclusive Public Interpretation

### **The Bolivian Case: Diversity and Interpretation of its Cultural Heritage**

**Mireya Muñoz**

**Nogales & Asociados Consultores Internacionales, Bolivia**

Bolivia is a country with a large Indian majority (Aymara, Quechua and Guaraní) – as much as 80%, which is the largest in the American Continent. In 1825-1925, the first Republican century, Eurocentric policies in Bolivia were preponderant. However, since the National Revolution of 1952, Bolivia started a new period of political change and cultural development that has prioritized the incorporation of indigenous values, in line to ensure that values of communities, ethnical groups and other stakeholders – minorities and non-elitist groups – be included in the national policies. The Constitution's first article defines Bolivia as a multi-ethnic and multi-cultural country. This underlines the concept of several ethnical nations and, thus, cultures. It also indicates a major revaluation of Indian values.

Lately there has been a major upturn since the new generations after the National Revolution of 1952 have started to manage cultural affairs. The new conception is of several cultures, not just one. In fact, the new government of Bolivia has recently created a "Secretary of Cultures". Elite groups have accepted the indigenous cultures and have started to identify with them. They found that they can share the ownership of the Indian cultural heritage.

23 Indian communities have united to protect and manage TIWANAKU, an archeological World Heritage Site (WHS). Tourism revenues are shared by all the communities. A proof of the high regard of Bolivians for the Site is the recent inauguration of President Evo Morales by Aymara priests at the Site of TIWANAKU.

Despite all efforts, achievements have not been uniform along the various sectors. In any case, Bolivia may well be the Latin-American country that has shown the greatest development of Indian societies in the past few decades, including political gains in their favor as the recent presidential elections have shown. In the next decade, Bolivia will continue to maximize inclusive cultural policies of Indian groups and other non-elitist groups.

Regarding preservation of cultural heritage, in the past 3-4 decades there has been substantial gathering of historical data on colonial art, with emphasis on "syncretism" (joint Spanish and Indian work yielding shared cultural products). Results have been quite satisfactory and have generated strong synergies that enhanced pride and national identity and helped integrate ethnic groups, regions and cultural values. The intangible heritage has been "acquired" to become shared and owned by the population in general. La Paz has "folkloric dances" where the general public and social leaders from all currents mix, in a similar way to the Brazilian Carnival. The elites have clearly acquired and accepted Indian values and ways.

In Santa Cruz – the department in the eastern low-lands – discoveries of Jesuit Missions' cultural work have become a rich common heritage (WHS) that has dramatically increased the local identity of eastern Bolivia but has also contributed to integrate the region with the rest of the Nation.

The main question pending now, is whether the difference between Bolivian and "Universal" values is increasing. It seems that the "universal values" of dominant societies should evolve to include the local values of non-elite countries.

## **The Ancient Remains in the Center of Tarsus and the Need to Protect and Present them to the Public**

**Prof. Zeynep Ahunbay**  
**Istanbul Technical University, Turkey**

Tarsus is a historic city in ancient Cilicia, southern Turkey. The foundation of the city goes back to prehistoric times. The excavations at Gözlükule, which is a prominent hill on the plane, have revealed evidence related to the Iron Age settlement in the city. The Roman period in the city is visible at some locations with remains of a Roman bath and a temple, a gateway in the city wall and architectural elements. The Roman level is reached at excavations deeper than 2 meters.

Tarsus is famous for being the birthplace of St. Paul. Due to its religious significance, it is visited by local and international tourists. The historic center of the town has a good collection of traditional stone houses, most of which date from the nineteenth century and are still inhabited.

Tarsus has an agricultural and industrial hinterland, so its center is lively and crowded. The commercial activity attracts a lot of car traffic into the center; the need for a parking garage was felt acutely towards the end of the twentieth century. In 1993, the municipality decided to build an underground garage. The excavations which went down to about four meters lower than the present ground level revealed a lot of historic remains, the most significant being a seven meters wide and 67 m long segment of a Roman road, lying in the east- west direction. On the north side of the road, a portico which is partially preserved was unearthed. The Roman settlement was superseded by later layers, as Tarsus was inhabited continuously through the Byzantine, Seljuk, and Ottoman periods.

