2021

HERITAGE

INTERPRETATION
AND
PRESENTATION

A Review and Annotated Bibliography

Memory and Identity
Conflict and Recon ciliation
Human Rights

Coloniality and Marginalize Groups
Globalization and Localiozation

National State
Education
Museum
Extended Definition

Tourism
Community Engagement
Audience Experience
Digitalization

WHIPIC

Preparatory Office for International Centre for
the Interpretation and Presentation of World Heritage Sites
under the auspices of UNESCO

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Foreword

Since the adoption of the Convention concerning the Protection of the World Cultural and Natural Heritage ("the World Heritage Convention") in 1972, there have been various international activities and efforts to protect cultural and natural heritage. More than 1,000 properties on the World Heritage List are managed, ranging from ancient sites such as Acropolis in Athens, Greece to modern industrial facilities such as Nord-Pas de Calais Mining Basin in France.

With the scope of the World Heritage List expanded, there are efforts to discover the heritage value from the perspective of people living with heritage, which differs from the past when only experts valued heritage value. As a result, not only heritage experts but also the general public have an increasing interest in World Heritage interpretation and presentation.

"Heritage Interpretation and Presentation: A Review and Annotated Bibliography" is a sourcebook published in line with new changes and international trends in World Heritage. This book is expected to be used as research material to help understand the concept of World Heritage interpretation and presentation. Starting with this, I hope that the WHIPIC will continue to collect and release data on World Heritage interpretation and presentation, contributing to further strengthening the infrastructure and enhancing accessibility.

I gladly congratulate a preparatory office of WHIPIC on taking the first step forward by publishing such a valuable reference book. Through collaboration with UNESCO-related organizations on a wide range of initiatives for World Heritage interpretation and presentation, I also hope the WHIPIC will grow into an organization that plays a leading role in effectively implementing the World Heritage Convention and improving the public understanding of the meaning and value of the World Heritage.

KIM Hyunmo
Administrator of Cultural Hertage Administration

Introduction

Introduction

As the times change, cultural heritage is no longer the product of experts and the establishment but public goods everyone can enjoy. In modern states, cultural heritage became an artificial product that had a social role, as it was used as a political product proving legitimacy and perpetuity of a modern state; it was also a symbolic product to build collective identity and strengthen the bond within the ambiguous boundary of a group known as a nation. As with invented tradition suggested by Eric Hobsbawm, the value of cultural heritage was created in line with the intention of the state. Even in prehistoric times as well as in modern countries, cultural heritage was accepted as a symbol for social bonds as communities were formed.

Despite its essential role of contributing to the establishment of community identity, research on cultural heritage focused on its preservation, management, and use. With the advent of the postmodern era, however, the importance of cultural diversity gradually emerged, and some countries with indigenous cultures began the discussion on "What is our true identity." Then, the discussion on national identity extended to study on the social role of cultural heritage, initiating full-scale research on cultural heritage interpretation.

At the time when cultural heritage interpretation research was in full swing, postmodernism was already changing society, and the interpretation methodology reflecting cultural diversity was discussed, which had a different orientation from that in the previous modernist society.

The earlier interpretation had a distinct modern character. Freeman Tilden of the US National Park Service was the first scholar who used the term "interpretation" for his study. His 1957 book Interpreting Our Heritage is still recognized as the cornerstone of cultural heritage research. The interpretation proposed by him is more like presentation. This modern methodology is an educational one that should convey to the public the values of cultural heritage selected by the state and presents itself in the form of public education in museums and others. In particular, the gist of the modern methodology is to study how to provide easy public access to archaeology and other fields inaccessible to the public. The methodology is characterized by improved accessibility to and public participation in cultural heritage. Public participation means taking part as a recipient of top-down decisions delivered from the state. The fields such as public archaeology and museology continue research on cultural heritage presentation.

After the advent of postmodernism, the participation of the public and minority groups broadened. Researchers began to discuss cultural heritage from a more cultural anthropological perspective. For modern interpretation, there were a limited number of groups that had the decision-making initiative; since postmodernism, an inclusive approach has been used to reflect the voices of minority groups that were not included in the modern interpretation process. It has extended to human rights issues which were not reflected in the process of valuing cultural heritage, so that cultural heritage values encompass those of indigenous groups, workers, women, and sexual minorities. This approach is referred to as inclusive heritage interpretation or reinterpretation in that it redefines the initial interpretation.

While the history of cultural heritage interpretation research is over sixty years, there is no clear definition of interpretation or presentation: the boundary between interpretation and presentation is too vague and both include a wide range of actions and practices. Although research on heritage interpretation and presentation serves as the basis for cultural heritage study, the lack of systematic structures in the field has led to relatively low accessibility to study information.

Accordingly, the preparatory office for the International Centre for the Interpretation and Presentation of the World Heritage Sites, a UNESCO Category 2 Centre in the field of world heritage interpretation and presentation, studied the basic research information on heritage interpretation and presentation and built a database of over 1,400 book chapters and over 160 research essays to enhance the Centre's research function and lay the foundation for international research prior to its establishment. The final result has been published as a reference book. For the book, we divided the information into two sections of heritage interpretation and presentation, read all the information in each section, and categorized it into thirteen categories so that readers can understand the overall research trends of cultural heritage interpretation and presentation. The book also outlines detailed study trends in each chapter. Each chapter is not independent but overlapped with each other, demonstrating the ambiguity of the interpretation and presentation.

Chapter 1 is a collection of research information on cultural heritage, memory, and identity. It shows political characteristics inherent in cultural heritage. Humans, who have the nature of distinguishing themselves from others through identity, have sought to differentiate their

group from others through collective identity since the formation of communities. The research information in Chapter 1 tells what role cultural heritage played in building national and collective identity, and how collective memory selected by a modern state was applied to cultural heritage values.

Chapter 2 is full of research information on the relation between cultural heritage and the state. Cultural heritage is symbolized as a human artificial act; it is especially used as a means of maintaining power and authority of the state. For example, the state built a public monument and designated as national cultural heritage a building or historic site related to the perpetuity of the state. The information in Chapter 2 shows the research related to the state's cultural heritage creation.

Chapter 3 is a collection of cultural heritage research regarding globalization and localization. The UNESCO Convention concerning the Protection of the World Cultural and Natural Heritage most widely accepted by the international community is an international practice of cultural heritage linked to globalization. International norms adopted and recommended by different organizations also constantly produce internationally recognized heritage discourse with the globalization of world heritage. However, such globalization of cultural heritage is not inclusive, as the discourse is centered around the viewpoints of countries with specific hegemonies. As a result, the concept of cultural heritage localization has been introduced as part of the anti-globalization movement and further developed in line with the advance in cultural heritage tourism. Therefore, Chapter 3 shows the research on cultural heritage globalization movement led by the UNESCO and cultural heritage localization developed as a resistance to the globalization.

Chapter 4 shows the research results on the groups neglected when a modern state selected a representative narrative of cultural heritage. The results highlight the importance of leading participation of local communities or minority groups classified as non-experts in cultural heritage practice and decision-making. The concept of human rights emphasized by the UN has extended to participation in valuing cultural heritage, helping to create a new approach of cultural heritage interpretation.

Many countries have a history of colonial rule. Chapter 5 looks at the research on the dominant heritage practice where the cultural heritage of the subjugated group was neglected or destroyed: the non-subject group, which was the underdog in social power structures such as capitalism and patriarchy as well as colonialism, was deprived of its leading role in cultural heritage practice.

Chapter 6 mainly deals with the research on conflicts and reconciliation over cultural heritage which essentially has multiple narratives. Recently there are more and more cultural heritage conflicts that should be addressed inclusively. Since World War II, war criminal countries have

aimed for group reconciliation by establishing a shared history to acknowledge and apologize for their history and creating shared values of cultural heritage reflecting the history.

Chapter 7 shows the research on a broader definition of cultural heritage. The extension of its definition from buildings and archaeological sites to modern heritage such as the entire city or industrial heritage is directly translated into the broader scope of cultural heritage interpretation. That trend is well reflected in international cultural heritage norms produced by international society. With these characteristics, cultural heritage research, which was carried out as a detailed subject in archaeology, art history, and anthropology, has developed into a separate science called heritage studies with interdisciplinary characteristics linked to politics, urban planning, sociology, and pedagogy.

Chapter 8 shows research information on cultural heritage and education. While specialized knowledge prevents easy public access to cultural heritage, its accessibility can be improved by education. Its popularization is one of the most representative characteristics of cultural heritage interpretation in a modern way. This chapter presents the cases of public education on cultural heritage and its history.

Chapter 9 offers research information on cultural heritage and museums. Museums are used by the state as a medium to convey cultural heritage values to the public. While seeing the exhibition, visitors are instilled with public education, according to the intention of the state. As the times change, however, they have gradually transformed into an independent institution for cultural heritage presentation and have become a space to maintain and preserve the memory, meaning, emotions, and values of the community. Cherishing communication with visitors or the public, they intend to organize active exhibitions.

Chapter 10 shows the research on the correlation between cultural heritage and tourism. Tourism gives economic value to cultural heritage and drives the local community to participate in cultural heritage practices. Since the introduction of cultural heritage tourism, the risk of physical damage to heritage has increased, but at the same time, it has made a positive contribution to heritage preservation with more research on sustainable use of the heritage.

Chapter 11 shows cultural heritage research on the visitor experience. As the focus of valuing cultural heritage has switched from cultural heritage to humans, the presentation strategy is more focused on humans. Visitors' improved experience in cultural heritage can facilitate the interaction between cultural heritage and them, creating new values. The research on these changes can be seen in this chapter.

Chapter 12 shows the research on cultural heritage and community participation. The participation of a community in a cultural heritage practice is active these days. Cultural heritage is no longer an exclusive product of the state, but its value is created by local people based on the sense of place.

Chapter 13 shows research on the digitalizing cultural heritage. With technological advances, digital resources of cultural heritage are produced: in a museum, digital archiving makes perpetual preservation of cultural heritage possible, and heritage worn out over time can be restored to its original form. Furthermore, cultural heritage can be recreated in virtual reality and is accessible to the public beyond time and space. Digitizing cultural heritage overcomes various challenges regarding interpretation and presentation and provides useful and effective access and interpretation.

This book, the first research result of the preparatory office, is expected to boost the development of cultural heritage interpretation and presentation that have not been systematically advanced compared to other cultural heritage research fields. We hope the book will allow graduate students and researchers who want to study heritage interpretation and presentation to access and to study subjects easily and contribute to broader and deeper academic development. We also hope that the book offers an opportunity understand different academic trends of heritage interpretation and presentation, resulting in an evolution to multidisciplinary research. We expect it will be used as a basic resource for international researchers, network construction, and academic exchange with researchers.

We do not think this book contains all research information on cultural heritage interpretation and presentation. There must be ongoing interpretation and presentation research globally, and there may be some studies suggesting deeper discussions in their own languages, not in English. The preparatory office, even after the establishment of the Centre, will collect and provide potential researchers with research information on a wide range of heritage interpretation and presentation, and prepare various venues for discourse on the field.

Heritage Interpretation

CHAPTER 1 Heritage, Memory, and Identity

One of the core aspects of the human experience is an inclination to relate to past generations, beings, times, and surroundings to understand oneself in the present. The modalities of these relations, names given to them, actors involved in them, desires and fears invested in them as well as the spirituality and materiality of practices through which these relations are performed have varied across time, geographic locations, and cultures. Some of these relations were exclusive or symbolic, performed only at certain periods when relations with ancestors, more-than-human beings or deities were to be invoked. Some relations have been performed daily, both consciously and unconsciously as the very basis of cultural transmission and life-sustaining practices - such as language, cooking or surviving and relating to the environment.

The process of becoming a full adult member of a culture and community happened through education and engagement within that very community, which in turn ensured that the norms, practices, and important places would be taken care of by the next generations. These practices, transmitted from generation to generation have also been altered, reassessed, abandoned, and revived with each new generation, new encounters with other cultures, or the change of the context and circumstances. Even though we cannot talk about the categories of heritage, memory, and identity in the same terms as we understand it today, these practices, no matter how diverse, had involved the selection of certain elements from the past, which are to be interpreted, remembered, and evoked in the present moment so that the collective understanding of the community, environment, and one's place in the world could be achieved and sustained from generation to generation.

Heritage thus always acts as a means for identifying and disidentifying oneself - reflecting the collective memory and forming a basis for collective identity. These processes are deeply political and selective because heritage is always a selected past, a curated past, a mediated past. It always presupposes both remembering and forgetting and nurturing and disregarding. Heritage as a process is dependent on those who are included and excluded from it as well as on the rights, arrangements, visions, and implications enacted through this process. Therefore questions of how heritage is understood, defined, and enacted to go deeply into the ways in which we are able to

relate to the past, present, and future. Heritage-making and heritage-doing go hand in hand with creating and consolidating both localized communities as well as imagined communities such as the nation, which we will explore in the next chapter. They also play a role in how places are understood, how locations are named, how land is appropriated, how resources are claimed, and how physical borders as well as invisibly social boundaries are drawn.

This is exactly why relationships between heritage, identity, memory, and power have been at the forefront of critical scholarship in heritage and memory studies since the 1980s. And this is why the modern idea of heritage in particular has been criticized as a mechanism of modern Western-European hegemony and as a powerful sustaining mechanism for making western ways of knowing, of ordering societies and of relating to otherness dominant across the world. Since the modern heritage concept and practice has been exported hand in hand with European colonial interventions from the eighteenth century, numerous previous ways of symbolic linkages - relating to the past, the landscape, the supernatural forces, spiritual power, or intergenerational and intra-community knowledge transmission - have been altered and turned into "second-class" linkages to be researched, protected, and interpreted through modern ideas of heritage. The struggles to revive, bring back, and legitimize these other regimes of memory, identity, and heritage have been at the forefront of recognition of intangible cultural heritage, indigenous guardianship of landscapes, indigenous archaeology, and others.

In heritage and memory scholarship, memory and its social and psychological roles have been a long thought and disputed concept. Collective memory, as collectively imagined and transmitted in the past in the form of rituals, beliefs, norms, and values is understood as a crucial ingredient that keeps societies unified and that maintains social cohesion, continuity, and solidarity. This collective memory is oftentimes official memory, promoted by the regimes of power, be it governments or other. It is enacted through a series of commemorations, memorials, monuments, history textbooks and education, music, sports, and cooking traditions as well as public memory institutions and places. However, official memory, including official heritage discourse, often exclude, ignore, or purposefully annihilate collective memory of social groups that do not neatly

fit into the projected national, ethnic, or local past. Memories of minorities, refugees, women, working classes, people of color and mixed race, people with disabilities, indigenous peoples, LGBTQ+ groups and others rarely feature in official collective memories and are considered as memories of "others." These officially excluded memories often get enacted and made visible through counter-memory practices and counter-heritage - practices that contest, oppose, and challenge hegemony of the official memory and heritage.

Also, heritage, identity, and memory get further problematized on an individual level while personal memories and individual storytelling have started to be increasingly used in heritage interpretation. While some argue that individual memory is always already structured within the society and is secondary to the sense of group identity, others insist that the notion of homogenous collective memory is always illusory and problematic because it can be actualized only on the level of each individual, through personal memory. Therefore, in thinking about memory, heritage, and identity, we need to have in mind constant negotiations that take place between individuals and the collective and between officially recognized and marginalized memories. Furthermore, a wider post-1989 context characterized by an increased construction and politicization of identity-based difference has further questioned the universalizing, apolitical governmentality of heritage, exposing it as a site of social struggles, negotiations, and conflicts. With increased globalization, mobility, and migrations, homogenous and singular notions of memory, heritage, or identity have got increasingly problematic. This is why politics and notions of multiculturalism, interculturalism, transculturalism, and cultural hybridity have taken more prominent place in explaining identities and memories as dynamic, plural, multifaceted, and changing.

Alderman, D. H. (2008). Place, Naming and the Interpretation of Cultural Landscapes. In Graham, B. J., & Howard, P. (Eds.), *The Ashgate Research Companion to Heritage and Identity* **(pp. 195-214). Hampshire: Ashgate Publishing.**

Naming is used to fix the identity of places, often as part of larger renegotiations over the lines of national, regional, and racial identity. The purpose of this chapter is to broaden, theoretically and empirically, how we conceptualize place naming as a platform for the construction of heritage and identity. Using America as the scene, particularly the African American experience, the author articulates the concepts of naming as symbolic capital and naming as symbolic resistance.

Ashworth, G. J., et al. (2007). *Pluralising Pasts: Heritage, Identity and Place in Multicultural Societies.* **London, Ann Arbor & MI: Pluto Press.**

This book aims to explore the relationship between heritage, identity and place, and some issues within these relationships in terms of multicultural heritage. The authors deal with interrelationships between culture and identity and discuss plural heritages by questioning place identity of heritage. Introducing the various typologies of plural society models in comprehending different case studies, this chapter explores consumption and effectiveness of heritage as a means for public policy in a plural society. Finally, this book describes intrinsic tensions and conflicts of heritage policy and practice in a plural society.

Ashworth, G. J., & Graham, B. (1997). Heritage, Identity and Europe. *Tijdschrift voor Economische en Sociale Geografi,* **88(4), pp. 381-388.**

This article presents the tensions that have arisen from the historical development and definition of heritage within Europe. It is argued that this is a result of the emergence of nationalism and the nation-state, and it also is the paradoxical movement toward political and economic integration of much of the continent. It is explained in this article how the heritage of at local level is nationalized, Europeanized, and globalized to be World Heritage.

Atha, M. (2019). Ephemeral Landscapes. In Howard, P., et al. (Eds.), *The Routledge Companion to Landscape Studies.* **(pp. 113-126). London & New York: Routledge.**

The heart of this chapter is a belief that landscape as heritage should be conceived as a cultural process of place-making driven from below by local communities, which generates senses of belonging, attachment and identity that reflect 'sociohistorical-performative' as much as 'monumental-curatorial' values of place. It is argued that from this perspective, it is possible to accommodate more easily the ephemeral, quotidian, and performative alongside the permanent, 'historic', and built. Exploring this sense in both urban and rural landscapes, the author examines how the meanings and values attached to ephemeral landscapes are generated, mediated, and expressed through the situated performances of cultural practices or 'rituals'.

Bhreathnach-Lynch, S. (2014). Political Sculpture in Twentieth-Century Dublin: Art as a Barometer of Political Expression. In Carville, J. (Ed.), *Visualizing Dublin: Visual Culture, Modernity and the Representation of Urban Space* **(pp. 203-220). Bern: Peter Lang**

This chapter points out how the public monuments cited throughout Dublin's city landscape, from the beginning of the nineteenth century through to the opening decade of this one, provide important visual indicators of the city's changing political and cultural landscape. Equally, these solid structures are able to transmit diverging narratives of national identity. It is argued that decoding the public monument in a way other than in terms of stylistic history ensures a fuller interpretation of cultural and political landscape not only for art historians but for the political historian and cultural geographer.

Blain, J., & Wallis, R. J. (2006). Representing Spirit. In Russell, I. (Eds.), *Images, Representations and Heritage: Moving beyond Modern Approaches to Archaeology.* **(pp. 89-108). Boston & MA: Springer.**

Investigated in this chapter is how contemporary interpretations of past religions and the visual and material culture associated with them becomes a part of present 'spiritual' identities. Exploring contemporary paganisms and their engagement with the past, particularly at sacred archaeological sites, the authors examine pagans as 'new-indigenes' who associate themselves with particular ancient times or cultures and engage with the historic landscape, particularly looking at the paganisms known as 'Heathenry.'

Borgstede, G. & Yaeger, J. (2008). Notions of Cultural Continuity and Disjunction in Maya Social Movements and Maya Archaeology. In Liebmann, M. & Rizvi, U. Z. (Ed.), *Archaeology and the Postcolonial Critique.* **(pp. 21-34). Plymouth: Rowman Altamira.**

As opposed to the typical approach to pre- and postcolonial Latin America, this chapter focuses on the continuity exemplified by Mayan archaeology through culturally affiliating contemporary Maya groups with the ancient Maya. While not ignoring centuries of historical development and potential divergence, the authors assert their analysis illuminates the roles played by Western science in identity discourse, especially as it is grounded in particular nationalities and identity politics.

Byrne, D. (2014). *Counterheritage: Critical Perspectives on Heritage Conservation in Asia.* **Abingdon & New York: Routledge.**

Due to modern touristic demand, old villages are being renovated and turned into replicas of their former selves, no longer authentic enough to pass as 'genuinely old' enough. Through investigations into popular religion and antiquities collecting, the author hones in on how a desire to possess cultural heritage has led to a contradicting of fundamentals regarding heritage preservation, reappraising of colonial and missionary ideology as well as looting.

Clarke, D. (1994). Culture as a System with Subsystems. In Pearce, M. S. (Ed.), *Interpreting Objects and Collections* **(pp. 44-47). London & New York: Routledge.**

A functionalist approach can have a good deal in common with a system analysis approach to understanding material culture. In this chapter, the author's systems analysis of social action is explored because all kinds of artifactual meaning—historical and symbolic as well as 'utilitarian'—are treated as if they are geared to

the goal of social continuity; there is clearly a functionalist side to both the historical legacy and symbolic value. This brings the argument close to a Marxist view of society and of material culture in which all individual elements are bound together in an ideology which gives authority to patterns of dominance

Christou, A. (2006). *Narratives of Place, Culture and Identity: Second-generation Greek-Americans Return 'Home'. Amsterdam:* **Amsterdam University Press.**

This book is a product of an in-depth qualitative study of second generation Greek-Americans' return migration conducted through deep self-reflection, through uninterrupted written accounts of experiences, and review of the months later via interview. The aim of this process is in advancing theoretical and empirical understanding of return migration and identity construction.

Crowley, J. (2007). Constructing Famine Memory: The Role of Monuments. In Moore, N. & Whelan, Y. (Eds.), *Heritage, Memory and the Politics of Identity* **(pp. 55-68). Hampshire & Burlington: Ashgate Publishing Limited.**

This chapter examines the role of monuments in the cultural landscape of Ireland and the Irish diaspora, concentrating on the politics of Famine memory based on those heritage roles. It argues that how the Famine is remembered and commemorated is deeply implicated in the issue of nationality and collective identity. The author focuses on the role of monuments in establishing the memory of the Famine with suggesting the monuments in Cork, Mayo, Dublin and Boston, and insisting that the comparative invisibility of Famine memorial reflected the State's unease at the memorialization of Famine.

Deetz, J. & Dethlefsen, E. S. (1994). Death's Head, Cherub, Urn and Willow. In Pearce, M. S. (Ed.), *Interpreting Objects and Collections* **(pp. 30-37). London & New York: Routledge.**

This chapter analyzes historical meaning in objects through the discussion of a group of seventeenth- and eighteenth-century New England gravestones and their motifs. Combining this methodological ease with an interpretative analysis, the authors aim to sharpen understanding of cultural processes and cultural change. It is asked, 'Where does innovation in a society's material culture first begin? How is cultural change diffused?' They show how the answers to these questions can be approached through an appreciation of their historical contexts.

Di Giovine, M. A. (2015). When Popular Religion Becomes Elite Heritage: Tensions and Transformations at the Shrine of St. Padre Pio of Pietrelcina. In Robinson, M., & Silverman, H. (Eds.), *Encounters with Popular Pasts* **(pp. 31-47). Cham: Springer.**

This chapter examines the way meaning shifts the types of interactions between heritage objects and the public. Specifically, the tension that exists when a heritage object shifts from being intimately enmeshed in communities as one of the people to becoming set apart, views, and conserved as "elite" heritage. The author studies this shift through an analysis of the changes that have occurred at the religious shrine, St. Padre Pio of Pietrelcina in Italy.

During, R. (2011). European Heritage Discourses, a Matter of Identity Construction? In During, R. (Ed.), *Cultural Heritage and Identity Politics* **(pp. 17-30). Wageningen: Silk Road Research Foundation.**

This chapter delves into the disagreement between the relationship between European cultural heritage and identity. While politicians use it as a tool for social cohesion, scientists advocate for a more pluralist and less manageable concept of identity which seem better equipped to clarify pluralism in cultural heritage practices. The author explores the relations of identity politics and cultural heritage values by describing the organizational settings of cultural heritage in Europe as well as an overview of treaties and recommendations.

Eidson, J. R. (2005). Between Heritage and Countermemory: Varieties of Historical Representation in a West German Community. *American Ethnologist*, **32(4), pp. 556-575.**

This chapter discusses the public presentation of history in a West Germany community that corresponds to one of three conventions: (1) the commemoration of the founding of local institutions by their members, (2) "hometown history," an avocation of the local bourgeoisie, and (3) citizens' initiatives for coming to terms with the Nazi past. German-area specialists have tended to dismiss the first two types and to valorize the third, but it is argued that different representations of the past in the present are best viewed as varieties of symbolic capital, which members of different social groups employ in the institutional settings to which they have access and in which they are authorized to play active roles.

Gough, P. (2008). Commemoration of War. In Graham, B. J., & Howard, P. (Ed.), *The Ashgate Research Companion to Heritage and Identity* **(pp. 215-230). Hampshire: Ashgate Publishing.**

Investigated in this chapter is the desire to produce a common understanding of the past which has resulted in material forms such as the plinth and the pedestal which have become the key visual components of ideological and rhetorical urban topography. The author contrasts these elements with the concept of a 'reified place', in particular preserved or reconstructed battlefields which have become the focus of commemorative rites, as the places where 'one takes personal narratives'.

Graham, B., et al. (2005). The Uses and Abuses of Heritage. In Corsane, G. (Eds.), *Heritage, Museums and Galleries: An Introductory Reader* **(pp. 28-40). Abingdon & New York: Routledge.**

This chapter considers the origins of heritage as defined by using the past as a resource for the present. Firstly, it shows how this way of thinking about the past emerged at the same time as the codification of nationalism into the nation-state. Second, functions and uses of heritage, which can be subdivided between the cultural—or socio-political—and the economic are explained. Finally, in examining the issue of 'whose heritage?', the authors begin to consider the reasons for the contested nature of heritage.

Hale, A. (2001). Representing the Cornish: Contesting Heritage Interpretation in Cornwall. *Tourist Studies*, **1(2), pp. 185-196.**

This article argues that an increased international awareness of a distinctive Cornish (rather than English) identity is changing Cornwall's dominant heritage narrative and that as mining becomes highlighted as

a central feature of 'Cornishness', there has been an increased focus on promoting industrial heritage. It explores how the Cornish have responded to heritage tourism development in Cornwall, and discusses what consequences may be in Cornwall's new heritage narratives of reshaped images.

Hall, S. (1999) 'Whose Heritage? Un-settling 'The Heritage', Re-Imaging the Post-Nation', *Third Text,* 13(49), pp. 3–13.

This is the text of the keynote speech by Stuart Hall given on November 1, 1999 at the National Conference "Whose Heritage? The Impact of Cultural Diversity on Britain's Living Heritage" held in Manchester, England. The author posits how it is being - and how it should be - transformed by the 'Black British' presence and the explosion of cultural diversity and difference which is everywhere in lived daily reality.

Harrison, R., & Schofield, J. (2010). *After Modernity: Archaeological Approaches to the Contemporary Past*. New York: Oxford University Press.

In this book, the authors explore how applying the archaeological approach to contemporary, late modern, and post-industrial societies can help us better understand modern social phenomena. Focusing on the period after 1950, it is asserted that the present is being 'haunted' by the past and becoming more compressed through commercialization and objectification. The author argues that contemporary archaeology should be used as a critical intervention in the present and preserved as a material witness.

Harvey, D. (2008). The History of Heritage. In Graham, B. J., & Howard, P. (Eds.), *The Ashgate Research Companion to Heritage and Identity* (pp. 19-36). Hampshire: Ashgate Publishing.

Reflecting on the concepts of identity through national, 'big' identities versus personal, local, or 'small' heritages, the author focuses upon the politics of and struggles over the control of heritage in Britain. Outlining a history of heritage in terms of a history of power relations that have been formed and operate via the deployment of the heritage process, this chapter focuses upon the historical narrative of the changing forms of this process including its developing technologies.

Hodge, C. J. (2011). A New Model for Memory Work: Nostalgic Discourse at a Historic Home. *International Journal of Heritage Studies*, 17(2), pp. 116-135.

This article argues that mechanisms of nostalgia, approached critically, offer interpretive common ground for memory work at historic homes (and beyond). As a material and emotional discourse, nostalgia binds memory, place and experience. This study proposes a new model for heritage-makers seeking to alter site narratives without undermining a site's established worth. It is argued that they might identify then disrupt pre-existing nostalgic narratives, finally bridging those disruptions through additional, critical nostalgic discourses. New and established narratives can coexist, in harmony and in tension, and visitors should be invited into the interpretive process.