Following the excavations, some of the walls and floors were covered by temporary roofs or reburied to protect them. Yet a systematic conservation program was not launched for the preservation and presentation of the site. Now the city administration is getting worried that the remains are suffering from exposure and will disintegrate. Heavy rains cause erosion of the surrounding high earth walls, grass grows in the weak joints and broken bricks tend to split apart.

The mayor of Tarsus, Mr. Kocamaz, has recently visited Tel Aviv where he has seen some ancient remains which are exhibited under the ground. He suggests that either all or part of the excavated area be covered by a shelter. The visual impact of a roof on the excavation site needs to be discussed thoroughly. At present the ancient road and the surrounding remains are visible from the streets surrounding the site. This possibility offers the spectators an extraordinary experience linking them directly with the history of the town. Ways to preserve the architectural remains and present the site in the best possible way to the visitors need to be elaborated urgently. It is essential to weigh the pros and cons of exposing the site to the elements versus the possibilities for an acceptable protective roof.

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## **National Historic Preservation Act and Indigenous Heritage**

**Dr. David Morgan**  
**USA**

In the United States the National Historic Preservation Act (NHPA) represents one of our most sweeping heritage resource statutes. It addresses the preservation rights of descendent communities, particularly indigenous ones, in its 1992 language regarding "properties of traditional religious and cultural importance" (TCPs) and in implementing guidelines promulgated in 1990 (Parker and King 1990). The latter, National Register Bulletin

38, declares TCPs eligible for the National Register of Historic Places (National Register) by virtue of their "association with cultural practices or beliefs of a living community ... rooted in that community's history, and ... important in maintaining ... continuing cultural identity." Unfortunately, the NHPA and other statutes legally codify notions of authenticity and corporate identity that are based on a perception of culture as static, a fundamental premise incompatible with the anthropological notion that change, fluidity, and situational boundaries are the sine qua non of culture. Equally troubling is the early recognition that the National Register may be an inappropriate place to recognize TCPs (Parker 1993:4). The devastation of Hurricane Katrina and a recent inventory of TCPs on army land in Louisiana have highlighted the philosophical conundrum (Morgan 2005a, 2005b; Morgan, et al. in press).

It quickly becomes clear how many indigenous heritage resources may be impacted by the philosophical dissonance when one considers that the Department of the Interior manages resources on some 504 million acres of land. Although indigenous TCPs may be found across that entire expanse, only about 11 percent remains in the hands of Native American individuals and 562 federally-recognized tribes. Tribes and others dislike using the National Register as a vehicle for TCP consideration because of its tangible property focus and its primary role as a commemorative, hence publicized, list. Furthermore, to some the application of the National Register's 50-year exclusion criterion seems biased against tribes with homelands in the south-eastern U.S., many of whom lost the opportunity to maintain continuity of practice, and even familiarity of place, as a consequence of the federal Indian policy of the early 1800s. As currently interpreted, attempting to alert federal agencies to the presence of TCPs on pre-Removal lands may paradoxically prevent tribes from reconnecting to those traditional places.

Katrina, meanwhile, pointed out how poorly the National Register serves to document ordinary places on the landscape with special meaning for those who live there. Grassroots efforts and national media coverage have forged a niche for sense of place within the country's recovery plans and policy, but it is unclear if policy will become practice (Morgan, et al. in press).

The antiquated understanding of culture embedded in the United States' heritage resource legislation creates a major gate keeping dilemma. In terms of long term policy shifts, remedying the shortcomings may require changes to the NHPA, or may entail a new approach altogether. Descendent communities find far more effective holistic, locally-focused heritage management frameworks that are directed by the stakeholders themselves, such as the United States' National Heritage Areas and France's Les Parcs Naturel Regionaux. In the end, similar management strategies, or even tribal registers of resources, may be more viable than our extant laws.