Holtorf, C. (2006). Experiencing Archaeology in the Dream Society. In Russell, I. (Ed.), *Images, Representations and Heritage: Moving beyond Modern Approaches to Archaeology.* **(pp. 161-175). Boston & MA: Springer.**

Argued in this chapter is the concept that insofar as archaeology enhances people's lives and society in general, its major impact might be said to lie in popular culture rather than in any noble vision of improving self-awareness through historical 'perspectives'. It is asserted that popular archaeology contributes to some of the themes and stories that increasingly give orientation and quality of life to people today, asserting that professional archaeology at the end of the day is more of story-telling business than an educational one.

Holtorf, C. (2013). The Past People Want: Heritage for the Majority?. In Scarre, G., & Coningham, R. (Eds.), *Appropriating the Past: Philosophical Perspectives on the Practice of Archaeology* **(pp. 63-81). New York: Cambridge University Press.**

It is argued in this chapter that archaeology should not be concerned with assessing to what extent the past portrayed in our daily lives may or may not be historically accurate on scholarly grounds, but rather the overall role the past plays in present society. The author urges archaeologists to work closely with rather than against the public's pre-understands and existing expectations of archaeology and its object of study. Using a case study from the German city of Dresden, it is reviewed how these discussions relate to archaeological storytelling. representation and levels of access and control.

Howard, P. (2003). *Heritage: Management, Interpretation, Identity.* **New York: A&C Black.**

In order to establish identities, as well as attracting visitors, natural and cultural heritage is protected, conserved, managed and interpreted, by families, by cities, by nation states and at an international level. Heritage is seen as a demand-led activity, with interested stakeholders being academics, governments, owners, school-children, pilgrims, the media as well as the ubiquitous tourist. There is a process by which some things are selected as heritage, but others are ignored, and it is the practical management of this process which is the focus to which the text constantly returns.

Ireland, T. (2015). The Ethics of Visibility: Archaeology, Conservation and Memories of Settler Colonialism. In Ireland, T., & Schofield, J. (Eds.), *The Ethics of Cultural Heritage* **(pp. 105-126). New York: Springer.**

Explored in this chapter are some of the ethical implications of the practices and products of heritage conservation and historical archaeology in context of settler colonialism. The author focuses on how urban heritage conservation takes these made-visible vestiges out of the realm of archaeological research and transforms them into a city's curated past in a conscious heritage, place, and memory-making project. The products of this process can corroborate the veracity of shared memories of colonial history and national birth, but also allow for creative uses by diverse communities in identity and locality building and in the production of counter-memory.

Lowenthal, D. (1998). *The Heritage Crusade and The Spoils of History*. **Cambridge: Cambridge University Press.**

Heritage is often misconstrued, and when it is appealed to on a national or ethnic level in reactions against racial, religious, or economic oppression, the result is often highly-charged political contention or conflict. This book's theme regards how the rise of a manifold, crusade-like obsession with tradition and inheritance--both physical and cultural--can lead to either good or evil. On the one hand cultural identity and unity, on the other, potential holy war—the author discusses the myriad uses and abuses of historical appropriation and offers a rare and accessible account of a concept at once familiar and fraught with complexity.

Lucas, G. (2006). *An Archaeology of Colonial Identity: Power and Material Culture in the Dwars Valley, South Africa*. **New York: Springer Science & Business Media.**

Key themes of this book include the issues of global capitalism, colonialism, consumption, and how they all unite to construct and articulate identity. Focusing on the stories of the denizens of Dwars Valley, South Africa, each chapter goes through the eras of history since the 17th century that found the area settled, commodified, colonized, and enslaved, the author stresses that this book is about real people caught up in larger, global processes.

Macdonald, S. (2013). *Memorylands: Heritage and Identity in Europe Today*. **Abingdon & New York: Routledge.**

This book is an original investigation of the nature of heritage, memory, and understandings of the past in Europe today. It looks at how Europe has become a 'memoryland'-- littered with material reminders of the past such as museums, heritage sites, and memorials—especially European and national and cosmopolitan. In doing so, it provides new insights into how memory and the past are being performed and reconfigured in Europe and with what effects.

Mwale, K. P., & Lintonbon, J. (2019). Heritage, Identity and the Politics of Representation in Tribal Spaces: An Examination of Architectural Approaches in Mochudi, Botswana and Moruleng, South Africa. *International Journal of Heritage Studies*, **26(3), pp. 1-18.**

Examined in this article are the politics of developing and conserving cultural villages of Mochudi, Botswana and Moruleng, South Africa. The research suggests that the significance of tribal architectural heritage is conveyed primarily through the use of space, rather than in its material properties. Analyzing the heritage precincts in each village using documentary materials, stakeholder interviews, and the authors' reading of place, this research illustrates how identity politics have shifted local architectural conservation approaches towards representations of identities/identity construction, to articulate identity difference and to address an 'authentic representation' of the Bakgatla identity.

O'keeffe, T. (2007). Landscape and Memory: Historiography, Theory, Methodology. In Moore, N. & Whelan, Y. (Eds.), *Heritage, Memory and the Politics of Identity* (pp. 3-18). Hampshire & Burlington: Ashgate Publishing Limited.

This chapter examines how identity and memory of a (historic) landscape are entailed in mundane landscape and how we can capture and manage the memory of landscape. The author introduces a case study of Landscape of Dublin's Monto to draw some ideas about landscape, memory and heritage. Analyzing and describing the case of Monto in Dublin, the author offers various questions regarding the identity and memory of landscape, to which there is no physical evidence left or which has undergone various changes.

Outka, E. (2009). *Consuming Traditions: Modernity, Modernism, and the Commodified Authentic*. New York: Oxford University Press.

The purpose of this book is to investigate the commodification of nostalgia and country aesthetic, a notion referred to as commodified authentic, in contemporary society. The author argues that this half-hidden but critically significant phenomenon is a key trope for understanding not only commodity culture but the development of both modernity and literary modernism. Through this examination, questions about the ethics of marketing and what constitutes authenticity are posted.

Pahre, R. (2015). Material Falsehoods: Living a Lie at This Old Fort. In Robinson, M., & Silverman, H. (Eds.), *Encounters with Popular Pasts* (pp. 61-80). Cham: Springer.

The concepts of identity and interpretation are evident in this chapter as it pertains to the organizations tasked with protecting a national heritage and how their perspectives align with local stakeholders. Using Western forts of the prairies and plains of America becoming a part of the national park system as a case study. The author explores issues in National Park Service management of historic sites and if their preference for controversy avoidance reflects the interests of local preservationists.

Reeves, K. & Plets, G. (2016). Cultural Heritage as a Strategy for Social Needs and Community Identity. In Logan, W., et al. (Eds.), *A Companion to Heritage Studies* (pp. 203-214). Chichester: John Wiley & Sons, Inc.

The authors of this chapter argue that in the early twenty-first century, any heritage conceptualization was best accomplished by considering heritage as an essential part of a broader series of cultural, social, political, and economic practices. This chapter discusses how community memory and heritage converge to provide an influential position on essential social needs, social coherence and self-esteem. Although it is hard to measure, it is argued that these are very significant to maintain sustainable communities and its stability.

Riley, P. (2007). *Language, Culture and Identity: An Ethnolinguistic Perspective*. London & New York: A&C Black.

An individual's identity is constituted through a variety of different factors, including the social, linguistic, cultural, and ethnic contexts. In this book, the author looks at these issues against the theoretical background of the sociology of knowledge, and ethnolinguistics, asking how we learn who we are and how social

identities are negotiated. The idea of 'the foreigner' is central to this account, yet traditional views of the role of being socially 'other' largely neglect the role of language. The author bridges this gap by examining problematic aspects of multilingual identities, with particular reference to the notions of ethos and the 'communicative virtues.'

Robinson, M., & Silverman, H. (2015). Mass, Modern, and Mine: Heritage and Popular Culture, In Robinson, M., & Silverman, H. (Eds.), *Encounters with Popular Pasts* **(pp. 1-30). Cham: Springer.**

Recognizing the characteristics of heritage, the authors study the nation's officialized process to make the idea of heritage socially engaging to the public. This positioning intersects the nation's intention on heritage and roots into the notion of heritage. The purpose behind this book is to focus discussion and debate upon forms and formats of heritage that are constructed, valued, and consumed outside of the apparatus of state agencies, beyond closed notions of tradition, and that emanate from and engage with an idea of culture that is mobile and rooted in the popular.

Thapar, R. (2019). *The Past as Present: Forging Contemporary Identities through History.* **London: Seagull Books.**

The author, through a series of incisive essays, argues that it is of critical importance for the past to be carefully and rigorously explained, if the legitimacy of our present, wherever it derives from the past, is to be portrayed as accurately as possible. It is asserted that this is especially pertinent given the attempts by unscrupulous politicians, religious fundamentalists, and their ilk to try and misrepresent and willfully manipulate the past in order to serve their present-day agendas.

Tilley, C. (1994). Interpreting Material Culture. In Pearce, M. S. (Ed.), *Interpreting Objects and Collections* **(pp. 67-75). London & New York: Routledge.**

This chapter articulately draws out the important, interrelated set of ideas: that the interpretation of the objects which comes to us from the past has little to do with a 'real' or 'direct' interpretation of that past, and much to do with projects in the present and future. The author looks back at some of the assumptions involved in the structuralist encounter and then leads from structuralism to the post-structuralism of Derrida, Barthes and Foucault, three of the leading contenders in what is recognized as the French school of post-structuralist thinkers.

Urtizberea, I. A., et al. (2019). Folklore, Museums and Identity Politics in Spain: 1931 to Present. *International Journal of Heritage Studies***, pp.1-14.**

The role of folklore museums in Spain as a nationalizing tool of the central government and by regional governments (e.g., Catalan and Basque) to support a diversity of projects for identity construction requires renewed analysis. In Catalonia and the Basque country, folklore heritage and its representations were seen by nationalist political movements as useful platforms to support a repeated message of 'difference.' The research in this article proposes to use Tony Bennett's concepts of the museum as an 'exhibitionary complex' and 'governmental assemblages' to further clarify the evolution of folklore museums and their role in the development of identity politics in Spain.

CHAPTER 2 **Heritage and the Nation State**

The modern concept and dominant practice of heritage has been born hand in hand with the democratic revolutions and the overthrowing of monarchical regimes in modern European societies of the eighteenth and nineteenth centuries. The creation of modern nation states required a different form of community identification and different types of narratives and memories that could substitute the attachment to monarchy or religion. Nation as an imagined community, in which people feel common destiny and attachment to each other even though they have never met, required new set collective rituals and myths to be created to tie the nation together. Heritage as a material proof of the common past has come in to take the role previously held by religion, with the nation state being entitled to take care about it as a public good symbolically belonging to all citizens. New public institutions, modern-day and scientific disciplines as well as new professions and educational systems have all been constructed to achieve this new form of governmentality and the new social contract between citizens and the state.

Official public memory institutions and heritage practices have been created as specific modalities of maintaining structural and symbolic power within nation states. These institutions and their practices focused on the preservation of the material remains and have been legally and often even physically separating artifacts and monuments as "culture" from the lands where they are found, as well as from their social and environmental contexts. Also, it has more often than not served as a mechanism for upholding the dominant power positions and enhancing the privilege of the white upper and middle class heterosexual men, marginalizing women, minorities, working class, and other races. Furthermore, the very European concept of heritage as well as of the modern nation state has not been created to accommodate other ontologies and knowledge systems, religious and spiritual lineages, tribal, hybrid, and multifaceted identity mechanisms of other geographies and cultures, thus acting as a colonizing mechanism.

In the search for authenticity, "the soul of the nation," and "the collective spirit," European countries relied both on classical architecture and its relation to the notion of "antiquity," as well as to medieval Romantic and Gothic style religious monument and their attachment to the notion of "spirituality". Even though the scope and definition of heritage has been significantly extended

over the past few decades, in countries across Europe, this late eighteenth and nineteenth century coupling of material remains of the past with the politics of nationalism in the making of national citizens and national identity remains prominent till today. National identity has also been constructed through the concepts of nature, natural heritage, and nature conservation, in which landscapes and environments deemed representative and worth protected have been turned into national parks, natural reserves, and protected areas. These have also featured prominently as subjects of artistic representation and inspiration, literary, visual, and musical thus mediating nature as part of the national identity building within urban structures, in arts museums, anthologies of literature, and educational settings.

Furthermore, national identity and national statehood have been enacted and materialized through stories and events of collective suffering, victimhood, as well as heroism. Therefore, war deathscapes and battlefield sites, memorials to generals, soldiers and victims as well as commemorations of traumatic historical events have played a decisive role in nation-building, often perpetuating memory conflicts and historic resentments with the neighboring nations. These often romanticized, misconstrued or unnuanced visions of national and ethnic destiny as testified through heritage, besides being a mechanism for social cohesion and nation-building internally, can also turn into a crusade-like obsession with tradition and inheritance resulting in political contention and symbolic conflicts, or even justifying the armed ones.

Public monuments and protected sites through historic, urban, and cultural landscapes still play important symbolic and visual indicators not only of the processes of nation building, but of the often-numerous ideological changes and diverging narratives of national identity. Changes from monarchical to republican systems, unifications, and dissolutions of states, colonialism, and struggles for decolonization, have all left traces in how heritage is used and interpreted for nation-building. Thus, for example, the hybrid cultural identities and heritage of South America still causes interpretive and political troubles due to the complexity of colonial past and neo-colonial present, including the suppression and erasure of indigenous cultures, forced enslavement, and transport of peoples from Africa, struggles for freedom and leftist histories, military coups, and foreign intervention.

Another recent example of such troubles with the past prominently discussed in heritage scholarship, is the way in which the politics and practices of erasing or incorporating aspects of state socialist culture into heritage institutions of former East-bloc countries. While most of them have tried to silence, reinterpret, or destroy layers of the socialist and communist past and search for more distant medieval or royal pasts for the national identity building, some have tried to interpret the crimes enacted by regimes in power as equal to the atrocities committed by the Nazis while others have used the simplified aspects of socialist heritage for economic and tourism-attracting purposes, ignoring the multiple and multifaceted reality of post-socialist identities. Furthermore, throughout the world, with increased commodification and touristication of heritage, national identity building has become increasingly entangled with national branding through marketing campaigns and tourist brochures, often inventing authenticity for the eyes of the foreigners.

Finally, the idea of an ethnically homogenous nation state and singular national identity has been constantly shaken and troubled, opening space for contemporary plural and dynamic identities as well as for xenophobic conflicts within nation states. How to embrace diverse and often conflicting values, beliefs, and practices of multiple ethnic and religious communities within the same state has become a prominent topic in both cultural policy and heritage studies. Therefore, research on heritage and its role in fostering or impeding inclusion, social justice, human rights, and diversity is increasingly crucial, and so is the role that participative, multivocal and nuanced heritage interpretation play in supporting the creation of plural identities in multicultural nation states.

Abu-Khafajah, S. (2011). Meaning-Making Process of Cultural Heritage in Jordan: The Local Communities, the Contexts, and the Archaeological Sites in the Citadel of Amman. In Okamura, K., & Matsuda, A. (Eds.), *New Perspectives in Global Public Archaeology* **(pp. 183-196). New York: Springer.**

The meaning of the cultural heritage in the citadel of Amman, Jordan is investigated here by understanding the relationships through which individuals, as well as local communities interpret the time and place of the past. It is suggested that values and meanings individuals ascribe to the past derive importance form being a reflection of individuals' contexts. Through a series of interviews conducted by the author during fieldwork in 2004, the focus of this chapter is the processes through which differing meanings for sites in the citadel are developed in response to the local community, its contexts, experiences, memories, and stories.

Ai, J. (2012). 'Selecting the Refined and Discarding the Dross': The Post-1990 Chinese Leadership's Attitude towards Cultural Tradition. In Daly, P., & Winter, T. (Eds.), *Routledge Handbook of Heritage in Asia* **(pp. 129-138). Abingdon & New York: Routledge.**

In this chapter, the author draws heavily upon statements made by the upper levels of the Chinese Communist Party (CCP) leadership and intellectual elite to illustrate the official state level discourse on heritage to both domestic and international audiences. Exploring the CCP's leadership's attitude towards China's cultural tradition since the 1990's, the author investigates a situation in which official support for cultural heritage has centered around the elements found directly aligned with CCP priorities, and redefined, and excluded those that might challenge those priorities.

Allen, R. (2010). Heritage and Nationalism. In Harrison, R. (Ed.) *Understanding the Politics of Heritage.* **(pp. 197-233). Manchester: Manchester University Press.**

This chapter explores the relations between heritage and nationalism particularly in the period after the change from colonial rule to independence in India. It does this through three case studies – the Taj Mahal, the National Museum in Delhi, and the Babri Masjid (or Babar's Mosque) in Ayodhya. These cases raise issues concerning the basis on which heritage is to be defined and in which nationalism plays a huge political force. The author questions to what extent are political ideas an appropriate means of defining whether or not an object is heritage, and how are they to be compared with, for example, arguments from archaeology.

Ang, I. (2011). Unsettling the National : Heritage and Diaspora. In Anheier, H. & Isar, Y. R. (Eds.), *Heritage, Memory and Identity* **(pp. 82-94). London: SAGE Publications Ltd.**

This article discusses the complex and problematic relationships between heritage and diaspora. Bringing these two concepts together opens up a range of tensions which trouble the intimate interrelationship that presumably exists among (national) identity, memory and heritage. It is argued that a diasporic perspective cracks open the nationalist narrative of seamless national unity, highlighting the fact that nations today inevitably harbor populations with multiple pasts, bringing memories and identities into circulation that often transcend or undercut the homogenising image of nationhood and national heritage.

Blackburn, K. (2012). Nation-building, Identity and War Commemoration Spaces in Malaysia and Singapore. In Graham, B. (Ed.), *Southeast Asian Culture and Heritage in a Globalising World: Diverging Identities in a Dynamic Region***. (pp. 93-114) Farnham: Ashgate Publishing.**

Exploring the differences between Malaysia and Singapore, this chapter details the way these countries approach national identity and national-building through contrasting war deathscapes built to commemorate the most traumatic historical event that the two countries have shared—the Japanese Occupation of World War II. It is suggested that this contrast in the war deathscapes of the two countries offers insights into the interaction of cultural places and how the same history can mirror diverging identities.

Dunbar, M. (2012). The Everton Collection: Unlocking the Value of a National Football Archive. In Hill, J., et al. (Eds.), *Sport, History and Heritage: Studies in Public Representation.* **(pp. 227-261). Woodbridge: Boydell Press.**

This chapter assesses the value of a football archive such as the Everton Collection in the United Kingdom and sporting archives in general to inform, inspire, and educate a wide range of audiences. It is argued that the material within the Collection also potentially offered a unique resource for researchers, historians, students, and schools. Demonstrated by this study, the author conveys how valuable sporting archives can be to the archive sector, arguing that their potential has not been fully realized quite like museums and libraries have.

Edensor, T. (1997). National Identity and the Politics of Memory: Remembering Bruce and Wallace in Symbolic Space. *Environment and Planning D: Society and Space,* **15(2), pp. 175-194.**

This article examines the different and competing practices through which symbolic places, and the events and figures they commemorate, are woven into national memories. It highlights the complex ways in which forms of remembrance are currently proliferating and fragmenting, by suggesting a case study of Bannockburn and the Wallace Monument, in Stirling, Scotland. The author concludes by looking at how these practices of remembrance indicate the contemporary unstable and contested condition of national identity.

Gruffudd, R. P., et al. (1998). Learning to Think the Past: Heritage, Identity and State Education in Wales. *International Journal of Heritage Studies***, 4(3-4), pp. 154-167.**

This chapter examines how the school history curriculum in Wales has comprised themes of "Promoting Heritage Interpretation" in the Welsh region, and how those themes have imbued both the identity and Celticized Welsh past. It also discusses the relationships between the curriculum and heritage places, with the particular case of Catel Henllys Iron Age Hillfort in Pembrokeshire. The author's main focus is upon the intersection of state education, heritage industry and grounding of identity of the Welsh.

Hafstein, V. T., & Skrydstrup, M. (2017). Heritage vs Property: Contrasting Regimes and Rationalities in the Patrimonial Field. In Anderson, J., & Geismar, H. (Eds.), *The Routledge Companion to Cultural Property* **(pp. 38-53). Abingdon & New York: Routledge.**

The authors of this chapter present a sustained argument reframing the debate about how to read claims between national and indigenous concepts of cultural property based on contrasts between property and

heritage and between distinct technologies of governmentality. Through the nominal distinction between how property is associated with technologies of sovereignty and heritage with technologies of reformation, it is discussed how these technologies of governmentality can co-exist in single case trajectories.

Handler, R. (1988). On Having a Culture: Nationalism and the Preservation of Quebec's Patrimoine. In Stocking, G. W. (Ed.), *Objects and Others: Essays on Museums and Material Culture Vol. 3* **(pp. 192-217). Madison: University of Wisconsin Press.**

The chief concern of this chapter is the logic of cultural institutions, and specifically, the logic of "high-cultural" institutions such as museums and the objects they contain. Focusing on the idea of cultural property in the Candian province of Quebec, the author seeks to explicate what might be called the fetishism of material culture that animates governments, citizens, and museum curators alike in their zeal to preserve their "heritage." Considered by the author is the idea of material culture epitomizing collective identity and therefore thought of as the property of the collectivity.

Higueras, A. (2011). Contestation from the Top: Fascism in the Realm of Culture and Italy's Conception of the Past. In Silverman, H. (Ed.), *Contested Cultural Heritage: Religion, Nationalism, Erasure, and Exclusion in a Global World* **(pp. 193-204). New York: Springer Science & Business Media.**

In this chapter, the author reviews the evolution in the valuation of cultural heritage in Italy from the formation of the kingdom to the fascist period, from 1860-1945. It is underlined by the author that the way the rise and establishment of fascism and its new approach to gauging the past corresponds to a process of political contestation. In the realm of heritage management, the differences between the two periods lie in the transition from "pacific coexistence" towards and "active involvement" in the role of archaeological heritage within civil society and daily life.

Hosagrahar, J. (2012). Heritage and Modernity in India. In Daly, P., & Winter, T. (Eds.), *Routledge Handbook of Heritage in Asia* **(pp. 283-294). Abingdon & New York: Routledge.**

The author of this chapter looks at three seemingly disparate aspects of urbanism in India to reflect on some of the ways that history, place, and heritage have engaged with modernity and globalization. This is done through an exploration of a sport, a type of radio, the investigation of global imaginaries in the city of Gurgaon, and through the historic cities of Delhi and Srirangapatna. In looking at these interpenetrations of heritage and modernity, the author examines the place of heritage and identity in the built environment and its arbitrators.

Ikram, S. (2011). Collecting and Repatriating Egypt's Past: Toward a New Nationalism. In Silverman, H. (Ed.), *Contested Cultural Heritage: Religion, Nationalism, Erasure, and Exclusion in a Global World* **(pp. 141-154). New York: Springer Science & Business Media.**

This chapter focuses on the repatriation of ancient Egyptian artifacts as they represent intrinsic parts of their national identity and economy. It is argued that unifying the contemporary Christians and Muslims of the country and repatriating ancient artifacts may promote secular unity and a sense of nationhood regardless of creed. As Western societies took advantage of antiquities trades in the nineteenth and twentieth centuries, it is hoped by the author that there will be more voluntary repatriations.

Incherdchai, J. (2016). Policies for National Museum Management: Solutions and Development. In Sonoda, N. (Ed.), *New Horizons for Asian Museums and Museology* **(pp.38-70). Singapore: Springer.**

Recently the decision was made to reduce the number of national museums in Thailand, and the small-scale national museums, formerly monastery museums, have returned to being monastery museums. This chapter details the plans to improve the image of national museums through three pilot projects that are being undergone. These include the establishment of seven national museum storage units, the renovation of the National Museum Bangkok, and the development of the Kanchanaphisek National Museum which will represent all the ethnic groups of Thailand.

Jones, S. (2015). Uneasy Heritage: Remembering Everyday Life in Post-Socialist Memorials and Museums. In Robinson, M., & Silverman, H. (Eds.), *Encounters with Popular Pasts* **(pp. 219-234). Cham: Springer.**

Focusing on the institutionalization of state socialist heritage, the author considers how post-socialist governments such as Romania, Hungary, and Germany are willing to incorporate aspects of state socialist culture into heritage institutions. This chapter argues that post-socialist identities are multiple and multifaceted not only across the region but also within the nations, and the state-mandated strategies to contain these alternative identities exist in uneasy dialogue with variant interpretations of recent history as well as with the expectations of the international visitor.

Källén, A. (2013). Hintang and the Dilemma of Benevolence: Archaeology and Ecotourism in Laos. In Scarre, G., & Coningham, R. (Eds.), *Appropriating the Past: Philosophical Perspectives on the Practice of Archaeology* **(pp. 119-138). New York: Cambridge University Press.**

Using the site of Hintang in Laos as a case study, the author delves into a critical inquiry of the global-scale relationship of archaeology and ecotourism and the unequal human relations that are inconsistent with the positive rhetoric when these two fields have merged. While discourse around archaeology ecotourism involves notions of 'benevolent contributions' to local communities, real consequences for the lives and social realities are not easily evaluated as entirely good or bad. It is argued that the power of archaeological narration has serious ethical implications for tourism in the heritage industry.

Knell, S., et al. (2011) *National Museums: New Studies from around the World,* **New York: Routledge.**

Explored in this book is the national museum as a cultural institution in a range of contrasting national contexts. Composed of new studies of countries that rarely make a showing in the English-language studies of museums, the author reveals how these national museums have been used to create a sense of national self, place the nation in the arts, deal with the consequences of political change, remake difficult pasts, and confront those issues of nationalism, ethnicity and multiculturalism which have come to the fore in national politics in recent decades.

Kynourgiopoulou, V. (2011). National Identity Interrupted: The Mutilation of the Parthenon Marbles and the Greek Claim for Repatriation. In Silverman, H. (Ed.), *Contested Cultural*

Heritage: Religion, Nationalism, Erasure, and Exclusion in a Global World (pp. 155-170). New York: Springer Science & Business Media.

This chapter examines the contradictory context of repatriation and globalization, considering Greece's claim of repatriation of the Parthenon Marbles from the British Museum. The other focus of this paper regards the need for reconstruction of historical monuments not only for nationalistic purposes, but for existential reasons. The author questions if cultural patrimony should be returned to their countries of origin despite the legality or illegality of acquisition.

Labadi, S. (2007). **Representations of the Nation and Cultural Diversity in Discourses on World Heritage.** *Journal of Social Archaeology* 7(2), pp. 147-170.

This article presents the main values for which 106 sites have been nominated for inclusion on the World Heritage List. It then analyses how these values have been used for the representation of the nation, the past and cultural diversity and the construction of national collective identities. The exclusions of specific themes and groups of the population as well as their histories and values from these representations are highlighted. Finally, international efforts that aim to relocate these themes and subjects from a marginal to a more central position within official discourses on World Heritage are detailed.

Lahiri, N. (2013). **Partitioning the Past: India's Archaeological Heritage after Independence.** In Scarre, G., & Coningham, R. (Eds.), *Appropriating the Past: Philosophical Perspectives on the Practice of Archaeology* (pp. 295-311). New York: Cambridge University Press.

Discussed in this chapter is the fate of Indian monuments and antiquities after India gained freedom from British colonial rule on 15 August, 1947. Since a redrawing of political borders saw India split into the two nation-states of Pakistan and India, the proceeding violence, migration, and trauma saw unprecedented effects on the region's heritage. With the benefit of retrospective appraisal, surely the desirability of equity will become the overriding principle on which museum collections and antiquities are to be divided.

Light, D. & Dumbraveanu-Andone, D. (1997). **Heritage and National Identity: Exploring the Relationship in Romania.** *International Journal of Heritage Studies,* 3(1), pp. 28-43.

This paper reports an exploratory study of the heritage/national identity relationship in Romania which focuses on just one Roman monument – Trajan's bridge. For many Romanians the monument is a powerful symbol of their identity representing Dacian and Roman origins, Latinity, and the continuity of Romanian settlement in Transylvania. The monument was also seen by some as an important symbol of Romania's attempt to construct a post-Communist identity, and to forge closer links with western Europe. However, the meanings of the monument are not shared by all Romanians, and in particular are strongly contested by Romania's Hungarian minority

Logan, W. (2012). **States, Governance and the Politics of Culture: World Heritage in Asia.** In Daly, P., & Winter, T. (Eds.), *Routledge Handbook of Heritage in Asia* (pp. 113-128). Abingdon & New York: Routledge.

Using case studies drawn from Asia, this chapter shifts the focus of criticism of the States Parties, outlining ways in which they seek to use World Heritage to suit purposes that conflict with the inspirational

statements of UNESCO's founders and showing how they threaten the universalist principles underlying the World Heritage system. It is argued that the most fundamental concern of UNESCO needs to shift emphasis of the World Heritage system from the celebration of 'our own heritage' (the role of national systems) to the understanding of 'other people's heritage.'