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## **Library Preservation of Heritage Information in Nigeria**

**Peter Attah Sola**

**Attah Arts & Culture Gallery 67, Nigeria**

Every age leaves its impression on the culture of the people. Consequently, no one people have successfully returned in its originality the way of their ancestors, but in the main, what is left is whatever glorious in their cultural heritage. Nigeria is not an exception in this respect. Like any other nation of the world, the influences, which have left some imprints on her cultural heritage. Before the advent of the British, for instance, the world, "Nigeria" had not come into being. But since 1861 when the nucleus of the Nigeria nation has established, political as well as social evolutions have helped to bring into a closer union the various ways of life of the ethnic groups around the Niger area. The marriage

of these customs over the years has given Nigeria's cultural heritage a pattern of homogeneity.

This paper provides an insight on how Nigeria's cultural heritage can be preserved and promoted at the national and local levels, the need for the collection, digitalization, preservation and placement of the nation's cultural heritage as they entrusted with the responsibility.

The Government, Libraries, Research centers, NGOs, Private Sectors should see the promotion and preservation of the nation's cultural heritage as a major task. It is a collective responsibility to preserve the vast knowledge and information accumulated over the years to generations yet unborn. That memory is fragile, and must be handled with care.

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### **Managing Epistemological Plurality: A Multi-site Case Study**

**Jasper Chalcraft**

**European University Institute, Bologna, Italy**

The adoption of a 'cultural landscapes' category by UNESCO's World Heritage Committee in 1992 was designed to better reflect the heritages of African and Oceanic states. Over a decade later one European country – Italy – has more 'cultural landscape' WH sites than the entire African continent. Yet it is argued here that another category of WH – 'rock art' – has suffered from being excluded from this more holistic category in most WH nominations. Drawing on material from three fieldwork sites, where the ramifications of archaeological site management under the WH banner are examined, the values for which a given site is inscribed on the WH List are seen to affect not only the understandings of that space by those who 'consume' these heritage sites as tourists, but also those of locals living in and around the sites. Thus, the rock art sites of the Valcamonica (Italy), the Tadrart Acacus (Libya), and a WH site in-the-making in Kondoa-Irangi (Tanzania) can become the sign-symbol of the territory, over and above the broader cultural landscapes in which they are situated. The present writer will argue that this is a scenario which, in the examples given, is reinscribing local landscapes. It is contended that such a reinscription, whilst not without local agency, can obfuscate the links between people, place and their histories. In exploring ethnographic material on these three rock art sites, and drawing on recent studies of 'IK' (Indigenous Knowledge), the case-study proposes a sustained analysis of the problems presented by the different epistemological understandings and uses of this form of archaeological heritage, focusing in particular on the deep meanings these sites hold for locals and the future prospects for these in a period of increasing academic interest and tourist activity. Two of these rock art sites have had World Heritage status for some time (the Valcamonica, Italy & Tadrart Acacus, Libya), whilst one has submitted its nomination dossier for World Heritage status (Kondoa-Irangi, Tanzania). In trying to evaluate how Cultural Resource Management affects local practices and whether local understandings and uses are compatible with attributed archaeological and tourist values, it is hoped that culturally-sensitive and flexible best practice guidelines can be delineated.

## **Collective Heritage or Heritage of Captivity: A Change of Relationship Between Citizens and Cultural Values**

**Prof. Begoña Bernal**  
**University of Burgos, Spain**

A relevant qualitative change has been produced in the heritage signification and appreciation by the society, as a consequence of general recognition of the equality and dignity of all the cultures, as a basis of immaterial heritage. This is the logical result of a thought out process about reflection on and knowledge of the character of the natural and cultural heritage. At the same time some contradictions and traps have arisen. The reproductions of art pieces and their replacement, the scenography proposed for the restoration of legendary cities or the invention of "cultural" itineraries, are some warning signals about the interpretation of intangible heritage.

Through this analysis my aim is to reflect on the unstable balance between progresses and deviations that occurred regarding the principles and criteria within the Convention of Worldwide Heritage. I will focus mainly on authenticity and new social demands and what is the meaning for citizens of the conservation of heritage sites.

The heritage is a collective good, a social good of cultural interest. But the economic appropriation of its values puts into crisis the heritage concept itself. Today, heritage is a synonym of "tourist interest" and "economic interest". Heritage management, official administrations, and technical experts that interfere in it as well as some other "experts" have been driven to heritage, as a wealthness source, without having taken into consideration the society's rights to enjoy the heritage goods and improve in this way, their quality of life. In this way, the recovery of these historical sites and the creation of itineraries, as well as the restoration of monuments, is done based on its potential economic return through tourist attractions, without valuing the population and general public needs. This kind of marketing causes some practices in which the only interest is an imitation of the culture and a kind of art through a ludic and superficial recreation. The "touristization" of urban and natural spaces, and the "museumatization", are the result of binomial heritage tourism imposed by economic reasons.

The techniques of reproduction with synthetic materials, adapted to modelling and apparently more resistant to time, are presented as techniques of heritage conservation. The Cathedral of Burgos is a concerning example of the application of this method over a Human Heritage Site that could be a model for future interventions. The substitution of the statues in the main facade by epoxy resins replicas was questioned by the citizens, as they questioned the criteria that "preserve means replace". The defenders of "museumatization" of monuments continuously promote dismantling and disassembling but also try to substitute the criteria about authenticity with a new Restoration Charter – Cracovia – over the Venice one in 1964: "Authenticity is linked with the message of the masterpiece, not with the materials with which was made".



## **Imagining (Fantasizing) and Appropriating the Global: Local Residents' Understanding of the UNESCO's Proclamation of Intangible Cultural Heritage in Gangneung City, Republic of Korea**

**Sangmee Bak**

**Hankuk University of Foreign Studies, Seoul, Republic of Korea**

This case study concerns how the local residents of the Gangneung City, Republic of Korea, perceived the UNESCO and the notion of global recognition of the City's cultural heritage during the City's preparatory process for its representative intangible cultural heritage, Gangneung Danoje to be proclaimed a Masterpiece of Oral and Intangible Heritage of Humanity in 2005. Interviews and participant observations conducted from 2002 to early 2006 among the residents of Gangneung and the non-local professionals who have participated in the preparatory work have revealed that the local residents have various ways of (mis)understanding the role of UNESCO in safeguarding cultural heritage or what UNESCO's proclamation means in practice. By examining these perceptions and reactions this paper tries to show the active processes of contestations and negotiations between the local and the global in the area of safeguarding cultural heritage. State is often the juncture where the local and the global body meet and negotiate with each other. The local desire for global recognition may be rooted in their imagination and fascination of the global recognition that are closely related with their pride in cultural heritage. Yet at the same time, it could also be an actively calibrated strategy in the locals' efforts to maximize their gain in their competition with other localities at the state level. In this process the contents of the imagination regarding the global can be extremely creative and readily manipulated.

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## **Network of Roman Roads as Lever for the Development of Rural Initiatives**

**Ing. Roland Vancauwenberghe & Dr. Martin De Pelsmaeker**  
**Flemish Land Agency (VLM), Belgium**

Roman roads are historic-cultural and landscape relics (for example Paddenstraat Velzeke, East-Flanders, Belgium – before and after the works). On European level, these roads disappeared or have been subconsciously integrated in the contemporary road network. Beside their present functional value, their authenticity is not always recognizable anymore, as well as their affinity with the environment and their possible future importance in a European context. The historical dimension of these relics still remains a common fact for the different European nations.

On the basis of this common historical background and taking into account the regional diversity and individual character, the idea is to work out a project proposal within the framework of the European subsidy programme Culture 2000. Hereby, the network of Roman roads would serve as lever for the development of rural initiatives in order to realise specific regional surplus values on economical, cultural, tourist and recreational level.