Meskell, L. (1998). *Archaeology under Fire: Nationalism, Politics and Heritage in the Eastern Mediterranean and Middle East*. **London & New York: Routledge.**

The author of this book describes the political foundations of archaeology and its relation to imperialism. For all those practicing archaeology in the periphery of the Western World, this is crystal clear, and the book is a very adequate introduction to some of the issues relating to the invention of some archaeologies including Egyptology, Assyriology, and biblical archaeology. The familiar postmodern project of deconstructing master narratives is the main thrust of the volume while also enacting real pluralism with conflicting chapters.

Munasinghe, H. (2005) The Politics of the Past: Constructing a National Identity through Heritage Conservation, *International Journal of Heritage Studies*, **11(3), pp. 251-260.**

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

Muru-Lanning, M. (2017). Ancestors for Sale in Aotearoa-New Zealand. In Anderson, J., & Geismar, H. (Eds.), *The Routledge Companion to Cultural Property* **(pp. 473-485). Abingdon & New York: Routledge.**

The author asks how privatization of natural resources in Aotearao-New Zealand, those used in hydro, geothermal, and wind electricity generation and that are referred to by the Māori as treasures, ancestors, family, and supernatural beings, alter Māori understanding of their ancestral territories and their relationships with the Crown. The chapter examines how the Māori negotiate and understand their "guardians" or kaitiaki commitments even though their experiences and responses to privatization may differ. Highlighted are the challenges when competing discourses come together and when cultural property moves away from the domain of museums and collections into the private sector.

Okamura, K. (2003). Conflict Between Preservation and Development in Japan: The Challenges for Rescue Archaeologists. In Hatton, A., & MacManamon, F. P. (Eds.), *Cultural Resource Management in Contemporary Society: Perspectives on Managing and Presenting the Past* **(pp.55-65). London & New York: Routledge.**

With increased urbanization and industrialization, Japan finds itself in an archaeological crisis; if this process continues at the present pace, eventually most sites that are not specially designated as 'historic

sites' will be destroyed. It is argued that the only viable avenues for change are to lobby for more heritage protection laws or create more public education programs to convey the importance of these disappearing sites. Archaeologists of Japan, referred to as 'rescue archaeologists,' are responsible for so many roles yet there are very few of them, making the endeavor to add more of these programs a difficult task.

Olwig, K. R. (2008). 'Natural' Landscapes in the Representation of National Identity. In Graham, B. J., & Howard, P. (Eds.), *The Ashgate Research Companion to Heritage and Identity* (pp. 73-88). Hampshire: Ashgate Publishing.

Explored in this chapter are the ways in which the link between national identity and nature have been constructed and the ways in which the problem of colonization has been dealt with in that regard. Focusing on 'representations' of nature by examining artistic representations, literary and visual, as well as related forms of representation, the author concentrates on natural landscapes that figure prominently both in the formal and popular educational arena, where national identity building often takes place.

Roe, P. G., & Hayward, M. H. (2008). Rocks of Ages: Petroglyphs, Pictographs, and Identity in Puerto Rico. In Sanz, I. D., et al. (Eds.), *Archaeologies of Art: Time Place, and Identity* (pp. 51-78). California: Left Coast Press.

Ideas in this chapter suggest that there is greater ethnic diversity and complex interethnic interactions in the Greater Antilles of the Caribbean conveyed through prehistoric art of the area. The authors use the culturally diverse past of Puerto Rican's to show the complementary-opposition dynamics and liminality of Puerto Rican ethnic identity from indigenous peoples into quasi-colonial occupation. It is argued that ancient rock art images are used contemporarily to represent the struggle to assert ethnic autonomy.

Rozental, S. (2017). On the Nature of Patrimonio: "Cultural Property" in Mexican Contexts. In Anderson, J., & Geismar, H. (Eds.), *The Routledge Companion to Cultural Property* (pp. 237-257). Abingdon & New York: Routledge.

Shown in this chapter is how the Mexican regime of patrimonio, a concept enmeshing "heritage" and "inheritance" with "pater/patria" implying the Mexican state, denies the possibility of idioms of cultural property on national soil by legally separating artifacts and monuments as "culture" from the lands where they are found, as well as from their social and environmental contexts. The author examines how through this legal extrication that does not necessarily represent the actual entanglements of objects and sites, the state denies actors' local claims, property rights, and other kinds of attachments to ancient indigenous material culture.

Shackel, P.A. (2002). *Archaeology and Created Memory: Public History in a National Park*. New York, Boston, Dordrecht, London & Moscow: Kluwer Academic Publishers.

Using Harpers Ferry as an example, the author of this book demonstrates how interest groups create their own memory and define a usable past. It is argued that archaeology can either embolden public memory and tradition, or it can help contradict the status quo by providing an alternative past. This book explores how memory is created using political, social, and economic circumstances.

Silverman, H. (2015). Branding Peru: Cultural Heritage and Popular Culture in the Marketing Strategy of PromPeru. In Robinson, M., & Silverman, H. (Eds.), *Encounters with Popular Pasts* **(pp. 131-148). Cham: Springer.**

The focus of this chapter is to investigate how national-branding is enacted at the official and popular levels of society and what the consequences are to the populace. This is done so by analyzing the discourse of PromPeru's marketing campaign, and the repercussions or cost of those campaigns on the ground among the Peruvians themselves. The author argues that by mobilizing a nation's people to affiliate themselves with the national brand, the brand would not have to focus on tourism as heavily as there would be more popular buy-in.

Skinner, N., & Taylor, M. N. (2012). 'It's Nice to Belong': Boxing, Heritage and Community in London. In Hill, J., et al. (Eds.), *Sport, History, and Heritage: Studies in Public Representation* **(pp. 134-168). Woodbridge: Boydell Press.**

This chapter aims to link the sport of boxing and 'community' by focusing on public representations of boxing's history and heritage in London. Focusing on the 'East End Boxing Lives' project organized by the London Ex-Boxers Association (LEBA), the author explores how representations of boxing's past have been developed, arranged, and engaged with through the project's website and a related exhibition at the Hackney Museum. Drawing on academic debates around history, memory, and 'historical distance', it is considered how LEBA's portrayal of London boxing positioned its audience in relation to the 'lives' it narrated and depicted.

Skoglund, P., & Svensson, E. (2010). Discourses of Nature Conservation and Heritage Management in the Past, Present and Future: Discussing Heritage and Sustainable Development from Swedish Experiences. *European Journal of Archaeology***, 13(3), pp. 368-385.**

With a more integrated policy, heritage management in Sweden has been drawn into the societal discourse of ecological modernization, where environmental and sustainability issues have become new business ideas and sources of further economic growth. However, heritage sites appear to function as boundary objects in local communities, and may thus function as meeting places and sources of enhancement of community pride. Therefore, this research argues for community participation and public communication within the heritage sector, especially concerning marginalized, forested landscapes in order to contribute to an increased knowledge and understanding of the local heritage and history, thus opening the way for creative local processes.

Storey, D. (2012). Heritage, Culture and Identity: The Case of Gaelic Games. In Hill, J., et al. (Eds.), *Sport, History and Heritage: Studies in Public Representation.* **(pp. 453-477). Woodbridge: Boydell Press.**

What contributes to a 'national' heritage often proves highly contentious and, as this chapter suggests, the role of sports within this may be far from unproblematic. The author highlights how the sporting organization of the Gaelic Athletic Association (GAA) projects itself not only as an upholder of a specific form of sporting heritage but also as a conduit for the wider (re)production of Irish cultural and national identity. Against this backdrop, it is explored how some of these tensions associated with heritage play out in relation to Gaelic sports, with particular attention focused on the GAA's balancing of tradition with modernizing influences and commercial pressures.

Taylor, M. N. (2009). Intangible Heritage Governance, Cultural Diversity, Ethno-nationalism. *Focaal,* **2009(55), pp. 41-58.**

This article examines the supranational intangible heritage policies which promote a contradictory package that aims to preserve local identity and cultural diversity while promoting democratic values and economic development tensions with ethnographic attention to a Hungarian folk revival movement. Through this the author illuminates how local histories of "heritage protection" meet with the global norm of heritage governance in complicated ways. It is suggested that the paradoxical predicament that both "liberal" notions of diversity and ethno-national boundaries are co-produced through a number of processes in late capitalism, most notably connected to changing relations of property and citizenship regimes.

Theno, M. (2012). Re-imagining Economic Development in a Post-colonial World: Towards Laos 2020. In Graham, B. (Ed.), *Southeast Asian Culture and Heritage in a Globalising World: Diverging Identities in a Dynamic Region***. (pp. 129-138). Farnham: Ashgate Publishing.**

The theme of this chapter is the Lao government's strategy to leave least developed nation status by 2020. Two aspects of this strategy are the relocation and repatriation of Lao Ethnic groups as well as the use of the various tributaries of the Mekong River within the border of Laos to generate direct foreign investment in Laos through the construction of large-scale hydroelectric generation stations and dams. It is argued that reconciliations may be encouraged as individual Lao interact with foreigners through tourism, but this requires a level of economic development in which increasing numbers of a nation's population can themselves rise above subsistence economics.

Toyoyama, A. (2012). Asian Orientalism: Perceptions of Buddhist Heritage in Japan. In Daly, P., & Winter, T. (Eds.), *Routledge Handbook of Heritage in Asia* **(pp. 339-349). Abingdon & New York: Routledge.**

In this chapter, the author argues that Japan has invested resources into specific restoration projects, in this case, Ajanta, and that this is related with more than a century of Japanese interest in pan-Asia common Buddhist heritage. They go on to show how this is deeply connected with the rise of modernity in Japan and reflects a form of Japanese Orientalism inspired by the late nineteenth century relationships between Japan and the West.

Vogelaar, A. E., & Hale, B. W. (2013). Constituting Swiss Heritage: Discourse and the Management of 'Invasive Species'. *International Journal of Tourism Anthropology***, 3(2), pp.130-149.**

This article uses a discursive approach to examine two recent controversies in Switzerland – the 'invasive' Windmill palm and the recently banned Muslim minaret – in terms of the binaries used to contain and police each perceived 'outsider'. The authors advocate the re-conceptualization of belonging as 'interstitial' and assert that its use in heritage-related institutions, such as natural resource management and tourism, will facilitate more nuanced definitions of belonging and, hopefully, result in policy actions better suited to our times.

Wang, H. L. (2012). War and Revolution as National Heritage: 'Red Tourism' in China. In Daly, P., & Winter, T. (Eds.), *Routledge Handbook of Heritage in Asia***. (pp. 218-233). Abingdon & New York: Routledge.**

This chapter probes into the issues of government policies and economic forces converging to shape the nature of heritage sites as through the surge of "Red Tourism," or visiting locations with historical significance to Chinese Communism in contemporary China. Red tourism performs the function of transforming the socialist past into a story of nationalism and nation building, while at the same time acting as a form of economic development. It is argued that when memories about war and revolution are preserved as 'historico-cultural heritage' of the nation, there emerge moral controversies and ethical implications concerning value-conflicts and regional reconciliations.

Wang, S. L., & Rowlands, M. (2017). Making and Unmaking Heritage Value in China. In Anderson, J., & Geismar, H. (Eds.), *The Routledge Companion to Cultural Property* (pp. 258-276). Abingdon & New York: Routledge.

This chapter is about re-conceptualizing value for cultural heritage and property within a museum context in China. With a growing number of UNESCO World Heritage listings, it is argued that one has to situate the current picture of a museum and heritage industry in China within the wider framework of a state-led nationalism on the one hand and cultural entrepreneurship under the impact of a market economy on the other hand, both embedded and propelled by a global heritage industry.

Winter, T. (2015). Heritage and Nationalism: An Unbreachable Couple?. In Waterton, E., & Watson, S. (Eds.). *The Palgrave Handbook of Contemporary Heritage Research* (pp. 331-345). New York: Springer.

From the many aspects of cultural heritage, both tangible and intangible, that could be explored in relation to notions of identity in an ever-globalizing world, this chapter focuses on the build environment, and in particular ways in which 'classical' architecture, and the notion of 'antiquity', has figured in the making of nations. The author cites numerous examples to provide historical perspective as well as a contemporary case to illustrate how the coupling of material culture of the deep past with the politics of nationalism for the making of national citizens remains as vibrant and as troubling as ever.

Yan, H. (2016). World Heritage and National Hegemony: The Discursive Formation of Chinese Political Authority. In Logan, W., et al. (Eds.), *A Companion to Heritage Studies* (pp.229-242). Chichester: John Wiley & Sons, Inc.

This chapter identifies the World Heritage concept as a mechanism in China, which has been intensely integrated into their politics, culture, and social aspect. The author contends World Heritage serves as a powerful concept for nation-building, and it provides Chinese authorities with a discursive power to sustain political legitimacy and national consensus. This chapter questions why it is prevalent, how it is understood and how it is practiced, by suggesting different cases of World Heritage sites in China.

Zan, L. (2014). Cultural Heritage in China: Between Policies, Development, Professional Discourse, and the Issue of Managing. *Public Archaeology*, 13(1-3), pp. 99-112.

China is one of the richest countries in terms of cultural heritage. However, the unprecedented economic development of the last three decades has posed serious challenges to its survival. The growing importance of salvage excavation raises serious tensions between the textual-historical tradition and archaeological

finds, with controversial impacts in terms of conservation and research, due to administrative mechanisms. To understand these phenomena, it is necessary to reconstruct the role played by the complex process of reform, following the open-door policy and its impacts on the 'Heritage Chain' in terms of preservation, archaeological excavation, conservation, research, and museum and site access.

CHAPTER 3 ## Heritage, Globalization, and Localization

It is only in recent decades that issues of globalization have been linked to the heritage arena, often leaving the impression that heritage has gone global only recently. Despite this dominant thinking, heritage has for a long time been sustained through global, intercultural, and international chains of relations. Even though the modern concept of heritage has been created in the context of the formation of modern nation states, it has ever since had this international and external dimension. Western European countries have compared themselves in relation to their neighbors ─ competing around whose national heritage is more civilized, launching arguments over more or less legitimate methods of heritage protection, cooperating and exchanging ideas across borders, thus constructing themselves in relation to all others. Furthermore, European imperial expansions and colonial conquests of the nineteenth and first half of the twentieth century were also heavily entangled with heritage practices and their internationalization. These conquests were used as opportunities for enriching the national heritage corpus – by extraction, looting, and questionable methods of acquisition. Moreover, these were often justified by racist arguments such as those that legitimized looting to save and protect the historic heritage of great civilizations of antiquity in the Pacific or Africa from currently "ignorant" local populations in colonies. At the same time, European colonial regimes have invested in the European-style heritage infrastructure in their colonies ─ creating and building museums, running archaeological excavations, listing sites, naming places and species, and imposing new systems of their protection, radically changing the ways in which local cultures have related to their own past and environments.

From the twentieth century, and especially after the destruction of the WWI, heritage has become an explicit issue of international cultural politics, policies, and relations. First international conventions concerning cultural heritage protection, such as the Athens Charter, have been created and the first international professional networks have been established. Some of the first international exchanges of museum exhibitions have taken place while educational exchanges in heritage have been formed. These efforts have only been enhanced after WWII with the establishment of the United Nations and UNESCO as well as intergovernmental organizations

such as the Council of Europe that regulated affairs among European countries. This has also been enhanced by the strengthening of the international professional bodies such as the International Council of Museums, International Council of Monuments and Sites, or civil society networks such as Europa Nostra. Ideas such as heritage as being a common good of the whole of humanity have been formulated, through the World Heritage Convention and its practices while an increasing number of international conventions have come to regulate the heritage field and serve as a model for national legislators. All these efforts have undoubtedly been Eurocentric, further disseminating European ideas and practices of heritage to the international arena while branding them as universal and universally applicable.

Besides the troubles of Eurocentrism, heritage literature has been also dealing with the paradoxes of international mechanisms such as the World Heritage Convention and the World Heritage List. Thus, for example, numerous pages of heritage scholarship have critically assessed the achievements, complexities and flipsides of the World Heritage List and its successes and failures to be representative of the broad and diverse sweep of human experiences and pasts. Many have investigated the ways in which instead of serving as a platform for global solidarity, encounters, and mutual support in heritage safeguarding, the symbolic and economic value of the World Heritage Site brand has triggered nationalistic ambitions and competitiveness. Others have investigated the troubling relationship between outstanding universal value and global significance of particular heritage sites on one hand, and the local ownership, significance, and attachment that such heritage sites have for local communities on the other hand.

With an economically and technologically globalized world, cultural tourism has boomed to previously unimagined scopes, often driven by desires to experience and see other cultures and their heritage. Heritage sites, both those inscribed on the World Heritage List and those prominent in tourism brochures have become globally famous visual symbols, sites of contemporary pilgrimage, and places of encounters with other cultures, geographies, and historic periods. In all these processes, heritage interpretation has become a way to mediate values, meanings, and

beliefs across cultures and geographies. Heritage has thus, on one hand, become a trigger for intercultural encounters and learning about others while also creating numerous new opportunities for local populations in the tourism sector, often regenerated because of the touristic gaze. On the other hand, global cultural heritage tourism has pushed poor communities outside historic city centers and heritage sites to make space for rented accommodations and cafes, creating significant pressure on the carrying capacities of heritage sites, often promoting simplified versions of complex histories and pasts and serving multinational global tourism corporations more than local communities.

For all those reasons, it is no wonder that counter-globalization movements are as prominent as efforts towards a more connected, hybridized, and globalized world. Particularly important in these movements are the efforts to safeguard the diversity of expressions in a globalized world which is dominated by English language, Hollywood movies as well as Western fashion and music. Safeguarding of local heritage, languages, music, dances, culinary traditions, and customs plays a central role in these efforts. Furthermore, localization and the dealing with micro-histories and local heritage has been a way to counteract pressure for grand histories, world-famous heritage sites, and mass tourism that comes with it. Local volunteer groups and community initiatives have become new actors caring for the memories, knowledge, and places that fit neither the national identity-building imaginary nor cosmopolitan heritage practices. Community archives have become a way to care for the memories of often marginalized or neglected groups while local heritage festivals have boomed, serving as a cohesive force for social interaction and heritage transmission. However, the world has become so interconnected, that we cannot talk about local and global as divided realities. Global issues, relations, and trends penetrate localities around the world, as local heritage is discovered by global tourism and media in search for more pristine, unspoiled, and off the beaten track destinations.

Akagawa, N. (2016). Rethinking the Global Heritage Discourse-Overcoming 'East' and 'West'? *International Journal of Heritage Studies*, **22(1), pp. 14-25.**

This article illustrates how Japan's involvement in international heritage discourse, in particular since the Nara Conference in 1994, played an important role in the development of a global understanding of heritage and what it constitutes. It explores the way the Ise Shrine came to be represented as an iconic example of an 'Eastern approach' to heritage to become central in the paradigm shift within global heritage discourse towards acknowledging cultural diversity. This article argues that without full recognition of the religious beliefs intimately embedded in the traditional social structures, practices and attitudes related to heritage sites, recognition of cultural diversity would remain limited.

Albert, M. T., & Ringbeck, B. (2015). *40 Years World Heritage Convention: Popularizing the Protection of Cultural and Natural Heritage.* **Berlin & Boston: Walter De Gruyter GmbH.**

Since the adoption of the World Heritage Convention in 1972, the notion that cultural and natural heritage need to be protected and properly utilized has gained popularity. Over time, however, such utilization concepts were less focused on ideas of sustainability and became increasingly influenced by commercial interests. This publication attempts to elaborate the development of the World Heritage Convention, the Convention itself in its different facets and how it evolved into one of the most important UNESCO instruments for the protection of cultural and natural heritage.

AlSayyad, N. (2008). Consuming Heritage or the End of Tradition: the New Challenges of Globalization. In Kalay, Y., et al. (Eds.), *New Heritage: New Media and Cultural Heritage* **(pp. 155-169). Abington & New York: Routledge.**

This chapter argues that processes of globalization and the emergence of new forms of information and communication have created a new imperative for the conservation and the preservation community. In this new climate, authenticity can no longer be used as the principal frame of reference, the harbinger of tradition, and the bearer of valuable historic knowledge. The author asserts that in this new climate, where the relationship between the original and the copy has been unsettled, there is a need to reconceptualize heritage and the role that the new media may play in its representation.

Askew, M. (2010). The Magic List of Global Status: UNESCO, World Heritage and the Agendas of States. In Labadi, S., & Long, C. (Eds.), *Heritage and Globalisation* **(pp. 19-44). Abingdon & New York: Routledge.**

This chapter deals with the influence of UNESCO's range and functions, by focusing on the authorizing role of organization in designating a status of "World Heritage". It criticizes the globalization of heritage as being a part of UNESCO's World Heritage Sites, which serves as a generator of iconic symbols. This chapter explores various examples of world heritage sites and the diverse demands of their nation-states. It also describes how UNESCO's World Heritage system survives in the national and global level, by authorizing critical symbols of the nation-states.

Bushell, R., & Staiff, R. (2012). Rethinking Relationships: World Heritage, Communities and Tourism. In Daly, P., & Winter, T. (Eds.), *Routledge Handbook of Heritage in Asia* **(pp. 247-265). Abingdon & New York: Routledge.**

This chapter examines tensions blurring the 'global' and 'local' and acknowledging the inconvenient messiness of numerous converging forces with conflicting values percolating through the heritage 'system' and 'community,' along with ongoing restructuring of spatial governances. It is asserted that thinking about tourism as a critical component of fostering support for biological and cultural heritage conservation values as they are currently manifest in the World Heritage system needs to be cognizant of culturally inscribed notions of planning and management.

Cameron, C. (2016). UNESCO and Cultural Heritage: Unexpected Consequences. In Logan, W., et al. (Eds.), *A Companion to Heritage Studies* **(pp.322-336). Chichester: John Wiley & Sons, Inc.**

This chapter aims to examine the activities of UNESCO in cultural heritage fields focusing on the World Heritage Convention (1972). It demonstrates the unexpected changes to the key concepts in the World Heritage field and its viewpoints, such as Outstanding Universal Value, authenticity, and cultural landscape. It also contains the changes to the role of experts and community engagement on World Heritage sites. Moving forwards, it examines unintended consequences with regard to the broad context of UNESCO World Heritage, including public awareness, heritage conservation and management with "in danger" listing, tourism, international law, heritage discourse and politicization.

Combi, M. (2016). Cultures and Technology: An Analysis of Some of the Changes in Progress—Digital, Global and Local Culture. In Borowiecki, J. K., et al. (Eds.), *Cultural Heritage in a Changing World* **(pp. 3-16). Cham: Springer.**

Analyzed is a reflection on the changes produced by the use of digital technologies in contemporary Western societies particularly from an anthropological cultural point of view with interdisciplinary encounters. The chapter is divided into three parts: the first two are general reflections on the role of digital technologies in the past and present and focus on questions, expectations, characteristics that have interested scholars over time. The third level looks at the problematic features of people who were born after 1980, the so-called 'digital natives'.

Delanty, G. (2017). *The European Heritage: a Critical Re-interpretation*. **Abingdon & New York: Routledge.**

This book argues that European heritage is based less on a universalistic conception of culture than on a plurality of interconnecting narratives. The cultures of Europe are not separated but have been shaped in close interaction with each other and with the non-European world. Nations are not therefore unique, exceptional, or fundamentally different from each other. The outcome of such intermingling is a multiplicity of ideas of Europe that serve as shared cultural reference points. The author postulates that interpretation based on this perspective is imperative to forming European identity.

Gfeller, A. E. (2015). Anthropologizing and Indigenizing Heritage: The Origins of the UNESCO Global Strategy for a Representative, Balanced and Credible World Heritage List. *Journal of Social Archaeology* **15(3), pp. 366-386.**

This article analyzes the origins of the 1994 Global Strategy for a Representative, Balanced and Credible World Heritage List as a lens through which to view the process of constructing and re-elaborating a global heritage discourse. This chapter resonates with the efforts of anthropologists and other scholars to eschew a reductive center-periphery framework in conceptualizing global cultural flows.

Groth, S., & Bendix, R. F. (2017). Culture as a Flexible Concept for the Legitimation of Policies in the European Union. In Anderson, J., & Geismar, H. (Eds.), *The Routledge Companion to Cultural Property* **(pp. 315-338). Abingdon & New York: Routledge.**

This chapter probes the European Union cultural policies in the context of cultural property, drawing on conventions and declarations from the EU and its bodies as well as from international organizations like the Council of Europe in the field of cultural property. The author elaborates on the EU's preference for normative power and looks at how the EU cultural policy functions as a "soft power" in foreign relations, paying attention to how conventions normatively frame the protection of cultural property contained therein.

Harrison, R. (2015). Heritage and Globalization. In Waterton, E., & Watson, S. (Eds.). *The Palgrave Handbook of Contemporary Heritage Research* **(pp. 297-312). New York: Springer.**

Considering the relationship between heritage and globalization, this chapter provides a critical summary of existing work within heritage studies on this theme. Rather than seeing the global spread of specific ideas about heritage and the appropriate procedures for its management simply as a consequence of the adoption of international treaties and conventions, the chapter argues that heritage in general, and 'World Heritage' in particular, is itself a globalizing process – a series of material and discursive interventions which actively remake the world in particular ways. Eschewing a focus on discourse alone, the author argues the need for a 'material-semiotic' approach to understand these phenomena, drawing on concepts from actor0-network, assemblage, and governmentality theory.

Ismail, L. (2012). 'Di waktu petang di Geylang Serai' Geylang Serai: Maintaining Identity in a Globalised World. In Graham, B. (Ed.), *Southeast Asian Culture and Heritage in a Globalising World: Diverging Identities in a Dynamic Region***. (pp. 19-42) Farnham: Ashgate Publishing.**

This chapter examines the current challenges, implications, and consequences of the current physical transformations of the Malaysian region of Geylang Serai on the community and memory. Geylang Serai is an invaluable case study in the analysis of space, memory, and identity considering 'the rapidly transforming societies where legacies of the past are constantly under the threat of erasure, where collective memories are ever so often revised, and where spatial identities and place meanings are always created anew.'

Kanokmongkol, N. (2016). The Situation of Community Museums in the North of Thailand. In Sonoda, N. (Ed.), *New Horizons for Asian Museums and Museology* **(pp. 145-153). Singapore: Springer.**

The community museums in the North of Thailand mainly consist of ethnicity museums and local historical museums, typically located in the community of those ethnic people. Considered in this chapter are the community museums in Thailand as just one type of local museum managed by people, temples, and private units. The situations of the local museums might not be as stable as those of the national museums because the idea of each community unit is different in its understanding of the museum's social function. It is asserted that most contemporary local museums are used as tourist places for the community economy.

Kersel, M. M. (2017). Object Movement: UNESCO, Language, and the Exchange of Middle Eastern Artifacts. In Anderson, J., & Geismar, H. (Eds.), *The Routledge Companion to Cultural Property* **(pp. 277-294). Abingdon & New York: Routledge.**

Discussed in this chapter is the polarizing and entrenched conversations surrounding the binary stance on the movement of objects. An examination of the language in various UNESCO cultural heritage documents, focusing on examples from the Middle East, shows how artifacts are imagined as emissaries acting on behalf of nations, epochs, sites, or people, and allow for a consideration of the broader movement of objects. It is asserted that objects make excellent ambassadors, but the challenge is arriving at mutually agreed-upon programs and policies, which facilitate the movement of objects.

Ling, O.G., & Shaw, B. J. (2012). Paradise Lost? Islands, Global Tourism and Heritage Erasure in Malaysia and Singapore. In Graham, B. (Ed.), *Southeast Asian Culture and Heritage in a Globalising World: Diverging Identities in a Dynamic Region***. (pp. 43-58). Farnham: Ashgate Publishing**

The chapter intends to highlight the contestation concerns in the heritage and cultural identity of the Spratly Archipelago in the eastern central part of the South China Sea and their population at a time when the global tourism industry has been increasingly focusing its attention on them as international travel destinations. The authors explore the controversies that the island is seeing as concern not only about the inhabitants' future in terms of cultural identity and heritage but also long-term sustainability that can be threatened by environmental impacts of the development planned on them.

Lucas, M. T. (2004). Applied Archaeology and the Construction of Place at Mount Calvert, Prince George's County, Maryland. In Shackel, P. A., & Chambers, E. J. (Eds.), *Places in Mind: Public Archaeology as Applied Anthropology* **(pp. 119-134). London & New York: Routledge.**

The author of this chapter discusses the challenges that are inherent in the representation of archaeology to varied local constituencies. Emphasized is the need to relate interpretations of the past to contemporary social and political issues in ways that are flexible enough to permit varied public responses. It is also described how recent scholarship related to place-based consciousness can be useful in developing effective interpretive strategies. It is asserted that the ways in which work with volunteers can help archaeologists test the effectiveness of their interpretive strategies before presenting them to the general public.

Lumley, R. (2005). The Debate on Heritage Reviewed. In Corsane, G. (Ed.), *Heritage, Museums and Galleries: An Introductory Reader* **(pp.15-27). Abingdon & New York: Routledge.**

Debated in this chapter is the nature of British identity and concern with 'heritage' as increasingly

international in scope, revealing the impact on local cultures of the forces of globalization. The author asserts this point using three features: first, relates to the origins of the debate at a time of economic and industrial decline, which was accompanied by some perceptions of heritage preservation as avoiding change by romanticizing. As a counterpoint, the second focuses on heritage as enterprise and a catalyst for change. Finally, issues related to heritage as a medium for interpreting, representing and communicating history are considered.

Meskell, L. (2015). Introduction: Globalizing Heritage. In Meskell, L. (Ed.). *Global Heritage: A Reader.* **(pp. 1-21). West Sussex: John Wiley & Sons.**

The author deals with the notion of global heritage, defined as politically inflected material practices or its governance through a set of international legal framings. It is argued that this notion of global heritage contains the narratives of not only World Heritage sites but also World Heritage sites' governance which is framed at an international level, but interpreted and enacted at a national level. It is argued that only by having an interdisciplinary approach can one hope to trace the capillary networks surrounding heritage from its precise local embeddings, radiating out to national arenas, and into the global circuits through which such projects gain traction and leverage.

Meskell, L. & Brumann, C. (2015). UNESCO and New World Orders. In Meskell, L. (Ed.). *Global Heritage: A Reader.* **(pp. 22-42). West Sussex: John Wiley & Sons.**

This chapter shows the changing flow of UNESCO, which is meant to bring cultural diversity into the World Heritage by reviewing and researching the field's history and institutional framework on the World Heritage. Even so, the World Heritage Convention continues to play in a league of its own, starting with the fact that intangible heritage "cultural expressions" are often (and mistakenly) referred to as "World Heritage" whereas the reverse does not usually occur. This chapter concentrates on World Heritage and the 1972 UNESCO Convention that aspired to create and conserve it.

Orser Jr, C. E. (2004). Archaeological Interpretation and the Irish Diasporic Community. In Shackel, P. A., & Chambers, E. J. (Eds.), *Places in Mind: Public Archaeology as Applied Anthropology* **(pp. 171-192). London & New York: Routledge.**

In this chapter, the author discusses his long-term involvement with public archaeology in Ireland and challenges a reconsideration of the way descendant communities are thought of in the archaeological field. While such communities are often identified in relation to their contemporary proximity to an archaeological site, described is a case in which strikingly different reactions to the interpretation of local history are apparent between long-term residents and visitors of Irish descent.

Pendlebury, J., et al. (2009). Social Housing as Heritage: The Case of Byker, Newcastle Upon Tyne. In Pendlebury, J., & Gibson, L. (Eds.), *Valuing Historic Environments* **(pp. 179-200). Abingdon & New York: Routledge.**

This chapter is concerned with the potential impact of listing the historical estate of Byker, Newcastle upon the Tyne, as cultural heritage and the ways it is valued positively and negatively both by those within the

estate by some of the professionals engaged in the listed property as either housing manager or heritage professionals. Using stakeholder interviews combined with documentary research, the authors investigate how recognition as special through statutory listing can, in any way, capture how heritage is valued.

Pertillo, P. L., et al. (2015). The UNESCO World Heritage Convention and the Enhancement of Rural Vine-Growing Landscapes. In Golinelli, G. M. (Ed.), *Cultural Heritage and Value Creation: Towards New Pathways* **(pp. 127-170). Cham, Heidelberg, New York, Dordrecht & London: Springer International Publishing Switzerland.**

This article offers a comparative perspective on the role of UNESCO in the enhancement of rural heritage, particularly the agricultural landscape. In this analysis, it is suggested that when considering the concept of cultural landscape, it is not possible to exclude its "cultural heritage" from the living and changing system of which it is a part. Adopting this approach, the landscape not only becomes a cultural expression or a naturalistic area but also a bio-cultural landscape that reflects the interconnection between nature and culture and the role of these two factors in changes over time.

Pieterse, J. N. (1994). Multiculturalism and Museums: Discourse about Others in the Age of Globalization. In Corsane, G. (Ed.), *Heritage, Museums and Galleries: An Introductory Reader* **(pp. 179-201). Abingdon & New York: Routledge.**

This chapter looks at how globalization, postmodernity, post-coloniality, and forms of multiculturalism have opened up issues in terms of representations in museums—especially with regard to ethnographic museums. Typically focusing on 'self' and 'other,' The chapter outlines the traditionally more prominent strategy approaches of 'art-culture' (mainly assimilating), 'in situ' (mainly exoticizing), 'in context' and 'encyclopedic' exhibition. The author engages with issues concerning the power of representation; how it is overtly recognized and explored through reflexive representation, museums, and exhibitions.

Reddy, S. (2017). Who Owns Yoga?: Transforming Traditions as Cultural Property. In Anderson, J., & Geismar, H. (Eds.), *The Routledge Companion to Cultural Property* **(pp. 405-417). Abingdon & New York: Routledge.**

Focused on in this chapter are a small handful of legal cases and narratives that map the changing landscape of cultural ownership debates around yoga. Drawing on interdisciplinary research behind a major art exhibition on the visual genealogy of yoga – Yoga: The Art of Transformation -- the author shows through the visual historic record that modern postural yoga is not as old as originally thought and the roots and yogic roots in heterodox Saiva and Tantric traditions. It is argued that yogic practice has always been global, heterodox, and plural.

Rico, T. (2008). Negative Heritage: The Place of Conflict in World Heritage. *Conservation and Management of Archaeological Sites*, **10(4), pp. 344-352.**

The degree to which the World Heritage List reflects the diversity of heritage types has been a matter of recent discussions. This article aims to further discussions regarding the homogenization of the concept of heritage and of the relevance of the List for local identities and agendas, addressing the mechanisms of conceptual and geographic boundary-making in the process of site nomination and inscription.

This discussion is relevant to current postcolonial critiques of heritage management that challenge the universality of the definition of heritage, and of the 1972 Convention today.

Robertson, I. J. (2008). Heritage from below: Class, Social Protest and Resistance. In Graham, B. J., & Howard, P. (Eds.), *The Ashgate Research Companion to Heritage and Identity* **(pp. 143-158). Hampshire: Ashgate Publishing.**

Drawing on the widely accepted view that heritage is a social and cultural construct firmly embedded in the power relationships that structure society, this chapter explores the notion of heritage from alternative perspectives within and by local communities with minimal professional help from without. Utilizing the recently constructed memorial cairns on the island of Lewis of the northwest coast of Scotland, the author explores how such heritages interact more readily with identity at a local level rather than at the national scale.

Rudolff, B. & Buckley, K. (2016). World Heritage: Alternative Futures. In Logan, W., et al. (Eds.), *A Companion to Heritage Studies* **(pp.522-540). Chichester: John Wiley & Sons, Inc.**

This chapter suggests the issues regarding the future of the World Heritage Convention (1972) with a brief overview. It includes the likely and unlikely futures, and conventional and alternative possibilities as well. This chapter deals with the broader and complex interpretation of key concepts mentioned on the operational guidelines of World Heritage convention, with changes of notions in good practice of management and protection of heritage sites.

Seneviratne, S. (2008). Situating World Heritage Sites in a Multicultural Society: The Ideology of Presentation at the Sacred City of Anuradhapura, Sri Lanka. In Liebmann, M. & Rizvi, U. Z. (Eds.), *Archaeology and the Postcolonial Critique.* **(pp. 177-195). Plymouth: Rowman Altamira.**

Through the case study of the UNESCO World Heritage site of Anuradhapura, Sri Lanka, the author advocates a paradigmatic shift in the way institution's recognize significant historical sites. Explored in this chapter is the idea of representing a multicultural society—shifting away from the "other-ing" of indigenous people as separate from the colonists towards a concept of shared cultures representing the actual but somewhat less-known history of World Heritage sites.

Shinde, K. A. (2012). Shifting Pilgrim-Trails and Temple-Towns in India. In Daly, P., & Winter, T. (Eds.), *Routledge Handbook of Heritage in Asia* **(pp. 328-338). Abingdon & New York: Routledge.**

In India, temple-towns have been at the center of the heritage conservation movement, working for the conservation, promotion, and dissemination of all forms of art and culture. This chapter focuses upon how traditional religious practices are being impacted by the changing social and economic situation in India and what the implications of this are for the conceptualization and management of religious heritage in and around temple-towns. Using examples of religious performances of circumambulatory pilgrimage and oral tradition of religious storytelling from the temple-town of Vrindavan in north India, the author argues that intangible heritage is subject to more rapid change and has wider implications for tangible heritage

Salazar, N. B. (2010). The Globalisation of Heritage through Tourism: Balancing Standardisation and Differentiation. In Labadi, S., & Long, C. (Eds.), Heritage and Globalisation. (pp. 130-146). Abingdon & New York: Routledge.

This chapter deals with the most urgent challenges in cultural heritage tourism. It emphasizes how heritage interpretation is essential in terms of the sustainable development of heritage sites. With exploring the case study of central Java, Indonesia, this chapter describes general trends and the urgent demand for more conversation and collaboration between heritage management and tourism and argues the important role of the local community for heritage interpretation and representation.

Taylor, E., & Kneafsey, M. (2016). The Place of Urban Cultural Heritage Festivals: The Case of London's Notting Hill Carnival. In Borowiecki, J. K., et al. (Eds.), *Cultural Heritage in a Changing World* (pp. 181-196). Cham: Springer.

Drawing on the example of London's Notting Hill Carnival, this chapter explores the extent to which urban cultural heritage festivals can be regarded as catalysts in the promotion of community cohesion. Findings from this exploratory study suggest that the event promotes a sense of belonging and cohesion in a particular urban space and particularly amongst younger age groups in the community, as well as festival-goers more generally. The findings further indicate that urban cultural heritage festivals such as Notting Hill are multifaceted activities providing economic benefits, social empowerment and sustaining cultural heritage.

Tudor, B. (2008). Local Lookouts as Places of Belonging and Escape. In Vanclay, F., et al. (Eds.), *Making Sense of Place: Exploring Concepts and Expressions of Place through Different Senses and Lenses* (pp. 221-228). Canberra: National Museum of Australia Press.

The aim of this chapter is to examine contemporary human relationships with the environment through the reflective, escapist power of scenic lookouts. Using lookouts as a mechanism through which to critically examine popular environmental attitudes and values, the author argues that these landscapes are a place where local and personal history intertwine through memory, association, knowledge, and stories to construct notions of identity with place.

Walsh, K. (2002). *The Representation of the Past: Museums and Heritage in the Post-modern World*. London & New York: Routledge.

The author examines how the 1980s and early 1990s increase in public interest our historic environment saw the museum and heritage industry expand as the past is exploited for commercial profit. This book examines this international trend and questions the packaging of history which serves only to distance people from their own heritage. The author suggests a superficial, unquestioning portrayal of the past separates us from an understanding of our cultural and political present and suggests a number of ways in which the museum can fulfill its potential - by facilitating our comprehension of cultural identity.

Widiastuti, A. (2012). Being Javanese in a Changing Javanese City. In Graham, B. (Ed.), *Southeast Asian Culture and Heritage in a Globalising World: Diverging Identities in a Dynamic Region*. (pp. 115-128) Farnham: Ashgate Publishing.

Examining the city of Yogyakarta on the Indonesian island of Java, this chapter delves into the concept of globalization and struggle to maintain localized cultural identity in an increasingly homogenized world. It is asserted that culture encompasses deeply-held values and beliefs that are losing their authenticity with the introduction of global expectations. While it is argued that globalization offers hope to short-term woes, the author urges the value and significance of Javanese cultural identity.

Yan, H. (2015). Negative Heritage: The Place of Conflict in World Heritage. *International Journal of Heritage Studies,* **21(1), pp. 65-80.**

This article examines the official discourse of the World Heritage of Fujian Tulou in China, and compares it with the authorized heritage discourse defined by Smith. The Chinese harmony discourse tends to provide a single narrative for the site's value and privileges expert knowledge over local voices, while it empowers the government by ignoring local residents' capability within heritage conservation. As a result, the harmony discourse, supposedly aiming at maintaining a harmonious society, has created profound dissonance among the inhabitants.

Yoshida, K. (2016). Museums and Community Development: With Special Reference to Zambian Cases. In Sonoda, N. (Eds.), *New Horizons for Asian Museums and Museology* **(pp. 187-200). Singapore: Springer.**

The museum is not only a storage place for tangible objects of the past, or a destination for tourists, it is also a base for the accumulation and dissemination of local culture, and for creating people's pride in or identity to the community. Only when people have pride in themselves and their own culture, can they challenge and overcome various difficulties. Examples of movements in Africa, especially those in Zambia where the author has been working for more than 30 years, clearly demonstrate that the museum can also be appreciated from the viewpoint of community development.

<u>CHAPTER 4</u> **Heritage and Human Rights**

Since its formulation as a modern-day Western European concept, heritage has been defined as a public good within modern nation states, implying the right of all citizens, independent of ownership, to enjoy it, learn from it, and have access to it. Furthermore, with internationalization of heritage field and the establishment of intergovernmental and international bodies, it has also often been considered and protected as a common good of all humanity. Despite these legal provisions, numerous communities, and groups across the globe have been vocal in protesting against the exclusive, hegemonic, and Eurocentric nature of heritage practice and laws. Numerous human rights movements of women, indigenous communities, Afro descendent communities, and migrants as well as decolonization movements have required recognition of the right to their heritage, history, and memory, the right to self-representation and the right to manage and make decisions on their heritage. Moreover, numerous armed conflicts around the world since the 1990s have been raging across ethnic and religious divides, targeting cultural heritage and memorial places of adversary groups, and destroying it as part of war strategy. This has meant that for numerous expelled and marginalized communities it is their identity and memory that is being destroyed. Finally, numerous community groups who care about specific aspects of history and heritage have been pointing out the barriers posed by the expert-driven and institution-driven heritage field that severs the relationship between heritage and people.

In the light of all these, it is only in recent years that heritage has increasingly been formulated as a human right, and that the right to access to heritage and enjoyment of heritage has featured in international human rights law. Even though not explicitly stated in international human rights treaties, heritage as a human right has been embraced by numerous recent UN human rights mechanisms. Furthermore, the rights of indigenous peoples to maintain, control, protect, and develop their cultural heritage has been recognized in the UN Declaration on the Rights of Indigenous Peoples. But what does it mean that heritage is considered as a human right? And, what are the implications of the so-called "human rights approach to heritage" for individuals, communities, the heritage field, and consequently, for heritage interpretation? Stating that heritage is a human right recognizes that everyone, either individually as a group or community has the right

to access cultural heritage. This access, however, does not concern simply being able to go to a museum or heritage site and enjoy the experience as a visitor or user. It also means the right to be a stakeholder in heritage-making processes and to be able to contribute to identification, maintenance, interpretation, and development of heritage. It also means having the right to remember, the right to self-representation, and the expression of one's identity.

This recognition has highlighted the duties and obligations of each nation state and public institution as well as international organizations in securing that rights related to heritage are respected. In relation to this, heritage has gained an important advocacy dimension within international diplomacy and international law, resulting also in legal and human rights experts and scholars focusing on heritage, as well as international criminal court trials against destruction of heritage. Furthermore, under this understanding, multinational corporations and local businesses, especially those related to mining, agriculture, constructions, and other "development" projects, could and should be made accountable for the destruction of heritage linked to their operations. Also, rights to economic access as well as information access linked to culture and heritage have triggered discussions over how to deal with digitization programs by heritage institutions and related copyright issues ─ shedding light on the question is digitized heritage a commodity or a common that can be shared and used across the globe for non-profit purposes. The violations of rights to heritage stem not only from physical destruction or prohibition of access but equally so from remaking of history to serve one group over another or oppression of specific perspectives and worldviews in one-sided interpretations.

One of the most significant shifts in heritage policy, funding, and profession has, however, been in how the field of heritage should understand and treat non-experts. The democratization and human-rights centered approach to the heritage challenge and the long-held understanding of non-experts as passive beneficiaries that should just consume or use heritage as visitors or tourists invites experts, scholars, and institutions to treat all interested individuals and communities as legitimate actors who can provide specific perspectives, knowledge, engagement, and care

related to heritage. Consequently, heritage management and interpretation processes have been successfully attempted to make space for participation of interested stakeholders and involve them in decision making over care, research, planning, interpretation, and the future of heritage but also of their identities and ways of life.

There are important reminders to bear in mind, however, when thinking about heritage in the context of human rights. Firstly, human rights must be understood as universal, indivisible, and interdependent. This means not only that they should apply without discrimination and equally to everyone but also that the exercise of one right cannot infringe or impede another human right. Thus, discrimination against women or people of a particular ethnicity or skin color cannot be justified through rights to uphold patriarchy or racism as right to heritage. Secondly, heritage should not be considered as a static body of meanings, values, and resources but as a fluid and continuously evolving practice. This means that the right to heritage encompasses the right to critically review as a group or a community and take a new stance towards centuries-old practices. Third, the right to heritage presupposes the right to decide on the knowledge-systems and regimes of protection and attachment that might fall outside dominant heritage management models and practices. Fourth, the right to identify with particular heritage also entails the right to disidentify from it — to decide to distance oneself or disagree on specific aspects. And finally, even though right to heritage is protected by international mechanisms, it works only if enacted in practice.

Baird, M. F. (2014) Heritage, Human Rights, and Social Justice, *Heritage & Society,* **7(2), pp. 139-155.**

What is the distinction between human rights and social justice frameworks? In heritage contexts, distinctions do matter. Despite its potential in protecting cultural heritage and mediating conflict, human rights regimes have been overburdened in taking on heritage issues. In certain contexts, an inclusion of a social justice agenda provides advocacy and voice to communities whose needs have been marginalized. A social justice approach is positioned to take on issues of inequalities, injustices, or violations of heritage and cultural rights, and provide avenues for "communities of connection" (indigenous, subaltern, descendant, and local communities) to challenge how their heritage is represented.

Benavides, O. H. (2007). Historical Disruptions in Ecuador: Reproducing an Indian Past in Latin America. In Silverman, H., & Ruggles, D. F. (Eds.), *Cultural Heritage and Human Rights* **(pp. 132-143). New York: Springer Science & Business Media.**

The author describes what they believe to be the biggest issues in terms of heritage and human rights in Latin America, such as the challenge of congruent national histories due to colonialism, global ecological politics and the Amazon, and understanding the relationship between heritage and development. In this chapter, it is explored that the "othering" of indigenous people does not make sense in our globalized framework.

Blake, J. (2011) Taking a Human Rights Approach to Cultural Heritage Protection. *Heritage & Society,* **4(2), pp. 199-238.**

It is essential to understand some fundamental characteristics of human rights as well as certain theoretical challenges that cultural heritage evokes, such as relativist positions and claims for collective rights. Cultural rights, although important, are not the sole human rights applicable to the protection of cultural heritage, and we need to judge the content and performance of existing international cultural heritage instruments against all the relevant human rights. It is argued that although recent cultural heritage law-making has responded increasingly to human rights requirements, its soft law character and the strong reservation of State sovereignty are limiting factors; hence, human rights can directly influence cultural heritage protection if well understood and applied.

Blodig, V. (2016). The Auschwitz- Birkenau State Museum and an Artist's Claim to Portraits of Holocaust Victims Made in Auschwitz for Josef Mengele. In Murphy, B. L. (Ed.), *Museum, Ethics and Cultural Heritage* **(pp. 328-334). Abingdon & New York: Routledge.**

In this chapter, a case study is analyzed that explores human rights, artists' rights, as well as illuminates the obligations of a museum to represent historical trauma and the fate of victims of human rights abuse. In the case of Dinah Babbitt, her watercolor portraits of Roma people interned and killed by the Nazi regime were denied restitution by the Auschwitz-Birkenau State Museum in the 1970's. Conveyed is the complexity entailed with the rights of artists and the counter-appeals by the surviving affected community that plea for the museum's retention of the art as a primary historical record of their community's grim fate.

Boateng, B. (2017). Cultures of Property: African Cultures in Intellectual and Cultural Property Regimes. In Anderson, J., & Geismar, H. (Eds.), *The Routledge Companion to Cultural Property* **(pp. 295-309). Abingdon & New York: Routledge.**

Argued in this chapter is the unequal treatment of different kinds of knowledge and culture in intellectual property (IP) laws as a result in the cultural specificity of those laws and of the processes by which IP laws attained the status of universal norms. Using examples from Third World nations, this chapter asserts that despite the wave of mid-twentieth century decolonization, there has been little change in the status of most former colonies in the global economy leading to marginalization in cultural property laws and the cultural forms they protect.

Derman, B. (2003). Cultures of Development and Indigenous Knowledge: The Erosion of Traditional Boundaries. *Africa Today*, **5(2), pp. 67-85.**

This article contests that there is a strong dichotomy between development and indigenousness and/ or authenticity. It suggests that the organizational structures created by donors, national governments, and nongovernmental grassroots organizations have changed the terrain of debate, discussion, and representations and practice of African cultures, by presenting two cases in the Mid-Zambezi Rural Development project and the nationally based water reform program.

Dickerson, A. B., & Ceeney, E. R. (2015). Repatriating Human Remains: Searching for an Acceptable Ethics. In Ireland, T., & Schofield, J. (Eds.), *The Ethics of Cultural Heritage* **(pp. 89-104). New York: Springer.**

This chapter assesses the key ethical arguments surrounding the issue of the repatriation of human remains from cultural heritage institutions. The authors do this by providing a brief historical context discussing the origins of these collections and the ethically suspect manner in which many (if not most) were obtained. It is then assessed how the value of the knowledge that could be obtained from having the remains publicly accessible to science ought to be balanced against the harms that may be done as a result of such retention.

Ekern, S., et al. (2012) Human Rights and World Heritage: Preserving Our Common Dignity through Rights-Based Approaches to Site Management. *International Journal of Heritage Studies*, **18(3), pp. 213-225.**

In March 2011, a group of concerned heritage scholars and practitioners from ICOMOS, IUCN, and ICCROM together with scholars and human rights specialists from the University of Oslo and the Norwegian Helsinki Committee met in Oslo, Norway, to 'identify a set of recommendations that illustrate how planning and implementation of World Heritage work may benefit from adopting a clearer perspective on the meanings of human rights'. This chapter details these discussions with regards to reinforcing human rights through World Heritage work.

Folorunso, C. A. (2003). Third World Development and the Threat to Resource Conservation: the Case of Africa. In Hatton, A., & MacManamon, F. P. (Eds.), *Cultural Resource Management in Contemporary Society: Perspectives on Managing and Presenting the Past* **(pp.31-39). London & New York: Routledge.**

This chapter evaluates the current efforts for the conservation of cultural heritage in Africa. It takes into account the infrastructural, industrial, economic, and social developments that are taking place on the continent. Conserving archaeological resources in Africa has faced issues since the colonial era when many archaeological sites were destroyed in the process of mineral exploration, road construction, and the building of infrastructure. Lack of enthusiasm by Third World governments to prioritize heritage has led to low funding and collaboration.

Fong, K. L., et al. (2012). 'Same Same But Different?': A Roundtable Discussion on the Philosophies, Methodologies, and Practicalities of Conserving Cultural Heritage in Asia. In Daly, P., & Winter, T. (Eds.), *Routledge Handbook of Heritage in Asia* **(pp.39-54). Abingdon & New York: Routledge.**

This chapter analyzes a roundtable discussion among different educators and heritage practitioners that reveals a series of concerns regarding Asian heritage management. These issues include the continuity of tradition and use, widespread dismissal of indigenous preservation knowledge/methods in favor of science-based conservation, tension posed by religious belief which prizes impermanence over materialistic stasis, and intolerance for community-based conservation.

Gould, D. R. (2017). NAGPRA, CUI and Institutional Will. In Anderson, J., & Geismar, H. (Eds.), *The Routledge Companion to Cultural Property* **(pp. 134-151). Abingdon & New York: Routledge.**

An analysis is offered in this chapter of the common rhetoric institutions and individuals use regarding their support of the Native American Graves Protection and Repatriation Act (NAGPRA) against the actual practices they engage in. Utilizing Harvard University as a presentation of this practice, the author asserts that a specific mechanism within NAGPRA allows institutions and museums to identify and maintain a veneer of compliance without actually addressing the purpose of the law: returning ancestors to tribes.

Greenberg, R. (2007). Mirroring Evil, Evil mirrored: Timing, Trauma, and Temporary Exhibitions. In Pollock, G., & Zemans, J. (Eds.), *Museums after Modernism Strategies of Engagement* **(pp. 104-118). Oxford: Blackwell Publishing.**

Focusing on the Jewish Museum in New York exhibition entitled Mirroring Evil: Nazi Imagery/Recent Art and its controversial themes and imagery, the author navigates the moral responsibility of museums to display provocative material and strategies to do so effectively. By mirroring the theatricality, the narrative impulses, the extensive use of text and pedagogic videos used in Holocaust museums, Mirroring Evil called these devices into question, suggesting that the genre has failed as a deterrent to evil, prejudice, and mass murder. It is argued that by mirroring the pristine, orderly arrangements of exhibitions of contemporary art, this exhibition undermined their latent, utopic vision of societal transformation.

Greer, S. (2010). Heritage and Empowerment: Community-Based Indigenous Cultural Heritage in Northern Australia. *International Journal of Heritage Studies***, 16(1-2), pp. 45-58.**

This article reflects upon the transformation from an archaeological research project into one that focused on Indigenous cultural heritage. The author particularly focuses on notions of landscape, sites and artifacts and the ways in which archaeological and indigenous perspectives of these are both different and similar. It

challenges the idea that artifacts are only central for archaeologists, presenting a case study illustrating that they can also be important within Indigenous frameworks.

Hubert, J. (1994). The Reburial Issue in the Twenty-First Century. In Corsane, G. (Ed.), *Heritage, Museums and Galleries: An Introductory Reader* **(pp. 116-132). Abingdon & New York: Routledge.**

This chapter provides an overview of the arguments for and against the return of human remains and material— and the tensions between them. On the one hand, there are the indigenous claimant's spiritual and cultural beliefs and motivations, as well as political agendas linked to self-determination, whilst on the other hand assertions have been made that the remains have scientific value and should be retained in institutional collections. The author considers attitudes and perceptions concerning the issue and introduces a wide range of experiences from different parts of the world.

Jokilehto, J. (2012) Human Rights and Cultural Heritage: Observations on the Recognition of Human Rights in the International Doctrine. *International Journal of Heritage Studies***, 18(3), pp. 226-230.**

Since the birth of the international Human Rights Declaration, a number of international treaties and guidelines have sought to combine Human Rights with heritage work or justify heritage work by referring to such rights. This article attempts to show how this link can be both complex and difficult, even though rewarding, and how this relationship has grown, proposing to incorporate ever more human rights concerns in World Heritage related work. To discuss this development, the concept of 'heritage' is analyzed, focusing on the way this concept surfaced as new treaties and guidelines evolved.

Langfield, M. et al. (2009) *Cultural Diversity, Heritage and Human Rights: Intersections in Theory and Practice.* **Abingdon & New York: Routledge.**

This theoretically innovative anthology investigates the problematic linkages between conserving cultural heritage, maintaining cultural diversity, defining and establishing cultural citizenship, and enforcing human rights. While heritage provides the basis of humanity's rich cultural diversity, and while there is considerable literature dealing separately with cultural diversity, Cultural Heritage and Human Rights, this book has contemporary relevance in focusing on the intersection between the three concepts.

Littler, J. (2008). Heritage and 'Race'. In Graham, B. J., & Howard, P. (Eds.), *The Ashgate Research Companion to Heritage and Identity* **(pp. 89-104). Hampshire: Ashgate Publishing.**

This chapter considers some of the key issues, contexts and debates that have, both explicitly and implicitly, structured the relationship between 'race' and heritage. It does so by providing a summary of different ways in which this relationship has historically been problematic, by outlining contemporary work in the field, and closes by attempting to point towards some possible future directions for research. It is argued that there is crucial need for heritage to represent, and to keep interrogating the complexities of injustice and gross exploitation, whilst simultaneously drawing optimism from imaginative examples of change.

Logan, W. (2008). Cultural Diversity, Heritage and Human Rights. In Graham, B. J., & Howard, P. (Eds.), *The Ashgate Research Companion to Heritage and Identity* **(pp. 439-454). Hampshire: Ashgate Publishing.**

The author focuses on the evolution of the human rights strand in UNESCO's thinking, from the organization's establishment in 1946 to its recent conventions relating to the protection of intangible cultural heritage and cultural expressions. It is concluded that heritage conservation in such circumstances can only be understood as a form of cultural politics and that geographers, heritage educators and practitioners who work in this context, particularly those from more developed countries, need to be mindful of the unintended impacts of their action.