Considering the multicultural approach, the project will originally be an exchange of knowledge and experience concerning this subject matter. The underlying idea is to valorise the cultural heritage value of a region for the development of rural initiatives judging the cross-border topic of the Roman roads. In this way, these unique relics can be preserved and related to renewing contemporary European challenges.

The project approach includes an inventory of the Roman roads with the regions, cities and villages they crossed. In addition, the possible participants and the means of cooperation are shown as much as possible. Based on this information, qualities and chances

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can be detected and could function as a lever for regional development. In consultation with partners, a common vision with points of particular interest is defined. Subsequently, priority choices could be made with the intention to realise an international exemplary project.

In deliberation with the Provincial Archaeological Museum of South-East-Flanders (PAM Velzeke) and University Ghent (Department of Archaeology), a project proposal has already been elaborated by the Flemish Land Agency. This proposal will be submitted as a Culture 2000 project proposal with a subsidy of maximum 50%, if agreed by at least three recruited partners from other European countries. Some institutions have been approached, namely in Germany (Stadt Augsburg, Universität Erlangen), Greece (City of Patras), Roumenia (Constanta Roumenia), France (Montpellier, Arles) and Italy (Provincia Rimini).

As no durable cooperation has been established till now, this case study will be presented at the symposium with the intention to realise a kind of joint venture.

## Closing Plenary Session

### **Who owns the Future: Technology, Cultural Identity and Memory Preservation in the EPOCH Perspective.**

**Franco Niccolucci,**  
**PIN - University of Florence and EPOCH**

Technology is increasingly playing a substantial role in communicating heritage. As technological limits, or features, of the new media strongly influence the message they can broadcast, some people believe that having more money to spend, or having a better performing technology, would lead us to record more facts and tell stories closer to the True Reconstruction of The Past, in the most convincing, attracting and verisimilar way. Moreover, technology needs simplification, sometimes oversimplification, and this goes well with the rules of communication: the simpler the message, the deeper the outreach. That is perhaps why technology has been regarded suspiciously by those advocating multivocality and understanding that the past is made by a complex interweaving of multiple identities, all contributing to the memory of a community.

The creation of a technology suitable for such a multi-faceted perspective is indeed a grand challenge, and, at least initially, it proposes more questions than answers, determines more constraints than opportunities, requires more resources and creates more problems than it solves. Nonetheless, it has to be undertaken, because it can offer unparalleled ways of preserving memories and communicating "minority reports" which otherwise would be overwhelmed by the majority interpretation of the past. Thus, new rules need to be established, guaranteeing such distinctive features. Secondly, tools to be made available for this purpose neither should be less effective, nor produce less attractive results, with such additional constraints, than they would without them. Thirdly, they must allow for diffuse ownership, both of content and of the way to create it, empowering a wider community with the capacity of recording and communicating different stories. More difficulties could be listed, but these suffice to draw a discouraging picture. Yet, this goal is not impossible to achieve, and since the best way of proving that something can be done is actually doing it, the lecture will describe some of the results of the EPOCH European project and how they fit into the framework summarily described above.

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### **The Ename Charter and the ICOMOS International Committee on Interpretation and Presentation: The Work Ahead**

**Neil Silberman**  
**Ename Center, Belgium**

This paper will briefly describe the principles of the ICOMOS-Ename Charter on the Interpretation of Cultural Heritage sites ([www.enamecharter.org](http://www.enamecharter.org)) and the planned activities of the newly-established ICOMOS International Scientific Committee on Interpretation and Presentation. It will stress the increasing emphasis on inclusive, community-based heritage programs that highlight diversity in the historical record and the contributions of many groups and historical eras to the significance of a heritage site. It will conclude with an overview of the steps ahead for the Ename Charter and will describe the basic workplan of the ICOMOS Committee on Interpretation and Presentation, with an invitation to the participants in the colloquium for their support and collaboration in both these activities.