Logan, W. (2012) Cultural Diversity, Cultural Heritage and Human Rights: Towards Heritage Management as Human Rights-Based Cultural Practice, *International Journal of Heritage Studies*, **18(3), pp. 231-244.**

This article investigates the linkages between conserving cultural heritage, maintaining cultural diversity and enforcing human rights. While there seems to be a growing awareness of these linkages in international heritage and human rights circles, they remain poorly understood by many heritage practitioners who see their conservation work merely as a technical matter. It is argued that heritage scholars and teachers need to recognize that there can be many motives behind official heritage interventions, that such action is sometimes taken primarily to achieve political goals, and that it can undermine rather than strengthen community identity, cultural diversity and human rights.

Ndhlovu, B. (2016). Using the Past to Forge a Future: Challenges of Uniting a Nation Against Skeletal Odds. In Murphy, B. L. (Ed.), *Museum, Ethics and Cultural Heritage,* **(pp. 289-295). Abingdon & New York: Routledge.**

Analyzing the case of repatriation of Sarah Baartman's bones from the Iziko South African Museum, the author explores the contentious issue regarding the collection, research, exhibition, and storage of human remains. This case of the Khoisan people and the museum's 'illegal' acquisition of cultural items from Indigenous South Africans, links to the broader politics of colonial dispossession in South Africa's history. It is asserted that in the spirit of nation building and human dignity, the museum – as a key social institution in modern nations –cannot forego the opportunity to reconcile with the 'other', no matter how challenging and painful the process may be.

Pyburn, K. A. (2007). Archaeology as Activism. In Silverman, H., & Ruggles, D. F. (Eds.), *Cultural Heritage and Human Rights* **(pp. 172-183). New York: Springer Science & Business Media.**

This chapter pertains to the use of cultural heritage as a means of liberation for local, minority communities while at the same time used for oppression under nationalistic and exploitive governing forces. Using examples such as Kyrgyzstan and Uzbekistan, the author attempts to provide ethnographic expertise and training in applied anthropology in an attempt to foster collaboration among stakeholders. It is argued that there must be a way in which the record of human history can be used to undermine the attitudes of entitlement and hegemony rather than reinforce them.

Silver, C. (2007). Tourism, Cultural Heritage, and Human Rights in Indonesia: The Challenges of an Emerging Democratic Society. In Silverman, H., & Ruggles, D. F. (Eds.), *Cultural Heritage and Human Rights.* **(pp. 78-91). New York: Springer Science & Business Media.**

This chapter discusses the direct and powerful connection between domestic and international conflicts between 1997 to 2005 and the state of tourism, cultural heritage preservation, and human rights in Indonesia. By increasing locally focused tourism outside of once popular destinations creates public welfare and political stability. The decentralizing and democratizing of cultural heritage in Indonesia has created a sustainable movement that is far more respectful of local tradition and less subject to global and national conflict.

Silverman, H. & Ruggles D. F. (2007). Cultural Heritage and Human Rights. In: Silverman, H. & Ruggles D. F. (Eds.) *Cultural Heritage and Human Rights.* **(pp. 3-21). New York: Springer.**

While the formation of a strong identity would seem to be a fundamentally good thing, it is argued that heritage is also intertwined with identity and territory. It is here where individuals and communities are often in competition or outright conflict. Conflicts may occur over issues of indigenous land and cultural property rights, or between ethnic minorities and dominant majorities disputing the right to define and manage the cultural heritage of the minority. Questioned in this introductory chapter is the question of who defines cultural heritage and who should control stewardship and the benefits of cultural heritage.

Truyen, F., & Waelde, C. (2016). Copyright, Cultural Heritage and Photography: A Gordian Knot?. In Borowiecki, J. K., et al. (Eds.), *Cultural Heritage in a Changing World* **(pp. 77-96). Cham: Springer.**

This chapter discusses the challenges that members of the Europeana Photography consortium faced and how they dealt with the challenges in the digitization of photography as they arose. The authors suggest that the copyright strategy developed for the RICHES project that encourages cultural heritage institutions to think about their digitization programs first through the human rights lens to culture and cultural rights, and then ask how copyright may be used as a tool to meet those aims. While it is not suggested that such an approach could resolve all of the copyright conundrums that arise in this sector, what it could do is to help stakeholders to think differently about issues involved.

Vrdoljak, A. F., (2009). Cultural Heritage in Human Rights and Humanitarian Law. *International Humanitarian Law and International Human Rights Law,* **pp.250-302.**

In examining the protection of cultural heritage, this chapter highlights the ever-present interplay and interdependence between international humanitarian law and human rights law. This is done by outlining the exceptional treatment of cultural heritage in general international humanitarian law instruments and how this protection has been built upon by the specialist regime for the protection of cultural heritage during armed conflict and belligerent occupation developed under the auspices of UNESCO. Finally, it is analyzed how efforts to prosecute violations of the laws and customs of war relating to cultural heritage of the former Yugosolavia have been intrinsic to articulation and prosecution of crimes against humanity and genocide.

Waterton, E. (2005). Whose Sense of Place? Reconciling Archaeological Perspectives with Community Values: Cultural Landscapes in England. *International Journal of Heritage Studies*, **11(4), pp. 309-325.**

This article draws on the Hareshaw Linn community project to illustrate the diverse ways in which communities construct relationships with landscape. This case study serves as a reminder that the heritage management process cannot usefully be reduced to the technical and scientific practice it is often assumed to be, as it is often both emotional and conflict ridden. It is argued that the essential question is why landscape is underplayed in legislation and public policy, and this necessarily entails the exploration of issues such as ownership, power, knowledge and 'public' heritage.

West, W. R. Jr. (2016). Native America in the Twenty-First Century: Journeys in Cultural Governance and Museum Interpretation. In Murphy, B. L. (Ed.), (pp. 278-288). Abingdon & New York: Routledge.

This chapter overviews the subject of Native cultural governance and its intersection with contemporary museum policy and practice, in particular what is meant in law and ethical standards of practice at two institutions that have occupied a considerable amount of the author's time, the National Museum of the American Indian and the Autry Museum of the American West. Expanding on the comparison of these museums, the author reflects on why 'good Native governance' in the cultural area has deep implications for altered representation, narrative, and 'voicing' of Native people.

Zimmerman, L. J. (2013). On Archaeological Ethics and Letting Go. In Scarre, G., & Coningham, R. (Eds.), *Appropriating the Past: Philosophical Perspectives on the Practice of Archaeology* **(pp. 98-118). New York: Cambridge University Press.**

While the study of archaeology is about holding on to the treasured past, this chapter's intent is to remind us that ethics are often as much about letting go of values, morals, and principles as it is about establishing and defending them. Using the example of repatriation of human remains under the Native American Graves Protection and Repatriation Act (NAGPRA), the author argues that archaeology should evolve ethics of collaboration where archaeologists support stakeholders in the stewardship of their own pasts.

CHAPTER 5   Heritage, Coloniality, and Marginalized Groups

Heritage is a socially and politically produced field that both reflects and impacts how certain social groups and communities are positioned, valued and represented within a particular society. Even though heritage is most often celebrated as a cohesive and inclusive social force, it is at the same the force that oppresses, disinherits, and excludes all those who do not neatly fit into a particular version of the past projected through heritage. Official memory and heritage-making practices consolidate identities while ignoring or even annihilating heritage and memories of those groups considered as "the others." The dominant heritage-making model applied across the globe has been created and further developed largely for the context of Western European nation states from the end of the eighteenth century onwards. Not only that the colonial past is reflected in the way heritage and historic records throughout the world are being collected and interpreted, but the very modern-day European notion of heritage has been formulated during the times of imperial conquests and colonization.

Despite its Eurocentric context of creation, the European heritage premises have been universalized and exported internationally through international organizations, professional associations, and development aid over the twentieth century, thus putting into question other possible ways of relating to the past. These dominant heritage practices have been closely intertwined with nationalism, colonialism, capitalism, patriarchy, and racism, and have omitted numerous social groups, geographies, and ways of remembering across the globe. Despite this, or exactly because of it, heritage holds the potential of acting towards social justice, equality, and plurality of perspectives. Therefore, since the very beginning of modern heritage, there have been controversies inside the professional field as well as from the outside, requiring that heritage practices become more open, democratic, diverse and just.

Already in the nineteenth and early twentieth century, there were voices arguing for the inclusion of non-elite phenomena in heritage. Citizen organizations were caring for the local heritage they found important, while volunteering became a practice in heritage institutions. In the wake of the human rights movements of the 1960s and 1970s, voices calling for the democratization of

the heritage field became more diverse. Ideas such as eco-museums, community museums, or integrated museums all strived to address the realities of disadvantaged communities — rural communities in Europe, African American communities in the US, or communities hit by poverty in Latin American favelas. Ideas about engagement of communities in valorization, selection, protection, and communication of heritage emerged together with the requests to extend the concept of heritage to include the diversity of practices, memories, voices, objects, and places deemed important for a particular community.

During the 1980s and 1990s, critical voices within the field as well as of human rights and decolonization activists started to address the politics of representation in museums and the heritage field, as well as practices of inclusion and exclusion of different social groups — women, working class, rural, nomadic, indigenous, migrant, and ethnic minority communities. Feminist readings within arts history, archaeology, anthropology, and wider heritage studies have worked hand in hand with feminist movements that have advocated for recognition, digging, and interpretation of women's experiences throughout history. Issues of looting, appropriation, and misrepresentation of heritage and history of colonized, subaltern, minority, or otherwise marginalized groups by the dominant museum and heritage institutions have started to be addressed. These include discussions of what it would mean to "decolonize" museums, how to restructure collections and reinterpret museum and heritage sites displays, or how to research and engage in knowledge-sharing between experts and indigenous communities. Furthermore, these issues have led to the articulations of professional policy documents — such as Burra Charter by ICOMOS Australia in 1979 — that address the colonial past and the need for active involvement of indigenous communities. Promoters of participation called for the change from treating social groups and citizens as the passive objects of representation curated by professionals, towards active political and interpretive subjects that should be involved in the very processes of framing the images and identities related to them. Experiments in practicing communities' engagement in heritage and reliance on their knowledge-systems and ways of relating to the past have become more prominent. All of these came together with arguments for heritage as a place of reflection,

critical thinking, and social imagination that should recognize the rights of all social groups, improve the lives of marginalized groups, as well as societies as a whole.

As a consequence of all these struggles and wider policy trends, the heritage field has witnessed a participatory turn. Heritage organizations and museums are engaging citizens in their work on research, conservation, and interpretation of heritage. Citizens are invited to act as collectors, interpreters, curators, guides, or educators. All the major international heritage conventions adopted in the twenty-first century — such as the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage in 2003, the CoE Framework Convention on the Value of Cultural Heritage for the Society from 2005, or the UNESCO Convention on the Protection and Promotion of Diversity of Cultural Expressions from 2005) — explicitly recognize local communities, heritage communities, and citizen participation in safeguarding heritage and fostering diversity across the globe. Participation and engagement of citizens and communities can be a way to open heritage institutions and organizations to various "others." They can also be ways to work towards more democratic, inclusive, and just societies in which memories of diverse actors count. However, literature and evaluations of participative projects also point out to misuses of participation and institutional power to steer the process towards outcomes the institutions desire, to tokenism in which marginalized communities are only artificially involved or to participative consumption in which participants are engaged consumers but not the ones who engage in meaning-making around history and heritage. This is the reason why heritage professionals, heritage organizations, policymakers, and citizens engaged in or excluded from heritage have to constantly bear in mind the power relations, historical injustices, and imbalances of positions, attempting to challenge them, democratize them, and make them more inclusive and just.

Awekotuku, N. T. (2006). Mata Ora: Chiseling the Living Face, Dimensions of Maori Tattoo. In Edwards, E., et al. (Eds.), *Sensible Objects: Colonialism, Museums and Material Culture* **(pp. 121-140). New York: Berg.**

This chapter examines the art of decorative scarification unique to the Maori people of Aotearoa/New Zealand as a means of engaging all the senses in a physical transformation that has been performed as a cultural legacy regardless of colonial incursion. From its use as an artifactual and tangible object, to its narrative art form, the author explores how this compelling practice continues to engage Maori people as well as outsiders who wish to covet its meaning in contemporary society

Barnard, T. P. (2012). Exotification, Conservation and the History of Natural Heritage in Indonesia. In Daly, P., & Winter, T. (Eds.), *Routledge Handbook of Heritage in Asia* **(pp. 85-97). Abingdon & New York: Routledge.**

This chapter discusses the role that colonial history played in the development and selection of natural heritage sites in Indonesia. The author draws upon archival resources to show how these heritage sites and broader conservation policies in the region emerged from a complex mix of colonial interests in the natural heritage of the archipelago. It is argued that colonial influences long ingrained into the area affected which animals were deemed worthy of conservation efforts and focus.

Browman, D. L. (2013). *Cultural Negotiations: The Role of Women in The Founding of Americanist Archaeology.* **Lincoln & London: University of Nebraska Press.**

This volume concerns cultural negotiations by women in the United States as they sought to secure access to training and jobs in Americanist archaeology as the discipline emerged. Having scoured the archaeological literature and archival records of several institutions, the author brings the stories of more than two hundred women in Americanist archaeology to light through detailed biographies that discuss their contributions and publications. This work highlights how the social and cultural construction of archaeology as a field, marginalized women.

Bolz, D. (2012). Olympic Heritage – An International Legacy: The Invention of the Modern Olympic Stadium from Coubertin to 1948. In Hill, J., et al. (Eds.), *Sport, History and Heritage: Studies in Public Representation.* **(pp. 478-501). Woodbridge: Boydell Press.**

Examined in this chapter is the concept of the Olympic stadium in the first half of the 20th century and in particular to see how successive Games built on previous experiences of stadium design as part of a perpetual and always evolving legacy. The use of the word 'legacy' denotes the effects of all previous Olympic Games in terms of facilities, memory, philosophy, and image. The author presents and discusses the question legacy in relation to Olympic stadiums, illustrating the complex and wide-ranging elements that encapsulate the pedigree of the build structure and progress of the Olympic movement.

Brown, S. (1997). 'Ways of Seeing' Women in Antiquity: An Introduction to Feminism in Classical Art and Archaeology. In Koloski-Ostrow, A. O., & Lyons, C. L. (Eds.), *Naked Truths: Women, Sexuality, and Gender in Classical Art and Archaeology* **(pp. 12-42). London & New York: Routledge.**

The author discusses feminism and gender studies primarily in the context of classical archaeology as practiced in North America. Largely focusing on classical archaeology's relationship with art history and Mediterranean prehistory, the chapter discusses the idea that certain types of art and images are naturally superior to others, creating an environment that does not encourage scholarly self-criticism. Acknowledging classical archaeology's lagging behind in diversifying perspectives and interpretations, the author asserts that success in "engendering" the field will depend largely upon a willingness to communicate internally and to break down the arbitrary barriers between disciplines.

Bshara, K. (2013). Heritage in Palestine: Colonial Legacy in Postcolonial Discourse. *Archaeologies*, 9(2), pp. 295-319.

This article addresses the need to look into 'postcolonial'/'post-Oslo' Palestine heritage discourses and practices to uncover commonalities and divergences. The author claims that these practices and discourses tell a story about hidden codes of subjectivity while revealing the setbacks of postcolonial heritage discourses in a 'postcolonial era'. It is asserted that postcolonial approaches to the material culture, consciously and unconsciously, reproduce the colonial situation and what spills out from the heritage discourses, as well as the unintended consequences of heritage practices.

Buciek, K. & Juul, K. (2008).'We Are Here, Yet We Are Not Here': The Heritage of Excluded Groups. In Graham, B. J., & Howard, P. (Eds.), *The Ashgate Research Companion to Heritage and Identity* (pp. 105-124). Hampshire: Ashgate Publishing.

The aim of this chapter is to discuss the notion of heritage and its ability to capture and incorporate the multiple and often contradictory cultural practices of different groups of actors. Pointing towards new paths that might transcend the static view of local history that is often implicit in heritage perspectives, the author illustrates the difficulties and potentials encountered when trying to 'unveil' the heritage of excluded or marginalized groups. Using examples from Sweden, Germany, Denmark, and elsewhere, this chapter assesses how immigrants themselves perceive their position in specific places.

Cicalo, A. (2017). Goodbye 'Racial Democracy'? Brazilian Identity, Official Discourse and the Making of a 'Black' Heritage Site in Rio de Janeiro. *Bulletin of Latin American Research*, 37(1), pp. 1-14.

Explored in this article is the racial thinking in Brazilian governance exposed during the creation of a Circuit of African Heritage in the port area of Rio de Janeiro from 2011 on. It is argued that the Circuit and the policy discourses that have surrounded its establishment are visibly framed within a philosophy of ethno-racial recognition and multiculturalism, which apparently suggests a rupture from the long-established discourse of mixture and racial democracy in Brazil. This article discusses how careful analysis of the creation of the Circuit of African Heritage indicates that policy discourse is not conclusively unsettling the country's traditional faith in a shared, color-blind national identity.

Cleere, H. (2003). The World Heritage Convention in the Third World. In Hatton, A., & MacManamon, F. P. (Eds.), *Cultural Resource Management in Contemporary Society: Perspectives on Managing and Presenting the Past* (pp. 99-106). London & New York: Routledge.

Concerning the World Heritage Convention, this chapter aims to address the imbalances in UNESCO's

criteria as it pertains to cultural properties deemed suitable for the World Heritage List. Undoubtedly Eurocentric, the efforts being made to make the World Heritage List more representative of the broad sweep of human achievement include the extension of the concept of the cultural landscape. It is argued that Third World participation in the Convention could help fund more heritage projects and create large tourism opportunities.

Dale-Hallett, L., et al. (2008). Rural Women Reclaiming Their Place through Symbols, Stories and Rituals. In Vanclay, F., et al. (Eds.), *Making Sense of Place: Exploring Concepts and Expressions of Place through Different Senses and Lenses.* **(pp. 37-46).** *Canberra: National Museu*m of Australian Press.**

This chapter reflects on the ways, symbols, stories, and rituals are used to define, extend, and transcend our understanding, meaning, and experience of place. It is illustrated through three women's perspectives on place as they have experienced it through annual events called Women on Farms Gatherings and their collaboration with Museum Victoria. The authors demonstrate how symbols, stories, and rituals move beyond the local, across the diversity of situations, experiences, and landscapes of Victoria to a universal and shared place of meaning and identity.

De Gorgas, M. R. (2016). Afro-descendent Heritage and Its Unacknowledged Legacy in Latin American Museum Representation. In Murphy, B. L. (Ed.), *Museum, Ethics and Cultural Heritage* **(pp. 296-303). Abingdon & New York: Routledge.**

Investigating what measure museums have recognized the cultural contribution of those whose ancestors came to Latin America more than 400 years ago, the author assesses the way in which this social collective has been represented in museums has influenced its current social consideration as second-class citizens. Elucidating the subject of the trade, commercialization and workforce-use of slaves, it is asserted that the rich cultural imprint of this populace has not been reflected in their full dimensions in museums of Latin America; or alternatively reflecting a general process of invisibility that encompasses the numerous people of African descent.

Dearborn, L. M. (2015). Deploying Heritage to Solve Today's Dilemmas: The Swedes of Rockford Illinois. In Robinson, M., & Silverman, H. (Eds.), *Encounters with Popular Pasts* **(pp. 97-114). Cham: Springer.**

This chapter explores the contemporary uses of heritage to address Rockford, Illinois' current economic dilemmas and discusses ways that this heritage is managed with respect to ethnic and racial boundaries that remain a part of the city's landscape. It is argued that due to the failure of an economic upswing in the new millennia, there is an importance of employing heritage as a crucial sphere of investment to seed economic development in poor communities.

Denes, A. (2012). The Revitalisation of Khmer Ethnic Identity in Thailand. In Daly, P., & Winter, T. (Eds.), *Routledge Handbook of Heritage in Asia* **(pp. 168-181). Abingdon & New York: Routledge.**

Through a series of vignettes, this chapter shows that, while revival movements have provided an

opportunity for the ethnic Khmer in Thailand to reclaim a place in the national past after a century of invisibility, it has done so at a heavy price. It is argued that the state-led revival is one which circumscribes Khmer identity as a means of reasserting Thailand's extant claims of entitlement to the Khmer past-particularly the legacy of internally revered cultural heritage.

Ferguson, T. J., & Welch, J. R. (2003). Heritage Management by American Indian Tribes in the Southwestern United States. In Hatton, A., & MacManamon, F. P. (Eds.), *Cultural Resource Management in Contemporary Society: Perspectives on Managing and Presenting the Past* (pp. 120-141). London & New York: Routledge.

In this chapter, the authors examine how the Navajo, Zuni, Hopi, Hualapai, Gila River, and White Mountain Apache tribes have used federal law to create heritage management programs that meet each tribe's unique needs and cultural values. The recognition of tribal rights and needs to participate in the national historic preservation program through programmatic funding support is essential by the American government, as well as embracing of the responsibilities, the rights, and the advantages that accompany heritage resources management.

Gibson, L. (2009). Cultural Landscapes and Identity. In Pendlebury, J., & Gibson, L. (Eds.), *Valuing Historic Environments* (pp. 67-92). Abingdon & New York: Routledge.

In this chapter, the author teases out a variety of knotty issues around the fabric of focused logic underpinning heritage management and the implications of this for 'social value'. Explored are the limits of heritage protection and the implications of this for the cultures and alternative histories of marginalized identities via a discussion of a detailed survey of 'outdoor cultural objects' undertaken in the Australian State of Queensland. The author investigates critiques of heritage which propose consultation as a means of achieving processes of heritage management that are representative.

Gullapalli, P. (2008). Heterogeneous Encounters: Colonial Histories and Archaeological Experiences. In Liebmann, M. & Rizvi, U. Z. (Eds.), *Archaeology and the Postcolonial Critique* (pp. 21-34). Plymouth: Rowman Altamira.

The impetus for this chapter was to investigate the place of archaeology within the postcolonial condition and to discuss whether archaeology is a colonial endeavor by definition or if material culture can be used to encounter dominant histories. Firstly, focusing on the colonizer-colonized dichotomy as problematic, the chapter then moves into a discussion of disciplinary entanglements with colonial endeavor and whether nor not they can be overcome. Secondly, the author addresses the consequence of heterogeneity for the practice of archaeology in context of Indian archaeology. Finally, the author deals with the ways in which archaeology is or is not used to investigate and enable constructions of identity.

Hakiwai, A. T. (1994). The Search for Legitimacy: Museums in Aotearoa, New Zealand - A Maori Viewpoint. In Corsane, G. (Ed.), *Heritage, Museums and Galleries: An Introductory Reader* (pp. 169-178). Abingdon & New York: Routledge.

From a Maori viewpoint expressed in the mid-1990s, this chapter considers the legacy left by traditional museum activity in New Zealand and explores how the legitimacy of museums among Maori people can

be placed on a firmer footing and what needs to be considered if their future is to be justified. Central to all of this is a critical reflection on the relationship between the museums and the Maori people, both in terms of historical precedents and future visions. Here, the traditional function and role of the museum are challenged in terms of the power dynamics of who has been, and who should be, involved in knowledge production and meaning-making.

Hantman, J. L. (2004). Monacan Meditation: Regional and Individual Archaeologies in the Contemporary Politics of Indian Heritage. In Shackel, P. A., & Chambers, E. J. (Eds.), *Places in Mind: Public Archaeology as Applied Anthropology* **(pp. 19-34). London & New York: Routledge.**

This chapter describes the author's decade-long collaboration with the Monacan tribe, located near Virginia's Natural Bridge. Documenting the history of small steps and unexpected alliances, the author suggests that effective collaboration requires no small degree of flexibility and patience on the part of all the parties invloved. In this case, the author finds that collaboration can be furthered in interesting and productive ways, considering the identity of archaeologists and how they can be redefined by the local stakeholders and collaborators.

Heyes, S. & Jacobs, P. (2008). Losing Place: Diminishing Traditional Knowledge of the Arctic Coastal Landscape. In Vanclay, F., et al. (Eds.), *Making Sense of Place: Exploring Concepts and Expressions of Place through Different Senses and Lenses* **(pp. 135-152). Canberra: National Museum of Australia Press.**

The author examines the changing cultural landscape of the Inuit tribes of Northern Quebec, Canada, through the loss of mythology by eclipsing Western beliefs, the growing fragility of coastal environment and biology, and generational pedagogical differences. It is argued that future generations of the area will perceive the landscape solely through a functional lens and progressively disengage from the land-water interface that has provided functional, cosmological, and mythological relevance to the Inuit of Kangiqsualujjuaq for thousands of years.

Jiménez, J. R., & Ramos, R. (2008). Toward the Liberation of Archaeological Praxis in a "Postcolonial Colony": The Case of Puerto Rico. In Liebmann, M. & Rizvi, U. Z. (Eds.), *Archaeology and the Postcolonial Critique* **(pp. 21-34). Plymouth: Rowman Altamira.**

The authors focus on the pragmatic and theoretical problems of archaeological praxis within Puerto Rico. It is asserted that Puerto Rican archaeological discourse is still rooted in colonial thought, and that postcolonial, multivocal, multi-tangential, and polycentric contexts should be involved in the field. The intention of this chapter is to highlight the aspects of tension that they believe exist in archaeology of a colonized country like Puerto Rico.

Jonaitis, A. (2006). Smoked Fish and Fermented Oil: Taste and Smell among the Kwakwaka'wakw. In Edwards, E., et al. (Eds.), *Sensible Objects: Colonialism, Museums and Material Culture* **(pp. 141-168). New York: Berg.**

In this chapter, the author explores the special importance of a very precious food to the North Coast First Nations people of Alert Bay, British Columbia and its distaste to non-Native people. Through this, it is

argued that Western approaches to memory rely mainly on the visuals in order to imagine, while taste is one of the most sensuous of senses. It is asserted that food, by means of its taste, smell, and social significance, transcends its sustenance function and becomes a player in colonial and post-colonial dynamics.

Kramer, J. (2017). Betting on the Raven: Ethical Relationality and Nuxalk Cultural Property. In Anderson, J., & Geismar, H. (Eds.), *The Routledge Companion to Cultural Property* **(pp. 152-167). Abingdon & New York: Routledge.**

This chapter explores the tensions between understandings of cultural property and cultural exchange. This is done through a case study on the Northwest Coast of Canada and the USA at a moment of media-focused attention and the resulting renegotiation of relations between a First Nation in British Columbia and a metropolitan art museum. The focus specifically on the appropriation and misrepresentation of the Nuxalk style Seahawk mask as a part of the Seattle Seahawks' football team iconography.

Long, S. (2008). Slowly Down the Georgina: Aboriginal Cultural Heritage and Lineal Place Complexes. In Vanclay, F., et al. (Eds.), *Making Sense of Place: Exploring Concepts and Expressions of Place through Different Senses and Lenses* **(pp. 121-134). Canberra: National Museum of Australia Press.**

In Aboriginal Australia, the movements of humans and ancestral beings create distinct types of places that are linear in nature, or composed of a number of places that have a lineal interrelationship. Such lineal place complexes and their dynamic properties are explored in this chapter as places of movement and interaction, created and maintained by the movements of humans, ancestral beings, animals, elements such as water, and the stars. It is argued that lineal place complexes provide a useful cross-cultural approach to an understanding of the interconnected and dynamic nature of Aboriginal experiences of place.

May, S. K. (2008). Learning Art, Learning Culture: Art, Education, and the Formation of New Artistic Identities in Arnhem Land, Australia. In Sanz, I. D., et al. (Eds.), *Archaeologies of Art: Time Place, and Identity* **(pp. 171-194). California: Left Coast Press.**

This chapter is an exploration of how art has provided a meeting ground for culture, collectivity, and individual selfhood in a remote Aboriginal community in Australia. The establishment of a community art center and rock-painting-inspired contemporary art have assisted in the formation of contemporary social and group identities for Aboriginal men and women. It is shown through this study how the artists of the area are innovating, adapting, and experimenting, just as their ancestors did when producing rock paintings in the region thousands of years before.

Mullins, P. R. (2004). African-American Heritage in a Multicultural Community: An Archaeology of Race, Culture, and Consumption. In Shackel, P. A., & Chambers, E. J. (Eds.), *Places in Mind: Public Archaeology as Applied Anthropology* **(pp. 57-70). London & New York: Routledge.**

The author's public archaeology project on Indianapolis's near-Westside has involved close collaboration with the community's predominantly African American neighborhood association, a relationship that has proven to be of major benefit in many instances, but that is also subject to misunderstandings related to different goals. Whereas the neighborhood association's principal interest has been in using archaeology

to promote African-American achievement, the archaeologists see a somewhat more complex pattern of multicultural influence and racial and class inequality. This chapter discusses how recognizing such different goals might well be a necessary first step towards reconciliation and increased collaboration.

Ndoro, W. (1994). Heritage Management in Southern Africa: Local, National and International Discourse.. In Corsane, G. (Ed.), *Heritage, Museums and Galleries: An Introductory Reader* **(pp. 154-168). Abingdon & New York: Routledge.**

Heritage management in southern Africa has been the by-product of colonialism. In this chapter, it is argued that, traditionally, there did exist ways and means of protecting cultural heritage that were just as effective as scientific procedures. However, with the insistence on science as well as the political process in southern Africa and indeed elsewhere on the continent, part of the legacy of colonialism has been the alienation of local communities from their cultural heritage. The author argues that successful heritage management should involve local communities and should integrate both traditional and scientific procedures.

Nicholas, G. P. (2017). Touching the Intangible: Reconsidering Material Culture in the Realm of Indigenous Cultural Property Research. In Anderson, J., & Geismar, H. (Eds.), *The Routledge Companion to Cultural Property* **(pp. 212-232). Abingdon & New York: Routledge.**

Argued in this chapter is that the emphasis on material culture has skewed understanding of "heritage" and what should be preserved, particularly in the context of Indigenous cultural property. This is done through a brief look at how cultural property is acknowledged differently by international conventions and local heritage policies in British Columbia, Canada between the Western and Indigenous perspectives. Using the IPinCH Project and international initiative to address intellectual property issues affecting Indigenous peoples, the author considers the responsibilities that come with engaging with other people's cultural property.

O'Brien, J. M. (2006). "Vanishing" Indians in Nineteenth-Century New England: Local Historians' Erasure of Still-Present Indian Peoples. In Kan, S., et al. (Eds.), *New Perspectives on Native North America: Cultures, Histories, and Representations* **(pp. 414-432). Lincoln & London: University of Nebraska Press.**

The author suggests that historical narratives included stories about interactions with Indians in order to establish a claim of "uniqueness" for their particular places as well as to assert an American identity. It is argued that the inclusion of Indians in America's founding story asserted the notion of "racial purity" to create a "glorious triumph" of colonialism over the native population. This chapter examines narratives of Indian "extinction" and the consequences that continue to affect the still very present Indian population of New England.

Onciul, B. (2015). *Museums, Heritage and Indigenous Voice: Decolonizing Engagement.* **New York & Abingdon: Routledge.**

Focusing on the experiences of museum professionals and Blackfoot Elders who have worked with a number of museums and heritage sites, this book unpicks the power and politics of engagement on a micro level and how it can be applied more broadly, by exposing the limits and challenges of cross-cultural

engagement and community self-representation. Data from participant observation, archives, and in-depth interviewing with participants brings Blackfoot community voice into the text and provides an alternative understanding of self and cross-cultural representation.

Ouzman, S. (2006). The Beauty of Letting Go: Fragmentary Museums and Archaeologies of Archive. In Edwards, E., et al. (Eds.), *Sensible Objects: Colonialism, Museums and Material Culture* (pp. 269-301). New York: Berg.

Considering how objects work and what their rights might be, the author grapples with museums' attempting to reconcile their desire to be perceived as socially engaged places of memory while desiring to catalogue, conserve, and display objects all while the peoples whose objects are collected and displayed believe in an encultured world in which the decay and death of people, objects, places, and time was and remains expected. This discussion is situated in post-Apartheid southern Africa, sampling artifacts, museums, and monuments.

Patterson, T. (2008). A Brief History of Postcolonial Theory and Implications for Archaeology. In Liebmann, M. & Rizvi, U. Z. (Eds.), *Archaeology and the Postcolonial Critique* (pp. 21-34). Plymouth: Rowman Altamira.

This chapter aims to examine the historical context in which postcolonialism developed as well as provide an overview and analysis of the foundations and development of postcolonial thought. It also takes account of the critiques of postcolonialism, and considers potential implications for archaeological theory and practice. The author investigates the interplay of diverse viewpoints, understandings, and explanations in this area that lacks serious, direct dialogue.

Preucel, R. W., & Cipolla, C. N. (2008). Indigenous and Postcolonial Archaeologies. In Liebmann, M. & Rizvi, U. Z. (Eds.), *Archaeology and the Postcolonial Critique* (pp. 129-140). Plymouth: Rowman Altamira.

Exploring the concept of indigenous archaeologies and what they are to their practitioners, this chapter analyzes the historical genesis of the term and the practices associated with it. Selectively borrowing postcolonial themes to decolonize Western archaeology, the authors expose the politics of language and the incorporation of indigenous epistemologies into the archaeological process. By demonstrating how indigenous archaeologies offer a local critique of postcolonial studies as they seek to address the concerns of specific communities, it is also demonstrated how the study offers new and distinctive approaches in their own right.

Ray, H. P. (2012). From Multi-religious Sites to Mono-religious Monuments in South Asia: the Colonial Legacy of Heritage Management.. In Daly, P., & Winter, T. (Eds.), *Routledge Handbook of Heritage in Asia* (pp. 69-84). Abingdon & New York: Routledge.

In this chapter, it is argued that colonial intervention between the eighteenth and twentieth centuries in South Asia not only altered the nature of symbiotic linkages that had existed across Asia from at least the middle of the millennium BCE onwards, but more significantly redefined the understanding of monuments, essentially religious structures, from being abodes of spiritual power to objects of artistic and aesthetic

appreciation. It is also analyzed how it is evident that colonial policies and redefinitions of monuments, history, ruins and conservation practices shaped and reflected larger imperial politics and the bureaucratic order.

Reading, A. (2015). Making Feminist Heritage Work: Gender and Heritage. In Waterton, E., & Watson, S. (Eds.), *The Palgrave Handbook of Contemporary Heritage Research* **(pp. 397-413). New York: Springer.**

Examined in this chapter are the ways in which a feminist approach to heritage and heritage studies can be used to illuminate particular gendered processes: processes that include attentiveness to the gendered curation, protection, preservation and commemoration of the past. The author investigates selected studies and perspectives that may be helpful in framing heritage research around questions of sexuality and gender, as well as suggesting what additional forms of analysis, methodologies, theoretical approaches, and conceptualizations feminist theory can bring to heritage studies.

Reed, A. (2015). Of Routes and Roots: Paths for Understanding Diasporic Heritage In: Waterton, E. and Watson, S. (Eds.) *The Palgrave Handbook of Contemporary Heritage Research*, **Palgrave.**

This chapter provides a review of the literature, focusing on the aspects of heritage and diaspora that have been brought together under these previously distinct domains. Folk models cast heritage as traditional, unchanging cultural practices that have been handed down since time immemorial and nostalgia as the tendency to imagine oneself in a simpler, better time when life was easier, things were cheaper and people had more respect for one another. Although the quest for nostalgia may be nothing new, the contemporary fascination with roots-searching as a form of individual expression seems to be at an all-time high. This chapter explores why in contemporary times, people claim a particular homeland just as globalization is supposed to make us all citizens of the world.

Reeves, M. B. (2004). Asking the "Right" Questions: Archaeologists and Descendant Communities. In Shackel, P. A., & Chambers, E. J. (Eds.), *Places in Mind: Public Archaeology as Applied Anthropology* **(pp. 71-81). London & New York: Routledge.**

The author of this chapter uses his work with communities of African descent in Jamaica and the United States to discuss ways in which descendant communities can be encouraged to become involved in both research and planning activities related to heritage resource management and archaeological inquiry. It is asserted that familiarity with the ethnography of existing descent communities can also contribute to the formulation of new research questions.

Rizvi, U. Z. (2008). Decolonizing Methodologies as Strategies of Practice: Operationalizing the Postcolonial Critique in the Archaeology of Rajasthan. In Liebmann, M. & Rizvi, U. Z. (Eds.), *Archaeology and the Postcolonial Critique* **(pp. 109-127). Plymouth: Rowman Altamira.**

The author focuses on a case study for the decolonizing of methods practitioners implement while collecting information from archaeological contexts based on work conducted in northern Rajasthan, India. By imagining a process by which the internal and systemic contradiction within archaeological methodology, stemming from a colonial history, are made transparent, the author asserts that decolonized archaeology could provide agency and make meaningful the achievements of these country's archaeologists.

Rofe, M. W. & Winchester, H. P. (2007). Lobethal the Valley of Praise: Inventing Tradition for the Purposes of Place Making in Rural South Australia. In Jones, R., & Shaw, B. (Eds.), *Geographies of Australian Heritages: Loving a Sunburnt Country?* **(pp. 133-150). Hampshire: Ashgate Publishing.**

The aim of this chapter is to trace the changing nature of representations of Germanic heritage attributed to the place referred to as Lobethal since European colonization and the changing contested nature of local place identity. The authors critically investigate Lobethal's contemporary construction as a Christmas wonderland as a specific form of rural idyll place making. The Germanic Lutheran heritage of Lobethal is seen as contested and partial at every stage from the establishment of the religious haven through its role as seditious hideout to its current symbolic place as a Christmas wonderland through the Festival of Lights.

Sand, C., & Bolé, J. (2011). Archaeology in a Multicultural and Multiethnic Nation under Construction: The Case of New Caledonia (Southern Melanesia). In Okamura, K., & Matsuda, A. (Eds.), *New Perspectives in Global Public Archaeology* **(pp. 113-126). New York: Springer.**

Discussed in this chapter is history of archaeological research on the island nation of New Caledonia and its unique position at the beginning of the new millennium of being a decolonizing Pacific country comprising a multicultural society. It is propounded by the authors that a broad description of the philosophy of the cultural chronology developed by their archaeological research team shows how this diversified picture of the islands' past is perceived today by a multicultural and multiethnic society. Utilizing case studies to show how the public reacts to archaeology, this chapter analyzes the role of archaeologists in the promotion of a common past.

Silberman, A. (2017). The Bible as Cultural Property? A Cautionary Tale. In Anderson, J., & Geismar, H. (Eds.), *The Routledge Companion to Cultural Property* **(pp. 339-350). Abingdon & New York: Routledge.**

Grappled within this chapter is the concept of the Bible and its paradox as an instrument of social control and colonial oppression from which indigenous and marginalized communities now must struggle to liberate themselves and the neo-fundamentalist activists determined to defend Christian Reconstructionists. While the protection of the endangered intangible heritage of indigenous peoples and marginalized communities is enshrined in a UNESCO convention, the demands of biblical neo-fundamentalists groups are widely dismissed as backward and dangerously authoritarian. The author examines the intellectual and bureaucratic frameworks that have conditioned such divergent attitudes towards the various expressions of traditionalism.

Smith, L. (2007). Empty Gestures? Heritage and the Politics of Recognition. In Silverman, H., & Ruggles, D. F. (Eds.), *Cultural Heritage and Human Rights* **(pp. 159-171). New York: Springer Science & Business Media.**

The subject of this chapter is regarding the engagement of community stakeholders in heritage management alongside heritage "experts." The author uses the Waanyi community of Queensland, Australia as a case study and their assertion of an oppositional understanding of nature and meaning of heritage. It is essential to question the dominant or authorized accounts of heritage to de-privilege the idea of heritage as a place or thing.

Taçon, P. S. et al. (2008). Eagle's Reach: A Focal Point for Past and Present Social Identity within the Northern Blue Mountains World Heritage Area, Australia. In Sanz, I. D., et al. (Eds.), *Archaeologies of Art: Time Place, and Identity* **(pp. 198-214). California: Left Coast Press.**

In this chapter, the authors focus on recent examples of rock art discovery that continue to strengthen contemporary social and individual identity, pride, and interest in the past among various people of Aboriginal descent in southeastern Australia. It is asserted that Aboriginal people participating in research and becoming involved directly with rock art heritage, gain a deeper connection to the past to strengthen their identity in the present. Using the Blue Mountains World Heritage Area, this case study conveys the positive benefits to the Aboriginal people of the region who get to share their heritage and keep alive their cultural identities.

Turunen, J. (2019). A Geography of Coloniality: Re-narrating European Integration. In Lähdesmäki, T., et al. (Eds.), *Dissonant Heritages and Memories in Contemporary Europe* **(pp. 185-214). Cham: Palgrave Macmillan.**

This chapter seeks to analyze the following: how the "European significance" of the European Heritage Label (EHL) sites is narrated in the selection process; how notions of Eurocentrism are integrated into these narratives of Europe; and, finally, what kind of a spatial dynamic these narratives produce as a side-product of the process narrating European heritage. The author especially draws on the interconnection of European values and European integration, arguing that, in the context of the EHL, integration is intricately linked to spreading common values which itself is further entangled with the ideas of "European significance."

Ugwuanyi, J. K. (2020). Time-space Politics and Heritagisation in Africa: Understanding Where to Begin Decolonisation. *International Journal of Heritage Studies,* **0(0), pp. 1–19.**

This paper reflects on how heritage knowledge is built around time-space discourses. It takes a Critical Heritage Studies (CHS) position to examine heritage knowledge systems through the lenses of Walter Mignolo's decolonial praxis on 'locus of enunciation' and Tim Ingold's exegesis on 'dwelling perspectives'. Drawing from ethnographic evidence collected among the Igbo of Nigeria, the study engages Indigenous concepts and heritage ontologies in the context of time and space in heritage making in Africa.

Urrieta, L., Jr. (2006). Community Identity Discourse and the Heritage Academy: Colorblind Educational Policy and White Supremacy. *International Journal of Qualitative Studies in Education,* **19(4), pp. 455-476.**

This study focuses on the case of The Heritage Academy (THA), a predominantly white charter school in rural North Carolina. Through a critical race analysis, this article suggests that predominantly white charter schools like THA benefit from colorblind educational policies in a whitestream and white supremacist society. Specifically, this case study focuses on how white community activism around the creation of THA strengthened a community school identity discourse founded on the principles of whiteness as property.

Wade, P. (1994). Blacks, Indians and the State in Colombia. In Molyneaux, B. L., & Stone, P. G. (Eds.), *The Presented Past: Heritage, Museums and Education* **(pp. 418-437). London & New York: Routledge.**

Focusing on the Black population of Colombia, the author examines the complex history of bias in representing pre-Columbian era history while omitting to the public the crucial role of Blacks in the gold-mining in Colombia and in gold-working in Africa. The chapter explores the historical reasons behind the differences between the positions of Blacks and Indians in the Colombian social order and if those differences will result in political, effective action for Indians, therefore, paving the way for Blacks to create a similar path for themselves.

Warner, M. S., & Baldwin, D. (2004). Building Ties: The Collaboration between the Miami Nation and Archaeology. In Shackel, P. A., & Chambers, E. J. (Eds.), *Places in Mind: Public Archaeology as Applied Anthropology* **(pp. 137-151). London & New York: Routledge.**

Co-authored by a representative of the Miami Indian Nation and an archaeologist, this chapter details both the complexity and promise of a collaborative effort that, in effect, aims to renegotiate the relationship between archaeologists and Native Americans. Importantly, the terms of this renegotiation extend not only to recognizing the authority of the Miami Nation in regard to their heritage resources, but also to reconsidering the ways in which knowledge of the past might best be gained. The suggestion that knowledge acquisition needs to be linked with local morality is an important point considered.

Waterton, E. and Smith, L. (2010) The Recognition and Misrecognition of Community Heritage, *International Journal of Heritage Studies*, **16(1), pp. 4-15.**

This paper revisits the notion of 'community' within the field of heritage, examining the varied ways in which tensions between different groups and their aspirations arise and are mediated. The authors' focus is a close examination of the conceptual disjunction that exists between a range of popular, political and academic attempts to define and negotiate memory, place, identity and cultural expression. To do so, the authors place emphasis on those expressions of community that have been taken up within dominant political and academic practice.

Wong, C. U. I. (2013). The Sanitization of Colonial History: Authenticity, Heritage Interpretation and the Case of Macau's Tour Guides. *Journal of Sustainable Tourism,* **21(6). pp. 915-931.**

This article uses in-depth thematic interviews with 14 local tour guides to show how Macau's colonial heritage is presented and interpreted to tourist groups by the local tour guides, as regards both what they are shown and what they are told. It is found that the guides adjust their interpretation to the geographical origin of the tourists in a significant way; in particular, they tend to almost totally eschew any reference to its colonial history when addressing a Chinese audience, in contrast to the interpretation presented to non-Chinese visitors. Some consequences for the sustainability of heritage tourism in Macau are also explored.

Heritage, Conflicts, and Reconciliation

For the most of modern history, heritage has been reserved for those aspects of the past that dominant groups in a particular society see as positive, grandiose, and celebratory. Aspects that are difficult to cope with, hard to celebrate, or too complex to easily use for identity building have been neglected and ignored. Such are the heritage of marginalized communities, colonialism, or patriarchy that we have discussed in the previous chapter. Over the last two decades, however, significant scholarly and professional attention has been directed towards heritage that falls outside of this positive, celebratory spectrum. Numerous new scholarly terms have been proposed to address what has been left out of the heritage field for too long — difficult heritage, painful heritage, contested heritage, controversial heritage, and dissonant heritage, to name the most prominent ones.

Myriad cases or types of heritage qualify quite easily into these parameters: heritage of Holocaust, wars, atrocities, mass imprisonments, totalitarian regimes, colonial violence, and genocide in which one's own country or people have acted as perpetrators play most visible role in portraying difficult heritage. Invoking feelings of collective shame and guilt, the acknowledgement and interpretation of such difficult heritage is recognized as an opportunity for collective ethical and critical reflection. Following these trends, a specific niche of tourism has been recognized in heritage and tourism literature — termed dark tourism or thanatourism — which strives on commodifying and presenting heritage of violence and death to global tourists. Simultaneously, however, many scholars and experts point out to the dangers of this specific niche of heritage becoming increasingly standardized, aestheticized, and commodified for the purposes of global tourism and entertainment markets, in which one can safely confront the "horrors of the past."

Heritage interpretation, therefore, plays a significant role in shaping the relation to these histories and sites, triggering empathy and reflection as well as a connection to present day social issues. Moreover, besides addressing the difficult histories of open physical violence, wars, and atrocities, it is being recognized that there is a need to question narratives, positions, and power relations that are 'naturalized,' and perceived as normal or neutral, but play a role in practices

of oppression. Exactly these narratives are often seen as oppressive and difficult to societies or social groups that challenge them through alternative, dissonant, conflicting, and divergent narratives. These silent oppressions and neglections of heritage dissonances form an invisible basis for cultural and symbolic violence that often makes direct and structural violence or even physical violence seem justified.

Equally important aspects of the difficult heritage of colonialism and colonial oppression have also gained increased attention, particularly in issues about illicit trafficking and historic looting of cultural goods and human remains. These have been formulated as significant issues for human rights as well as restorative and retributive justice related to heritage. Consequently, they have found their key expression in requests for historic reparations and cultural heritage repatriation, often showing not just historic injustices but contemporary conflicts between different ways of understanding and appreciating heritage across the globe. The arguments for repatriation and restitution of cultural heritage center on issues of historic injustice, colonization, and violence, but they also highlight that the importance of experiencing, understanding, and interpreting looted heritage by the communities and societies that have suffered the loss, rather than the ones that gained access to these objects by looting. While arguments put forward by major Western museums for not returning the looted artifacts often express concerns about the lack of museum and heritage infrastructure in communities and countries that ask reparations, indigenous people and countries of the Global South frequently refer to the limitations of museum display and dominant heritage practices as a way to experience and sustain one's culture, insisting that culture is a living and dynamic process that encompasses continuity and change.

Dealing with these heritage conflicts, however, is not limited to distant histories of violence, inequalities, and wars. Despite international agreements and conventions that prohibit the deliberate targeting and destruction of heritage, heritage has remained a prominent target in wars and conflicts throughout the world — and became increasingly so over the last thirty years. Heritage is a target through which to annihilate or erase memory of particular social group —

memorycide that goes often hand in hand with genocide. As recent scholarship suggests, not only has heritage remained an important target in armed conflicts but has often played a prominent role in contested claims over memory, history, and territory that strengthen symbolic conflicts and supported arguments for armed aggression and wars between conflicting sides. Therefore, how heritage is understood, claimed, interpreted, and contested has played a significant role in fueling symbolic violence and consequently serving as an excuse in conflicts — from the Yugoslav Wars, armed conflicts in Northern Ireland or Rwanda, to more recent ones in the Middle East.

On the other hand, exactly because of its significant role in conflicts, heritage has become an indispensable aspect of the international toolbox in peacebuilding, restorative justice, and reconciliation processes within and between societies. Consequently, heritage education and interpretation have become a concern of peace and conflict studies, law, and international diplomacy, with an array of positions. Despite the fact that numerous heritage-related practices and actors use the words peacebuilding, post-conflict action, and reconciliation in relation to heritage, the concrete and explicit meaning, philosophy, and policies behind these phrases in relation to heritage are often undefined and confusing. Some scholars and experts advocate for the peacebuilding rooted in the idea of heritage as the universal good of all humanity, or for using the concepts such as common heritage and shared memory in coming up with consensus and agreement over dissonant historic narratives. This approach prioritizes potentials of resolution of conflicts by avoiding acknowledgement of conflicting issues and interests, for the sake of consensus and common grounds. Others advocate for the recognition of the conflicting claims that constitute memory, heritage, and politics, and argue that in cases of recent conflicts, heritage interpretation should aim for participative and multi-layered approaches that embrace conflicting perspectives and plurality of experiences.

Ashworth, G. J. (2008). The Memorialization of Violence and Tragedy: Human Trauma as Heritage. In Graham, B. J., & Howard, P. (Eds.), *The Ashgate Research Companion to Heritage and Identity* **(pp. 231-244). Hampshire: Ashgate Publishing.**

Considered in this chapter is the position of heritage of violence and the inherent contradiction between the relating of human suffering with entertainment. Importance of the topic and the intrinsic tension and difficulties of its management both stem from these contradictions. First, questions are explored regarding the heritage of violence within heritage in general and the reasons for its memorialization by individuals and by public agencies in pursuit of collective policies. The author concludes with a discussion of how to employ management strategies to such sites.

Bienkowski, P. (2013). Whose Past? Archaeological Knowledge, Community Knowledge, and the Embracing of Conflict. In Scarre, G., & Coningham, R. (Eds.), *Appropriating the Past: Philosophical Perspectives on the Practice of Archaeology* **(pp. 42-62). New York: Cambridge University Press.**

This chapter focuses on two interlinked themes within the discourse of appropriation of the past, which is that of knowledge and that of conflict and controversy. It is argued that the scientific approach to archaeology and heritage has asserted an authoritarian and limited perspective. Embracing differing viewpoints from indigenous and marginalized peoples could foster greater dialogue based on universal respect and egalitarian reciprocity.

Bräuchler, B. (2012). Intangible Cultural Heritage and Peace Building in Indonesia and East Timor. In Daly, P., & Winter, T. (Eds.), *Routledge Handbook of Heritage in Asia* **(pp. 153-167). Abingdon & New York: Routledge.**

To explore the subject of cultural heritage as a mechanism of conflict as well as resolution, this chapter aims to bring together the discourses on the subject and traditional justice mechanisms as internationally recognized 'peace tools.' Using examples in East Timor and Moluccas, Indonesia where alternative approaches have been applied to cope with post-conflict situations, the author argues that traditional conflict resolution and justice mechanisms can be seen as cultural heritage.

Brodie, N. (1994). The Reburial Issue in the Twenty-First Century. In Corsane, G. (Ed.), *Heritage, Museums and Galleries: An Introductory Reader* **(pp. 133-153). Abingdon & New York: Routledge.**

This chapter highlights issues related to the illicit trade of antiquities from typically developing countries to the developed world. Considering legal contexts, ethical issues in terms of tracking the movement of material and its provenance, and the different perspectives of ownership of cultural property, the author investigates academic concerns with construction of knowledge and the breakdown between material and its original contexts when it is illicitly removed. It is argued that public participation and partnerships in fieldwork could help raise awareness of the importance of the resource and provide advocacy for archaeological activity.

Clark, J. N. (2018). The Destruction of Cultural Heritage in Armed Conflict: The 'Human Element' and the Jurisprudence of the ICTY. *International Criminal Law Review*, 18(1), pp. 36-66.

Established in 1993, the International Criminal Tribunal for the former Yugoslavia (ICTY) prosecuted cultural heritage crimes perpetrated during the wars in the former Yugoslavia in the 1990s. Arguing that the ICTY's jurisprudence has highlighted a crucial 'human element' of cultural heritage destruction, the article identifies two particular 'human' dimensions of cultural heritage crimes that can be extracted from the ICTY's cases, namely an impact dimension and an intent dimension. Adopting a functionalist view, this article ultimately seeks to show that cultural heritage has a potentially important and largely unexplored role to play in post-conflict reconciliation.

Coleman, E. B. (2013). Contesting Religious Claims over Archaeological Sites. In Scarre, G., & Coningham, R. (Eds.), *Appropriating the Past: Philosophical Perspectives on the Practice of Archaeology* **(pp. 156-175). New York: Cambridge University Press.**

The focus of this chapter is to discuss how claims on heritage and archaeological sites are affected by religious freedom. Discussing claims by indigenous peoples and institutional religion, it is argued that there is no principled reason for preferring one metaphysical or sociological framework over another. It is concluded that more pragmatic concerns should be upheld, in that recognizing the depth of feelings individuals have toward that which is sacred to them may be a necessary condition for their cooperation.

Connor, A. (2016). Heritage in an Expanded Field: Reconstructing Bridge-ness in Mostar. In Logan, W., et al. (Eds.), *A Companion to Heritage Studies* **(pp. 254-267). Chichester: John Wiley & Sons, Inc.**

This chapter demonstrates processes of transformation by analyzing the controversial afterlife of the Stari Most, or Old Bridge, in Mostar, Bosnia-Herzegovina. The case is a practice of heritage reconstruction deriving its legitimating power from a materialist epistemology. Based on this expanded notion "bridge-ness", this chapter embraces the spatial, temporal and material possibility, to reanimate heritage as a monument that mediates present and the past.

Dove, M. (2012). A Political-ecological Heritage of Resource Contest and Conflict. In Daly, P., & Winter, T. (Eds.), *Routledge Handbook of Heritage in Asia* **(pp. 182-197). Abingdon & New York: Routledge.**

This chapter explores heritage privileges that do not honor the rights of local communities and their resource knowledge but rather those of distant political powers and their alien management regimes using the term 'political-ecological heritage.' This is done by drawing on data on the history of natural resource use in Borneo and more generally the Indo-Malay region but examines a larger issue in the greater context of Southeast Asia and South Asia.

Emerick, K. (2017). "Please Mr. President, We Know You are Busy, but Can You Get Our Bridge Sorted?". In Tolia-Kelly, D. P. et al. (Eds.), *Heritage, Affect and Emotion: Politics, Practices and Infrastructures* **(pp. 257-275). Abingdon & New York: Routledge.**

In this chapter, the author considers the difficulties that can arise between the public and heritage practitioners over the ways in which heritage is perceived, used, and managed. These conflicts and difficulties usually revolve around the themes of what constitutes heritage and how to use it in the present. Presenting two case studies that illustrate affective and emotional dimensions in heritage and the degree to which people are passionate about heritage matters, the author offers a more inclusive approach to heritage management that reflects the nature of these engagements.

Fedor, J. (2016). War Museums and Memory Wars in Contemporary Poland. In Logan, W., et al. (Eds.), *A Companion to Heritage Studies* **(pp. 243-253). Chichester: John Wiley & Sons, Inc.**

This chapter reviews the recent Polish debates over how to memorialize and narrate the Polish World War II experience, with the case of the Museum of the Warsaw Uprising and the planned Gdańsk Museum of World War II. The author examines the selections made by the creators of these two museums and their connections to diverging views of Poland's past, present, and future, and on how best to resolve memory conflicts with Poland's neighbors.

Franz, M. M. (2016). Advice and Support in the Recovery of Lost Art: The German Lost Art Foundation (Deutsches Zentrum Kulturgutverluste). In Murphy, B. L. (Ed.), *Museum, Ethics and Cultural Heritage* **(pp. 121-128). Abingdon & New York: Routledge.**

Utilizing the curious cases of the Schwabing Art Trove and Geulph Treasure, this chapter examines the complex and difficult situation of contested cultural property ownership and the continuing challenges and complexity of the topic of looted art. The author discusses the Deutsches Zentrum Kulturgutverluste (the German Lost Art Foundation) and their mission to offer assistance on a national and international level to those who need support in cultural property ownership disputes.

Frenkel, V. (2007). A Place for Uncertainty: Towards a New Kind of Museum. In Pollock, G., & Zemans, J. (Eds.), *Museums after Modernism Strategies of Engagement* **(pp. 119-130). Oxford: Blackwell Publishing.**

The focus of this chapter is the consideration of how to transfer "difficult knowledge" between generations and how they relate to the ideas of spectacle and entitlement. It is asserted that a performative museum pedagogy that repositions viewers as critical participants and enables their creative and political agency within museum culture. Arguing that "difficult knowledge" cannot be packaged as if it's a display of finite historic events or objects, but requires art practices and museum structures that allow space and time for difficult knowledge to remain dilemmatic, unresolvable, evoked rather than stated and passive.

Galaty, M. L. (2011). Blood of Our Ancestors: Cultural Heritage Management in the Balkans. In Silverman, H. (Ed.), *Contested Cultural Heritage: Religion, Nationalism, Erasure, and Exclusion in a Global World* **(pp. 109-124). New York: Springer Science & Business Media.**

Discussed in this chapter are the agency, imagination, memory, history, nationalism, and ethnicity intersecting to create heritage structures in the Balkan Peninsula. The author considers how people living on the margins of the states negotiate, and help produce, history and heritage as a strategy of nation building. It is also argued that the nation's understanding of its heritage is at least in part a reaction to regional landscapes.

Gleach, F. W. (2006). Pocahontas: An Exercise in Mythmaking and Marketing. In Kan, S., et al. (Eds.), *New Perspectives on Native North America: Cultures, Histories, and Representations* **(pp. 433-455). Lincoln & London: University of Nebraska Press.**

This chapter discusses the factual account of Pocahontas versus the commodified, American-glorified tales propagated by popular society and how that skewing of facts perpetuates myths about native cultures and their colonialist relationships. Perverting the once Native public performances of historical plays by utilizing Western merchandising and commercialization techniques, the author argues that the story of Pocahontas has misrepresented Native Americans in ways that have shaped society and their own perceptions of their communities.

Harrison, R. (2009). The Politics of Heritage. In Harrison, R. (Ed.), *Understanding the Politics of Heritage* **(pp. 154-196). Manchester: Manchester University Press.**

This chapter considers the ways in which heritage can both stimulate and act as a symbol of political struggle, and how ownership of heritage objects, places, and practices might be considered to give their possessor's political power. Using a case study of the destruction of the Bamiyan Buddhas in Afghanistan by the Taliban in 2001, the author demonstrates what happens when the World Heritage List and the ideas it perpetuates about heritage come into conflict with alternative views of heritage and its role in the production of national histories and local religious and cultural practices.

Hartnett, A. (2011). Aestheticized Geographies of Conflict: The Politicization of Culture and the Culture of Politics in Belfast's Mural Tradition. In Silverman, H. (Ed.), *Contested Cultural Heritage: Religion, Nationalism, Erasure, and Exclusion in a Global World* **(pp. 69-108). New York: Springer Science & Business Media.**

Tensions in Northern Ireland, no longer waging violence, make their opinions known through the production of mural art. Because of their duality as both art and artifact, the author touches on distinct historical moments that influenced the social complexities of Northern Ireland as well as how mural-making in Belfast developed out of the decorative traditions erected in celebration of the Battle of the Boyne in unionist communities and alongside political action in nationalist communities.

Hilgert, M. (2016). 'Definitely Stolen?': Why There is No Alternative to Provenance Research in Archaeological Museums. In Murphy, B. L. (Ed.), *Museum, Ethics and Cultural Heritage* **(pp. 210-217). Abingdon & New York: Routledge.**

The author discusses the arguments around provenance of archaeological objects in public collections and outlines a political and institutional agenda for archaeological provenance research. Given the fact that many of these collections came into being during a time when colonial asymmetries characterized the relationship between source and target states, this chapter represents a passionate plea for comprehensive accountability across the profession. Discussing several contemporary initiatives, it is argued that museums must set an example that clearly underscores the importance of a responsible handling of archaeological cultural property.

Hodder, I. (2011). Is a Shared Past Possible? The Ethics and Practice of Archaeology in the Twenty-First Century. In Okamura, K., & Matsuda, A. (Eds.), *New Perspectives in Global Public Archaeology* **(pp. 19-28). New York: Springer.**

The concern of this chapter is with the ethical basis for the coming together to work out stewardship issues and what the ground rules for the discussions when participants are on opposite sides in area and times of war, conflict, and distrust. The author questions whether there are universal points of agreement or universal ethical and moral principles concerning cultural heritage rights and how dialogue could be handled to best lead to productive results. It is argued that there is a great need to routinely consider rights and wrongs that have built up historically in specific global and local conjunctions.

Kisić, V. (2016) *Governing Heritage Dissonance: Promises and Realities of Selected Cultural Policies.* **Amsterdam: European Cultural Foundation.**

Drawing on illuminating case studies from South East Europe, this book connects heritage studies and cultural policies with issues of difference, conflict and reconciliation, prompting us to rethink how we approach the past and deal with diversities between cultures, nations and generations at a time of increasing fragmentation across Europe. The author's timely analysis suggests ways of approaching our common heritage that could open up avenues to a better design for Europe's common future.

Kisić, V. (2019). Reconciliation through Cultural Heritage in Post-Yugoslav Space: An Apolitical Endeavour. In Labadi, S. (Ed.), *The Cultural Turn in International Aid : Impacts and Challenges for Heritage and the Creative Industries.* **Abingdon & New York: Routledge.**

The document The Role of Culture and Cultural Heritage in Conflict Prevention, Transformation, Resolution and Postconflict Action: The Council of Europe Approach underlines that heritage serves as both a cohesive and divisive social force, thus acting as a source in identity conflicts. The international agenda for regional reconciliation took place in parallel with the internal processes that actively worked to delete any meaningful sense of a common identity and past, constructing national futures along ethnic divisions and using hatred as a strategy for maintaining power. It is asserted that the wars in Yugoslavia, as intra-state conflicts, have often been understood and framed through the lens of identity and culture.

Lähdesmäki, T. (2019). Conflicts and Reconciliation in the Postmillennial Heritage-Policy Discourses of the Council of Europe and the European Union. In Lähdesmäki, T., et al. (Eds.), *Dissonant Heritages and Memories in Contemporary Europe* **(pp. 25-50). Cham: Palgrave Macmillan.**

In this chapter, the authors discuss heritage dissonance in today's Europe, particularly focusing on the current challenges that the idea of heritage faces in post-millennial European reality and on the opportunities that heritage may have to respond to said challenges. Discussing this by analyzing the current heritage-policy discourses of the EU and Council of Europe, the authors explore how their policy discourse reflects and reacts to these challenges.

Lowenthal, D. (2009). Patrons, Populists, Apologists: Crises in Museum Stewardship. In Pendlebury, J., & Gibson, L. (Eds.), *Valuing Historic Environments* **(pp. 19-31). Abingdon & New York: Routledge.**

Sketched in this chapter are some of the dilemmas faced by repositories of natural and cultural heritage in becoming embattled and politicized arenas of conflict. It is argued that perils of the contemporary moment for these institutions makes heritage managers more reactive than proactive, therefore, mirroring public awareness and concern. It is argued that much public pressure is exerted to make museums' primary function entertainment and those that do not oblige populist demands are denounced as old-fashioned, unresponsive, and elitist.

Macdonald, S. (2016). Exhibiting Contentious and Difficult Histories: Ethics, Emotions and Reflexivity. In Murphy, B. L. (Ed.), *Museum, Ethics and Cultural Heritage* (pp. 267-277). Abingdon & New York: Routledge.

The author of this chapter looks at the ethical issues that are raised in exhibiting troubling subject matters, such as that of war, massacre, and genocide. Issues of how exhibition of perpetration by one's own country or people, potentially invokes emotions of shame or guilt, or defensive counter-reactions are explored by the various forms of 'containment' or 'limitation' that visitors engage in to protect their contemporary identities. It is asserted that the exhibition of difficult and contentious history can provide important opportunities for ethical and critical reflection.

Mäkinen, K. (2019). Interconceptualizing Europe and Peace: Identity Building under the European Heritage Label. In Lähdesmäki, T. et al. (Eds.), *Dissonant Heritages and Memories in Contemporary Europe* (pp. 51-78). Cham: Palgrave Macmillan.

Discussing the European integration after World War II, this chapter investigates the European Heritage Label and how the EU adopts a strategy typically used in regional identity building processes and represents itself as a state-like actor, thus aiming to strengthen legitimacy. While focusing on presenting the past as harmonious and consensual, it is argued that EU heritage professionals should be providing space for dissonant interpretations instead of asserting peace unquestioningly.

Mairesse, F. (2016). Deaccessioning: Some Reflections. In Murphy, B. L. (Ed.), *Museum, Ethics and Cultural Heritage* (pp. 218-227). Abingdon & New York: Routledge.

This chapter explores fives lines of thought for a potential discussion of the topic of heritage deaccession and the cession of the collection objects: linguistic issues; practical issues; financial matters; historical, moral, and ethical dimensions; and the museological outlook. The author considers the modern trends towards the role of the museum becoming more of a communication place if not a touristic/economic development center, and how they create an inalienability when values are not shared globally and if a standard for can be set for all museums.

Mazel, A., & Ritchie, G. (1994). Museums and Their Messages: The Display of the Pre- and Early Colonial Past in the Museums of South Africa, Botswana and Zimbabwe. In Molyneaux, B. L., & Stone, P. G. (Eds.), *The Presented Past: Heritage, Museums and Education* (pp. 225-236). London & New York: Routledge.

The main objective of this chapter is to ascertain the extent to which problematic presentations in South Africa were only apartheid-derived phenomena, and to what extent they were based on more deep-rooted

perceptions, attitudes, and practices. Utilizing two complementary case studies in Zimbabwe and Botswana, it is argued that they are both informed by the same theoretical positions and are both concerned with the critical examination of museum displays of pre- and early colonial history.

McAtackney, L. (2008). Experiencing 'the Maze': Official and Unofficial Interactions with Place in Post-conflict Northern Ireland. In Vanclay, F., et al. (Eds.), *Making Sense of Place: Exploring Concepts and Expressions of Place through Different Senses and Lenses* **(pp. 191-198). Canberra: National Museum of Australia Press.**

Using the Long Kesh/Maze prison in Northern Ireland as a case study, the author explores the major impact on those who experienced the site having been influenced by a number of factors, including the political, social and cultural background, and the fluctuating status and significance attached to the prison. This chapter focuses on the differing senses of place associated with the site, and how they affect debates on the retention or destruction of places of conflict as the site moves from functional to historical use,

Milosch, J. (2016). Advocating for International Collaborations: World War II- Era Provenance Research in Museums. In Murphy, B. L. (Ed.), *Museum, Ethics and Cultural Heritage* **(pp. 193-209). Abingdon & New York: Routledge.**

Using the author's experience as leadership of the Smithsonian's World War II-era provenance project, this chapter reviews the public misconceptions of museums, their collections and the role they play in provenance research. It is argued that, with the use of technology, humane exchange can network museums together to be used to create a richer, more globally extended understanding of human culture. By working collaboratively, it is asserted that we can piece back together the ownership history of an object in a way that appreciates its unique, individual circumstances, and its often-long journeys across space and time.

Myers, F. (2017). Whose Story Is It? Complexities and Complicities of Using Archival Footage. In Anderson, J., & Geismar, H. (Eds.), *The Routledge Companion to Cultural Property* **(pp. 168-193). Abingdon & New York: Routledge.**

Presented in this chapter is an account of the relationships, established, evoked, negotiated, and abrogated in the course of a project of "repatriating" film footage to an Indigenous Australian community, a project that led to the making of an archive-based documentary that stitches together and brings into visibility several distinct but related trajectories and personal histories. This case study illuminates the unstable intersections of relationships and rights in the reproduction of visual representations of Indigenous Australian history with the hopes of understanding the motivations of different players at multiple locations along the cultural property spectrum and how they shape this project's outcome.

Phelan, M. (2016). Stolen and Illegally Exported Artefacts in Collections: Key Issues for Museums within a Legal Framework. In Murphy, B. L. (Ed.), *Museum, Ethics and Cultural Heritage* **(pp. 113-120). Abingdon & New York: Routledge.**

This chapter reviews the legal framework in place by UNESCO and ICOM to ensure the peaceful negotiations of repatriation and retribution of museum collections between nations. Collaborating with the UN's World Intellectual Property Organization (WIPO), ICOM created a mediation program to provide

a feasible and appealing means to settle ownership questions without recourse to the often protracted and costly measures entailed in legal action. It is argued that as the general public becomes more aware of cultural property issues and the ethics of retaining other nations' historical treasures, so too does the responsibility of museum professionals to resolve issues of provenance in their collections.

Ruggles, D. F. (2011). The Stratigraphy of Forgetting: The Great Mosque of Cordoba and Its Contested Legacy. In Silverman, H. (Ed.), *Contested Cultural Heritage: Religion, Nationalism, Erasure, and Exclusion in a Global World* **(pp. 51-68). New York: Springer Science & Business Media.**

Using the Great Mosque of Cordoba as a case study, the chapter examines heritage politics in Spain and the interpretation of the medieval Iberian past that intertwines Christian, Muslim, and Jewish culture. Functioning throughout its existence as a Cathedral-Mosque hybrid, this land is now highly contested between the faiths—a stark contrast from the cohabitation of medieval times.

Scham, S. (2008). Disinheriting Heritage: Explorations in the Contentious History of Archaeology in the Middle East. In Liebmann, M. & Rizvi, U. Z. (Eds.), *Archaeology and the Postcolonial Critique* **(pp. 165-175). Plymouth: Rowman Altamira.**

Arguing that most archaeological traditions are probably nationalistic in orientation, the simmering cultural conflict of the Middle East is exacerbated by neo-colonial intrusion by Western interests. It is asserted that American appropriation of Iraq and Afghanistan has led to a fundamental shift in the concept of "world heritage,' creating the concept of possession rather than reverence. The danger of this comes when we believe that everyone has the right to heritage while at the same time stepping back from accountability.

Silverman, H. (2011). Contested Cultural Heritage: A Selective Historiography. In Silverman, H. (Ed.), *Contested Cultural Heritage: Religion, Nationalism, Erasure, and Exclusion in a Global World* **(pp. 1-50). New York: Springer Science & Business Media.**

This introductory essay presents a selective historiography of contested cultural heritage as the author has perceived it to have developed. From negative effects such as politicizing, commodification, and illegal antiquities trafficking to the more positive effects such as intersectionality, increase of public outreach, and increased touristic value through World Heritage, modernism has seen a spike in contestations of cultural heritage. The author argues that UNESCO-envisioned universal value could be achieved through linking knowledge and tolerance-- if combined with equitable economic and development practices, enfranchising politics, and thoughtful social planning.

Smith, C. et al. (2017). Intellectual Soup: On the Reformulation and Repatriation of Indigenous Knowledge. In Apaydin, V. (Ed.), *Shared Knowledge, Shared Power: Engaging Local and Indigenous Heritage* **(pp. 9-28). Cham: Springer.**

This chapter questions how unfair situations arise between Indigenous people who are affected by restrictions on accessing knowledge and the researchers who have been given their research by their forebears. The authors do this by utilizing a case study involving the Ngadjuri people of Southern Australia and the embargo placed on anthropologist Ronald Berndt's field materials by his wife after his death. Topics

raised in this chapter concern who has the right to control intellectual property and the longitudinal mapping of micro-dynamics of knowledge transfer.

Thiaw, I. (2011). Digging on Contested Grounds: Archaeology and the Commemoration of Slavery on Gorée Island, Senegal. In Okamura, K., & Matsuda, A. (Eds.), *New Perspectives in Global Public Archaeology* **(pp. 127-138). New York: Springer.**

The subject of this chapter is the research project conducted exploring how groups of different races, ethnicities, nationalities, genders, and classes identify, appropriate, and consume archaeological remains and material culture in general on Gorée Island, Senegal. The author demonstrates how the memory of war on the island shows how particular sites, buildings, and features have been utilized by different identities to claim the past. The chapter also explores the possibilities of writing a more inclusive history of the island on the basis of the archaeological evidence, which potentially makes it possible to transcend old and present divisions.

Thompson, J. (2013). The Ethics of Repatriation: Rights of Possession and Duties of Respect. In Scarre, G., & Coningham, R. (Eds.), *Appropriating the Past: Philosophical Perspectives on the Practice of Archaeology* **(pp. 82-97). New York: Cambridge University Press.**

The author examines this moral inquiry by utilizing the case study of Australian Aboriginal artifacts in the Swedish Museum of Ethnography. By breaking down the criteria of ownership, what constitutes a legitimate acquisition, and the concerns of restitution, this chapter investigates how possession claims are resolved when it comes between the value of scientific research or respect for religious beliefs. Scientists, indigenous people, relevant stakeholders, and other interested parties deserve the right to negotiate the terms of such heritage and not favor one group over another.

Tunbridge, J. E., & Ashworth, G. J. (1996). *Dissonant Heritage: The Management of the Past as a Resource in Conflict.* **Chichester: John Wiley & Sons.**

A lucid philosophical, theoretical, and practical guide to the creation of an authentic and realistic interpretation of heritage, the author demonstrates how sensitivity and ethical approaches can be developed to present the actual history of concentration camps, atrocities, disease, death, and oppression without alienating the observer. This book contains planning goals and advice to produce a thoughtful and sympathetic response and lasting understanding of the fate and consequences of real peoples and historic events.

Huis, I. V. (2019). Contesting Cultural Heritage: Decolonizing the Tropenmuseum as an Intervention in the Dutch/European Memory Complex. In Lähdesmäki, T., et al. (Eds.), *Dissonant Heritages and Memories in Contemporary Europe* **(pp. 215-248). Cham: Palgrave Macmillan.**

Through the case study of activist group Decolonize the Museum and their issues with how colonial history is portrayed in Amsterdam's Tropenmuseum, the author draws attention to the lack of attention for Europe's colonial past and its consequences in art and ethnographic museums in what they present and how art and ethnographic material are distinguished. It is proposed that the concept of dissonant heritage exposes the fact that the way the past is collectively remembered involves power relations which can be exposed through social interventions and critical discourse.

Viejo-Rose, D., & Sørensen, M. L. S. (2015). Cultural Heritage and Armed Conflict: New Questions for an Old Relationship. In Waterton, E., & Watson, S. (Eds.). *The Palgrave Handbook of Contemporary Heritage Research* **(pp. 281-296). New York: Springer.**

This chapter looks at the cultural heritage and armed conflict dyad, concerned with showing the historical dimension of this relationship and how it has changed over time and how recent changes in our conceptualization of heritage challenge previous approaches to how it is affected by war. It is asserted that understanding heritage as a process means that in order to understand what happens to cultural heritage during conflicts it is essential to look at the lead-up to the outbreak of hostilities, especially propaganda campaigns, as well as the long aftermaths of conflict— finally questioning how one might 'disarm' heritage.

Witz, L., & Hamilton, C. (1994). Reaping the Whirlwind: Reader's Digest Illustrated History of South Africa and Changing Popular Perceptions of History. In Molyneaux, B. L., & Stone, P. G. (Eds.), *The Presented Past: Heritage, Museums and Education* **(pp. 29-45). London & New York: Routledge.**

When popular opposition to traditional South African history blew up in the 1980's, Reader's Digest produced a book that took up the challenge, creating The Illustrated History of South Africa: the real story. Focusing on his text to explore some of the issues raised by the public hunger for alternatives to apartheid historiography. Tracing the circumstances which created the market for such a text, addressing the question of why this particular popular text is more successful than other similar ventures. The author also questions the account provided by the Illustrated History as the 'real story' and discusses another consequence of the ongoing and heated contest over the past in South Africa.

Zimmerman, L. J. (2007). Plains Indians and Resistance to "Public" Heritage Commemoration of Their Pasts. In Silverman, H., & Ruggles, D. F. (Eds.), *Cultural Heritage and Human Rights* **(pp. 144-158). New York: Springer Science & Business Media.**

Acknowledging the Plains Indians of the Americas and their right to commemorate and memorialize their own heritage separately from that of American national heritage, this chapter investigates the complex reasonings behind victims' resistance to public heritage commemorations. The author argues that when cultural heritage is managed by the initial adversary, it loses value for the people it was meant to commemorate. The reasons they resist is the subject of this chapter, and are not at all simple, ranging from who gets to tell the story to the occluding language of commemoration and preservation.

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<u>CHAPTER 7</u> **Heritage and Extended Definition**

In the last two decades, the field of heritage has witnessed significant extensions and expansions on numerous fronts. This "heritage boom" has been reflected in the opening of new cathedra and university programs dedicated to heritage and memory across the world, restorations, and revitalizations of monuments and heritage sites, inaugurations of new museums as well as articulations of new public policies aimed at heritage and fundamental questioning of dominant heritage and memory theories and practices. Heritage studies have become a stronger interdisciplinary field in its own regard. They have cut across disciplines of archaeology, conservation, art history, chemistry, anthropology, architecture, memory, psychology, urban planning, political science, pedagogy, museology, and others, uniting and interrelating their methods and insights.

This has brought not only a new understanding of what counts as heritage but has offered new insights and perspectives on its critical role in societies and politics across the globe. These new ways of thinking about heritage highlight the role of heritage in shaping not only our understanding of the past but the way we relate to the world in the present moment and ways in which we are able to imagine possible futures. A critique of and shift from ontological essentialism and positivist epistemology in heritage research has opened new horizons for thinking about the hegemonizing force of heritage-making as well as of its potential to disrupt, challenge, and contest hegemonic ways of ordering identities, societies, and ecosystems. Furthermore, an important step has been made from thinking about heritage as a passive witness of the past towards heritage as a dynamic process and as an actor in its own right. Nowadays both heritage studies and the heritage profession increasingly understand heritage as a practice through which societies remember, represent, and negotiate, highlighting the performative aspects of enacting care, conservation, or interpretation as some of the ways "to do" heritage. This has also put forward the idea that heritage is not a solid static thing from the past, but ever evolving and changing concept and practice.

International conventions and guidelines have also taken on a significantly broader understanding of heritage ─ departing from a sole focus on its materiality towards understanding its immaterial underpinnings, values, belief systems, and meanings that societies associate with heritage. Despite policy divisions of tangible and intangible heritage, numerous voices point out to inseparability of the two ─ that heritage is always about seemingly intangible relations, practices, and values that at the same time materialize themselves, more or less permanently. Consequently, heritage interpretation has been blossoming with new approaches that go beyond information, informative panels, or guided tours, and encompass value-centered approaches, living history, storytelling, and relational interpretation.

Furthermore, heritage has grown from a solely expert-driven field, towards recognition of the importance of perspectives, knowledge, and experiences of diverse groups that value and shape it. This has triggered increased focus on participative heritage governance that involves diverse stakeholders, together with diverse choices and responsibilities in using it ─ including destruction, forgetting, or alteration. It has also meant that heritage interpretation has to take into account not only diverse historic voices and experiences but also different ways of understanding and valuing heritage by different social actors today and involve different actors in designing interpretative frameworks. Today, however, much of the critical scholarship points to the contradictions and limitations in the policies, discourses and practices of community engagement and citizen participation in heritage, noting that the extensive presence of "participation" in the public discourse often lacks reflection on the political and social assumptions that stand behind the actual practices of participation, as well as the implications of such practices for the society.

Heritage and its interpretation and reception ceased to be understood solely through a cognitive and rational lens. Heritage scholarship and practice have recognized the importance of affective, emotional, and corporeal aspects of relating to heritage, shedding light on ways in which heritage interpretation affects people emotionally, bodily, and sensorially, beyond just learning new

information or skills. This has also put into focus that heritage entails not only identity politics and politics of the past on a discursive level but works out through politics of affect in privileging certain forms of affective response as universal while ignoring other ways of feeling and experiencing heritage.

Heritage has also been expanded spatially, as the definition of heritage and heritage policies moved from protecting only the single heritage sites, towards valorizing whole historic areas, cultural landscapes, and historic urban landscapes. This spatial expansion has also meant new recognition of ways in which heritage influences and ways it is influenced by social dynamics, urban planning, restructuring practices, economic policies, agriculture, transport, and diverse ecosystems. Not only has this introduced a new array of collaborative, intersectoral and interdisciplinary approaches to heritage management but has pushed heritage interpretation outside of the interpretation centers, memory institutions, and borders of protected heritage sites. Eco-museums, diffused interpretation, and memoryscape narration have all become increasingly more suitable for the expanded place-based understanding of heritage.

Finally, spaces of heritage, tools of relating to it as well as its content have become increasingly digital. Interpretation has thus been mediated by virtual museums and heritage site guided tours, collections, which are accessible online in digitized form, and communication channels that are digital and web based. This in turn has further pushed for the recognition of non-professionals as heritage actors. The digitization of heritage has allowed individuals and groups to select and communicate their preferred heritage, independent of the practices of public institutions and professional organizations. The world-wide web has redefined what community means and how it can be created. It has allowed groups to gather based on their interests and values, independent of their geographical location, ethnicity, age, or class. This has had a significant impact on extending the scope and types of museums, as it has allowed for the creation of online museums and heritage platforms which rely purely on crowdsourcing — on engaging large groups of individuals selecting, collecting, researching, documenting, curating, or interpreting heritage in the digital sphere.

Barringer, T. (2006). Sonic Spectacles of Empire: The Audio-Visual Nexus, Delhi–London, 1911–12. In Edwards, E., et al. (Eds.), *Sensible Objects: Colonialism, Museums and Material Cultur***e (pp. 169-196). New York: Berg.**

This chapter aims to refocus attention on the senses, acknowledging the variety and significance of sensory experience in our understanding and interpretation of culture. The author considers the significance of the combination of hearing and sight in the historical experience of imperial pageantry, specifically in India and in London. It is asserted that the production and manipulation of spectacle, both visual and aural, by the colonial authorities provided some of the most powerful and viscerally affective sensory and cultural events of the empire.

Batchelor, R. (1994). Not Looking at Kettles. In Pearce, M. S. (Ed.), *Interpreting Objects and Collections* **(pp. 139-143). London & New York: Routledge.**

The impetus of this chapter is to convey a model stemmed from the author's work at the Science Museum, London, and was intended to highlight the point that objects are capable of multifaceted interpretation through the analysis of a deliberately mundane, mass-produced object, a twentieth-century kettle. The author eschewed the creation of a model diagram, but their analysis was through the clearly demarcated areas of idea or invention, material, manufacture, marketing, history of design and use.

Bauer, A. (2013). Multivocality and "Wikiality": The Epistemology and Ethics of a Pragmatic Archaeology. In Scarre, G., & Coningham, R. (Eds.), *Appropriating the Past: Philosophical Perspectives on the Practice of Archaeology* **(pp. 176-194). New York: Cambridge University Press.**

Focusing on multivocality, the author provides a coherent philosophical rationale for employing hetero-glossic polyphony in our attempts to understand how the world works, past and present. It is argued that new interactive models of knowledge formation and representations known as wikis may serve as ideal vehicles for a community-based approach to knowledge. Discussed in this chapter is the fundamental idea that archaeology has always been polyphonic and that the idea of acknowledging "alternative" voices is at its core, misguided.

Becker, M. D. (2006). Proto-Ethnologists in North America. In Kan, S., et al.(Eds.), *New Perspectives on Native North America: Cultures, Histories, and Representations* **(pp. 261-284). Lincoln & London: University of Nebraska Press.**

Examining Raymond Fogelson's idea of the "proto-ethnologist," the author explores this concept of an individual who predates professional anthropologists yet was a 'keen observer of the particular' and possessed the 'capacity to generalize observations for purposes of comparison and reconstruction'. Investigating the nature of some writings by people who interacted with cultural 'other' in eastern North America before the mid-nineteenth century, this chapter demonstrates how these writings can help society reflect on roles in cross-cultural interaction or their place in the development of ethnographic though but also on the nature of ethnography and in doing so can provide a mirror for ethnologists today.

Classen, C., & Howes, D. (2006). The Museum as Sensescape: Western Sensibilities and Indigenous Artifacts. In Edwards, E., et al. (Eds.), *Sensible Objects: Colonialism, Museums and Material Culture* **(pp. 199-222). New York: Berg.**

This chapter develops a set of interrelated themes concerning the sensorial dimensions of Indigenous artifacts and the sensory typologies of their European collectors. These themes review the importance of touch in seventeenth- and eighteenth-century European collections compared to the dominance of sight in the modern museum; the Western association of the "lower" races with the "lower" senses; the links between museum display and imperialism; and the complex sensory lives of indigenous artifacts in their cultures of origin. The discussion builds on the theoretical approach of the anthropology of the senses, extending it to the analysis of the cultural and sensory transfigurations which indigenous artifacts undergo upon accession by Western museums.

Dinwoodie, D. W. (2006). Time and the Individual in Native North America. In Kan, S., et al. (Eds.), *New Perspectives on Native North America: Cultures, Histories, and Representations* **(pp. 327-348). Lincoln & London: University of Nebraska Press.**

Acknowledging a difference in the ethnographic record in the way cultures around the world experience time, this chapter reflects on how these approaches in temporality may add a new, more accurate perspective on the culture's anthropologists' study. In order to show how an undue emphasis on temporal spectra has impoverished not only the Native American studies but also the anthropology of time, the author discusses a recent debate regarding the Hopi tribe to compare the sort of material on which it is based to the evidence on temporality from one revisited life history.

Giannini, T. (2019). Contested Space: Activism and Protest. In Giannini, T., & Bowen, J. P. (Eds.), *Museums and Digital Culture: New Perspectives and Research* **(pp. 91-111). Cham: Springer.**

It is argued in this chapter that museum audiences are envisioning a new type of museum for the 21st century, one that goes beyond participation and interaction, to having impact and representation in museum identity, and one that demands a new social order of museum values that break down past hierarchies creating a more level playing field, where diverse cultures and media of artistic expression are respected and included. Analyzing a place described as a digital ecosystem, the author asserts that a new social order is emerging; one that is changing human relationships, behaviors and values, from large corporations, such as Facebook and Google, to cultural institutions and individuals.

Graham, B., et al. (2000). *A Geography of Heritage: Power, Culture and Economy*. **New York: Arnold.**

This book aims to explore the relationships between heritage and geography. Starting with the conceptual introduction of heritage definition and meaning with inherent heritage dissonance, it deals with social and political contestation on heritage use and its cultural aspect. On top of that, the following chapter emphasizes on the economic uses of heritage, including the ambiguous relationship between heritage and economics and the role of heritage in economic development strategies. For conclusion, it examines the national, local, and global implication of heritage by questioning heritage and spatial scale.

Harrison, R. (2013). *Heritage: Critical Approaches*. Abingdon & New York: Routledge.

This volume aims to provide an overview and critical analysis of where the studies should move forward to as a new academic discipline. Starting with introducing a series of central concepts, this book begins its discussion with the relationship of heritage to modernity, and that of people and things. Following the narratives on the history of heritage, this book also explores the conceptual crises of extension and diversification of heritage concept and scope, which led to some predominant concept these days, such as cultural landscape, intangible heritage, the problem of memory, sustainability and human rights.

Harvey, D. (2019). Landscape and Heritage: Emerging Landscapes of Heritage. In Howard, P., et al. (Eds.), *The Routledge Companion to Landscape Studies* **(pp. 176-191). London & New York: Routledge.**

Using the case study of Tarr Steps and Exmoor National Park to show the parallel trajectories of research into landscape and heritage, the author conveys the 'un-pin-downable' nature of landscape heritage as demonstrated through the changing practices of landscape curatorship. It is argued that, while a 'landscape approach' has aided heritage scholars to move beyond what was site-based engagement with their subject matter, an increased recognition of heritage – both tangible and intangible – has encouraged landscape scholars to heed the importance of how affective qualities of memories and mythologies, community and personal histories were inherited, inhabited, invented, and imagined through the landscape.

Hodder, I. (1994). The Contextual Analysis of Symbolic Meanings. In Pearce, M. S. (Ed.), *Interpreting Objects and Collections* **(p. 12). London & New York: Routledge.**

This brief but very important piece sums up the author's view that meaning in objects is threefold. Objects have value through their effect on the world: this is the significance which they hold for a functionalist, materialistic or utilitarian perspective (these words are often used to convey similar ideas). Objects have structural or coded meanings, which they can communicate: this is their symbolic meaning. Finally, objects have meaningful interest through their past associations: this is their historical meaning. All objects are, always, working in all three of their ways

Kapp, P. H. (2015). Experiencing Intangible Heritage on the Byway: The Mississippi Blues Trail and the Virginia Crooked Road. In Robinson, M., & Silverman, H. (Eds.), *Encounters with Popular Pasts* **(pp. 49-59). Cham: Springer.**

This chapter is an exploration of intangible cultural heritage along the musical heritage byways of American popular culture. This is done through examining two case studies that feature marketing diaspora and intangible heritage, the Mississippi Blues Trail and the Crooked Road. The author investigates the experiences of melding the set boundaries of a tangible place in the borderless landscape of the mind through common experience of music presented with the memory of the inhabitants, archival photography, and historical sites.

Lobley, N. (2015). Curating Sound for Future Communities. In Waterton, E., & Watson, S. (Eds.). *The Palgrave Handbook of Contemporary Heritage Research* **(pp. 234-247). New York: Springer.**

Expanded on in this chapter are themes of materiality and cultural meaning in music to consider the notion of 'sonic heritage' and its contemporary relevance to local communities. Using two case studies from the International Library of African Music (ILAM) in Grahamstown in South Africa and the sound collections at the Pitt Rivers Museum (PRM) in Oxford, the author introduces the idea of using sound objects to inspire and collect contemporary responses to archival audio heritage. Developing interdisciplinary models within the fields of applied ethnomusicology, sound studies, and material and museum anthropology, the chapter explains methodologies that place sound objects among people to elicit verbal, physical and affective and emotional responses, generating collaborative ideas for future sound curation.

Losche, D. (2006). The Fate of the Senses in Ethnographic Modernity: The Margaret Mead Hall of Pacific Peoples at the American Museum of Natural History. In Edwards, E., et al. (Eds.), *Sensible Objects: Colonialism, Museums and Material Culture* **(pp. 223-244). New York: Berg.**

This chapter suggests that modernity has two opposed and sometimes contradictory discourses regarding the sensory Imaginary in the museological tradition; that being of the power of the gaze through an apparatus reducing the sensory input other than visual to a minimum and that of the apparatus immersing the viewer through sound to create a particular imaginary sensorium. The author makes use of the notions of commensurability and translation to describe the creation of an exhibition about Pacific peoples at the American Museum of Natural History in New York.

Mulcock, J. (2008). Planting Natives: Gardening and Belonging to Place in Perth, Western Australia. In Vanclay, F., et al. (Eds.), *Making Sense of Place: Exploring Concepts and Expressions of Place through Different Senses and Lenses* **(pp. 183-190). Canberra: National Museum of Australia Press.**

Exploring identity and sense of place through Australian gardening practices, the author explores how planting native species reinforces senses of nationalism, environmentalism, and indigeneity. The chapter suggests links between feelings of emplacement and the embodied experience of one's environment; feeling 'at home' in a place as the result of physically and socially informed knowledge acquired over time and through experience.

Nicholas, G. P., & Wylie, A. (2013). "Do Not Do Unto Others . . . ": Cultural Misrecognition and the Harms of Appropriation in an Open-Source World. In Scarre, G., & Coningham, R. (Eds.), *Appropriating the Past: Philosophical Perspectives on the Practice of Archaeology* **(pp. 195-221). New York: Cambridge University Press.**

Discussing ethics and politics of cultural heritage, the author focuses on the harm incurred by commodification and appropriation of cultural heritage of indigenous peoples and how these arms can best be avoided. From overt harm such as theft and dispossession to more subtle forms of harm such as cultural exchange, emulation, and celebration, the chapter's purpose is to identify the economic, social, cultural, and spiritual costs of cultural appropriation in cases which the interests of the community are systematically misrecognized by those who appropriate their cultural heritage.

Pearce, M. S. (1994). Objects as Meaning; or Narrating the Past. In Pearce, M. S. (Ed.), *Interpreting Objects and Collections* **(pp. 19-29). London & New York: Routledge.**

This chapter pursues the theme of the content of meaning which historical associations give to objects. It employs a semiotic approach to analyze the way in which individual objects accumulate meanings as time passes. It also discusses the ideas of Wolfgang Iser, a literary critic whose thoughts (like those of many contemporary analysts of literature) are very pertinent to our understanding of objects. These enable understanding of how objects are both active and passive, and how meaning develops as an interactive process between thing and viewer.

Peleggi, M. (2012). The Unbearable Impermanence of Things: Reflections on Buddhism, Cultural Memory and Heritage Conservation. In Daly, P., & Winter, T. (Eds.), *Routledge Handbook of Heritage in Asia* **(pp. 55-68). Abingdon & New York: Routledge.**

The focus of this chapter is to meditate over the creation and significance of Buddhist material culture over two and a half millennia. The author asserts that doctrinal insistence on impermanence did not lessen the importance of objects in the Buddhist tradition through de-emphasized authenticity, for the copy is as good as the original for devotional and memorial purposes. Conceptual polarities that have informed the proceeding reflections form a dialectical relationship that has been in place since the beginning of Buddhism's history but intensified since the nineteenth century due to the localization of Western epistemologies and scientific methods in Asia.

Schadla-Hall, T. (2004). The Comforts of Unreason: The Importance and Relevance of Alternative Archaeology. In Merriman, N. (Ed.), *Public Archaeology.* **(pp. 255-271). London & New York: Routledge.**

Shown in this chapter are propositions of alternative archaeology that deserve to be countered because of their implicit or even explicit support for racist, ultranationalist, or other fundamentalist beliefs. It is asserted that alternative archaeology deserves the attention of archaeologists because it presents a challenge to the fundamentals of archaeological interpretations. The authors argue that alternative views should be strongly challenged on the grounds of their ideology or blatant commercial distortion; other alternative views should be acknowledged and celebrated as elements in the diverse ways in which people experience the past.

Smith, L. (2006). *Uses of Heritage.* **Abingdon & New York: Routledge.**

Examining international case studies including USA, Asia, Australia and New Zealand, the author identifies and explores the use of heritage throughout the world. Challenging the idea that heritage value is self-evident, and that things must be preserved because they have an inherent importance, this book forcefully demonstrates that heritage value is not inherent in physical objects or places, but rather that these objects and places are used to give tangibility to the values that underpin different communities and to assert and affirm these values.

Smith, L. (2008). Heritage, Gender and Identity. In Graham, B. J., & Howard, P. (Eds.), *The Ashgate Research Companion to Heritage and Identity* **(pp. 159-178). Hampshire: Ashgate Publishing.**

In this chapter, the author addresses gender and how differing and changing ideas about masculinity and femininity interact with 'heritage.' It is argued that heritage is gendered, in that it is too often 'masculine,'

and tells a predominantly male-centered, story, promoting a masculine, and in particular an elite-Ango-masculine, vision of the past and present. Exploring the ways in which gender identities are constructed and naturalized through 'heritage,' the aim of this chapter is to acknowledge and unpack some of the assumptions of gender as they relate to the dynamics of social and cultural work that heritage 'does' in Western societies.

Smith, L., et al. (2018). Introduction: Affective Heritage Practices. In Smith, L., et al. (Eds.), *Emotion, Affective Practices, and the Past in the Present.* **London & New York: Routledge.**

This introductory chapter briefly touches on how the authors of this book will explore the emotions and affects that are put to use when considering heritage and attachment to the past. Demonstrating the complexity, ambiguity, and contradictory nature of affective responses to heritage, these emotions are inextricable from the experience of heritage yet very rarely academically acknowledged.

Swensen, G., et al. (2013). Capturing the Intangible and Tangible Aspects of Heritage: Personal Versus Official Perspectives in Cultural Heritage Management. *Landscape Research*, **38(2), pp. 203-221.**

In this study of three Norwegian towns, complementary and interdisciplinary methods are used to address the relationship between personal and official perspectives on cultural heritage values and their tangible and intangible aspects. This article discusses how the study shows that a gap has unintentionally been constructed in the understanding of cultural heritage. It is argued that to bridge the gap, additional methods for documentation of cultural heritage and their contexts have to be developed.

Turner, S., et al. (2019). Landscape Archaeology. In Howard, P., et al. (Eds.), *The Routledge Companion to Landscape Studies* **(pp. 155-165). London & New York: Routledge.**

This chapter outlines some of the principal developments in landscape archaeology and the kind of strong transdisciplinary perspectives epitomized by the approach. Incorporating methods of historical geography, spatial analysis, and many other social science and humanities disciplines, it is argued that landscapes are not merely neutral 'containers' but contested spaces. Wholly wrapped up in locality of the specific landscape, it is important for landscape archaeologists to include other stakeholders, including all the public and professional groups who live in, work with, and pay visits to the landscape.

Uzzell, D., & Ballantyne, R. (1998). *Contemporary Issues in Heritage and Environmental Interpretation: Problems and Prospects.* **Norwich: The Stationary Office.**

This book attempts to challenge those who work in heritage and environmental research, teaching, and practice to consider the major theoretical issues impinging upon the interpretation of heritage and environmental places, events, and artifacts in the new millennium. It is argued that considering design and delivery of these interpretations is to play a positive role in the education of global citizenship, and that undertaking evaluation studies is vital and integral for the interpretive provision and heritage management.

Waterton, E. (2014). A More-than-Representational Understanding of Heritage? The 'Past' and the Politics of Affect. *Geography Compass***, 8(11), pp. 823-833.**

This article examines debates situated at the intersection between heritage studies and geography, particularly those that revolve around more-than-representational theories. These theories, as suggested by the author, advance recent developments within the heritage field concerned with those senses of 'the now' so often left neglected by conventional understandings of heritage. The intellectual traditions underpinning this contribution draw primarily from the field of cultural geography, especially those that touch upon the tactile, experiential, aural, emotional and sonic.

Waterton, E., et al. (2006). The Utility of Discourse Analysis to Heritage Studies: The Burra Charter and Social Inclusion. *International Journal of Heritage Studies***, 12(4), pp. 339-355.**

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

Yarker, S. (2017). Social Housing as Built Heritage: The Presence and Absence of Affective Heritage. In Tolia-Kelly, D. P., et al. (Eds.), *Heritage, Affect and Emotion: Politics, Practices and Infrastructures* **(pp. 237-253). Abingdon & New York: Routledge.**

This chapter uses the lens of affective heritage to consider some of the implications of designating housing, in particular social housing, as cultural heritage for residents' and former residents' sense of belonging to place. By drawing on empirical material generated during walking tours with residents and visitors of the Byker estate, Newcastle, the author adds debates within heritage studies that question traditional processes of heritage management and their tendency to obscure and undermine the cultural meanings and landscape and the built environment of communities.

Heritage Presentation

<u>CHAPTER 8</u>   **Heritage and Education**

The term "education" in general with regard to the field of heritage does not mean the teaching and learning of history or archaeology just for professional or occupational standards; rather, it has become a means of presentation and interpretation of the value of heritage. The educational value in presenting one's own past for younger generations has gained a great deal of attention by heritage experts as well as educators. Although it seems a common trend in contemporary times, it is also practiced differently depending on the cultural, historical, political, and economic circumstances across the world. It can be said that the understanding of the educational value of heritage began in the field of archaeology. The deployment of archaeology and heritage for educational purposes has a relatively long history in the Western world; for example, in the U.K. in the late 1890s, Pitt-River and Wheeler attempted to popularize heritage and archaeology to the general public. Since Tilden emphasized the importance of the presentation of archaeological heritage for public education in the 1950s, several professionals have recommended using heritage as an educational resource in the formal education system. As a result, extensive teaching about archaeology can be seen "as part of a wider debate that has been discussed about the role and value of the past as an element of public heritage." With this extension, professionals have stressed the need of archaeology at school against the predominant study of the past as documented by written records, generally referred to as "history." As a result of the discussion and debate, heritage (archaeology) tends to be included in the formal curriculum in schools and education systems in the Western world, while the role of heritage as an educational value seems to be differently shown depending on the region and culture in other parts of the world. In third world countries, for instance, it seems obvious to integrate heritage systematically into the education of young people and continuing education to constitute for the precolonial era due to its educational value as well as social value. The school education system in these countries is seldom reflected fully in social, cultural, and political contexts because of various issues caused by socio-economic circumstances such as financial issues between development and heritage.

Despite the different circumstances across the world, it is commonly and widely accepted that heritage and education are closely related, and that heritage is necessarily included in the formal

education system. Based on this consensus, research trends related to heritage and education have covered various themes. It is broadly based on the notion that, thoughtfully used in education, could help future generations find a way to develop a society free from neoliberal competition and obsession with self-responsibility. In addition, the people who are educated about heritage will be the best keepers of their own heritage as well as develop it most efficiently. Not surprisingly, the definite and common tendency by many professionals in the field of heritage has been an extension of heritage education in history at school as a formal curriculum. With this policy issue, teaching and learning methodology as well as approaches for heritage education have appeared with a more pedagogical perspective since all these approaches are within formal school education. It is not only teaching methods for teachers but also the role of heritage professionals in teaching teachers, including a more inquiry-oriented approach, an interdisciplinary approach, and teaching approaches for minority groups such as indigenous people, disadvantaged groups, ethnic minorities, disabled people, to network and share ideas between heritage education practitioners and heritage professionals. As exploratory research, a recent study deals with various themes including numerous activities for heritage education; using heritage on and off site as well as in booklets, posters, and games to help impart ideas and generate more informed attitudes and values about the past as knowledge increases.

Heritage education is beyond the classroom at the school. Heritage sites located out of the classroom, heritage objects stored and displayed in the museum, even heritage professionals research in the related institution. It is likely to say that school is not the best classroom for heritage education. For this reason, various institutions and experts deal with means for improvement of heritage education within the relationship between the school and the institutions. They attempt to make and develop ideas, strategies, approaches, methods, and manners to play an essential role in heritage education with a balance between formal and informal education for the younger generation.

Adandé, A.B.A., & Zevounou, I. (1994). Education and Heritage: An Example of New Work in the Schools of Benin. In Molyneaux, B. L., & Stone, P. G. (Eds.), *The Presented Past: Heritage, Museums and Education* **(pp. 315-325). London & New York: Routledge.**

Analyzed in this chapter are the general public misgivings against archaeology held in Cameroon and how integrative educational approaches may convey the potential value that archaeology provides about the past and systems of life as a means of building a stable nation. The long-term benefits of understanding archaeological value are compared in stark contrast to the daily struggles of the majority of the citizens who are continually made victims of a complex colonial past.

Badran, A. (2011). The Excluded Past in Jordanian Formal Primary Education: The Introduction of Archaeology. In Okamura, K., & Matsuda, A. (Eds.), *New Perspectives in Global Public Archaeology* **(pp. 197-216). New York: Springer.**

Investigated in this chapter are the reasons behind the exclusion of the past and archaeology in the Jordanian citizenship curriculum at the primary level with the hopes of potentially integrating archaeological museums into formal education in the future. Examining curriculum textbooks and undertaking interviews with museums curators, teachers, and decision-makers, the author identifies some of these reasons to be: the priorities of teaching certain pasts due to their relevance to the present social needs and values; the ideological use of the past; the limited resources and training of teachers; and the curriculum producers lack recognition for the benefits of archaeological education.

Baildon, M. (2012). 'Being Rooted and Living Globally': Singapore's Educational Reform as Post-developmental Governance. In Graham, B. (Ed.), *Southeast Asian Culture and Heritage in a Globalising World: Diverging Identities in a Dynamic Region***. (pp. 59-78). Farnham: Ashgate Publishing.**

In this chapter, the author describes how recent Singaporean educational reform has addressed the challenges of globalization and governance in the new globalized political economy. This is done by demonstrating how efforts such as the 'Thinking Schools, Learning Nation' (TSLN) reforms by the post-developmental state manage several key tensions, paradoxes, and contradictions accompanying globalization and governance in modern times.

Blancke, S., & Turtle, C. J. P. S. (1994). Traditional American Indian Education as a Palliative to Western Education. In Molyneaux, B. L., & Stone, P. G. (Eds.), *The Presented Past: Heritage, Museums and Education* **(pp. 438-452). London & New York: Routledge.**

Approached in this chapter is the deep understanding developed through fostering relationships on different levels between children of different cultures. In order to show how such relationships could be encouraged and how valuable this approach might be in an educational context, the potential contribution of contemporary Native American 'traditional' education to the general education system in the United States is considered. The author asserts that exposing children to the multicultural reality of the American population would lessen the one-sided, ethnocentric educational methods, materials, and cultural exhibits and contribute to better relationships between people.

Corbishley, M., & Stone, P. G. (1994). The Teaching of the Past Informal School Curricula in England. In Molyneaux, B. L., & Stone, P. G. (Eds.), *The Presented Past: Heritage, Museums and Education* **(pp. 383-397). London & New York: Routledge.**

Outlined in this chapter is the development of teaching about archaeology and prehistory within schools in England using the English Heritage Education Service as a contemporary example of the support offered to those teaching these subjects. Focusing predominantly in documentary history, the result has been an overall lack of success in introducing archaeology and prehistory into the curriculum. It is argued that without the influence of decision makers, these subjects will continue to be marginalized and received with a restricted view.

Corbishley, M. (2004). English Heritage Education: Learning to Learn from the Past. In Corbishley, M., et al. (Eds.), *Education and the Historic Environment* **(pp. 67-72). London & New York: Routledge.**

This chapter examines English Heritage's governing body, the Commission, and its role in the evolving preservation and education of archaeology. It is argued that the concept of "historic environment" over the commonly used term "heritage," creates a perception change around the importance of education of archaeology. English Heritage has tasked itself with supporting teachers, expanding their academic reach, and creating archaeological context in national curricula.

Copeland, T. (2004). Interpretations of History: Constructing Pasts. In Corbishley, M., et al. (Eds.), *Education and the Historic Environment* **(pp. 33-40). London & New York: Routledge.**

The purpose of this chapter is to highlight the challenging possibilities of meeting requirements of the United Kingdom's National Curriculum History Orders and also giving the various audiences of archaeology a more valid way of looking at the past. Using a constructivist approach, the author delves into the complexity of teaching "Interpretation of History" by encouraging questioning and reflection on the representation and interpretation of taken-for-granted pasts, and foster understanding of the strengths and limitations of archaeology.

Cormack, P., et al. (2008). Children's Understanding of Place: Discursive Constructions of the Environment in Children's Writing and Artwork about the Murray-Darling Basin.. In Vanclay, F., et al. (Eds.), *Making Sense of Place: Exploring Concepts and Expressions of Place through Different Senses and Lenses* **(pp. 57-76). Canberra: National Museum of Australia Press.**

This chapter references the notion of 'place-conscious education' through the promotion of pedagogy that is pluri-dimensional, 'internally persuasive, and 'socially powerful, reinforcing the understanding that place matters. It is asserted that a re-engagement with place includes acknowledgement of specificity and locality, and the value of local knowledge and situated literacies within an increasingly "glocalized" sense of the world. Through analyzing art and writing of the children of the Murray-Darling Basin, it is suggested that children may be able to access different ways of seeing and acting in and on places when exposed to various discourses on place.

Dahiya, N. (1994). A Case for Archaeology in Formal School Curricula in India. In Molyneaux, B. L., & Stone, P. G. (Eds.), *The Presented Past: Heritage, Museums and Education* **(pp. 299-314). London & New York: Routledge.**

Reflecting on issues of cultural domain and the socio-cultural environment of many African states, the author analyzes results of residual colonialism through an examination of the modern educational environment which obstructs the progress of Africa today. Using examples from the Benin school system, this chapter considers solutions to reverse these ongoing cultural attitudes through the integration of cultural heritage systematically into the education of young people and into continuing education.

Delgado, C. I., & Mz-Recaman, C. I. (1994). The Museum Comes to School in Colombia: Teaching Packages as a Method of Learning. In Molyneaux, B. L., & Stone, P. G. (Eds.), *The Presented Past: Heritage, Museums and Education* **(pp. 148-158). London & New York: Routledge.**

The focus of this chapter is the case study of the Museo del Oro in Colombia and their 'Museum Comes to Your School' project, a program for schools of teaching packages on pre-Colombian society, based on archaeological collections. The author asserts that the most critical part of the task has been to educate teachers, in an effort to draw them away from outdated teaching methods in which they were caught, and turn them into carriers of cultural values and guides to others. Utilizing objects, booklets, posters, games and activities, helps to impart in students the inquisitiveness of a researcher, developing analytical skills and ideas, and generating more informed attitudes and values about the past as knowledge increases.

Erreguerena, P. L. (2014). Challenges as Stepping Stones: Mexico's Experience in Maritime Heritage Interpretation. In Scott-Ireton, D. A. (Eds.), *Between the Devil and the Deep: Meeting Challenges in the Public Interpretation of Maritime Cultural Heritage* **(pp. 189-196). New York: Springer.**

This chapter examines the challenges faced by researchers and preservationists when interpreting the underwater cultural heritage of Mexico. One of the challenges is that not very many people know about its existence, which is a huge challenge for a country of more than 100 million population like Mexico. Another challenge has to do with divers. Among the strategies developed are the underwater archaeology division of INAH that are working closely with fishermen and cave divers disseminating assorted educational means such as official warning signs, itinerant exhibits, documentaries for the general public, and books directed to the youth.

Flouty, R. (2019). Breaking Silos: New Modes of Art, Education, and Technology Training in Museums. In Giannini, T., & Bowen, J. P. (Eds.), *Museums and Digital Culture: New Perspectives and Research* **(pp. 417-434). Cham: Springer.**

Looking specifically at the trajectory of an online training project called the Broad Museum's Online Learning Management System (LMS) Training Tool, the author examines the online platform and its design as training for a new breed of front-line, part-time visitor services museum staff; empowering them to be conversant about the art and exhibitions on view, as well as safety procedures. This chapter looks at ways to form collaborations across many other contemporary art museums to support radical growth for supporting museum talent, across departments and across many kinds of museums.

Funari, P. P. A. (1994). Rescuing Ordinary People's Culture: Museums, Material Culture and Education in Brazil. In Molyneaux, B. L., & Stone, P. G. (Eds.), *The Presented Past: Heritage, Museums and Education* **(pp. 120-136). London & New York: Routledge.**

Argued in this chapter is the significant role for archaeology in the study of daily life in Brazil, so the public may confront and understand the materiality of social relations and their historical roots. The author asserts that archaeology cannot separate itself from its historical and social beginnings, and therefore, Brazil must overcome the social and historical legacy of oppression within which archaeology has been practiced in the past several decades. Focusing on archaeology in contemporary Brazil, this chapter explores ways to rescue ordinary people's culture, through education about the past in museums and schools.

Gleason, K. (2014). A Monumental Distance: Education and Outreach from the Most Remote Archipelago on Earth. In Scott-Ireton, D. A. (Ed.), *Between the Devil and the Deep: Meeting Challenges in the Public Interpretation of Maritime Cultural Heritage* **(pp. 141-153). New York: Springer.**

Beyond the main eight populated islands of Hawai'i lies Papahānaumokuākea Marine National Monument (PMNM). Efforts to interpret and share these remote time capsules with the public are ongoing as PMNM's maritime heritage program aims to bring the "place to the people, rather than the people to the place." This chapter illustrates that this significant, yet generally inaccessible, place provides both challenges and opportunities for creative outreach and public education related to the rich maritime heritage of the Northwestern Hawaiian Islands.

Harris, L. (2014). Maritime Heritage Outreach and Education: East Carolina University's Engagement with International Public Communities in Africa and the Caribbean. In Scott-Ireton, D. A. (Eds.), *Between the Devil and the Deep: Meeting Challenges in the Public Interpretation of Maritime Cultural Heritage* **(pp. 97-107). New York: Springer.**

International study programs and maritime archaeology field schools, above or below the water, offer unique but often complex teachable moments in cultural resource management. A central focus is a consideration of tapping into other sustainable popular tour packages to include maritime heritage education and outreach initiatives. Collaborations in Namibia, South Africa, and the Dominican Republic are examined as case studies associated with different problems, perceptions, and challenges.

Henry, P. (2004). The Young Archaeologists' Club: Its Role within Informal Education. In Corbishley, M., et al. (Eds.), *Education and the Historic Environment* **(pp. 89-99). London & New York: Routledge.**

Examining the Young Archaeologists' Club, this chapter discusses the Club's key role in recruiting, retaining, and empowering young academics interested in the field of archaeology. The aim of the Club is to encourage an interest in archaeology, to ensure that all teaching and learning is carried out in an informal environment to foster enjoyment, and to help the development of inquisitive young people. The chapter covers what is like to be in the Club and benefits this kind of network can offer.

Henson, D., & Davidson, F. (2004). The Council for British Archaeology and the Council for Scottish Archaeology. In Corbishley, M., et al. (Eds.), *Education and the Historic Environment* **(pp. 79-88). London & New York: Routledge.**

This chapter compares the heritage entities of the Councils for British Archaeology and Scottish Archaeology and their different approaches to the education of archaeology. Through higher and continuing education, these organizations help influence curricula, help teachers find resources, training, as well as network and share ideas between practitioners of archaeology. The authors delve into the future of these two institutions as archaeology endeavors to incorporate economically disadvantaged groups, ethnic minorities, and those with disabilities.

Henson, D. (2004). Archaeology in Schools. In Corbishley, M., et al. (Eds.), *Education and the Historic Environment* **(pp. 23-32). London & New York: Routledge.**

The author concentrates on the use of archaeology within history teaching in the school curricula of the United Kingdom. Acknowledging the lack of a national curricula, it is argued that there are gaps in the teaching of archaeology lending to the discipline being treated as more of a luxury than crucial to the growth of our society. By drawing these conclusions, the author asserts that a archaeologists' have a responsibility to relinquish "ownership" of the past in order to create a society of stakeholders in archaeological study.

Jameson, J. H. Jr. (2003). Public Interpretation, Education and Outreach: The Growing Predominance in American Archaeology. In Hatton, A., & MacManamon, F. P. (Eds.), *Cultural Resource Management in Contemporary Society: Perspectives on Managing and Presenting the Past* **(pp. 288-299). London & New York: Routledge.**

This chapter outlines the trend in American archaeology towards more public-oriented thinking and practice. It is a measure of recent success in raising public awareness about the magnitude and importance of archaeological resources. It is asserted that by opening more opportunities for the public to learn about archaeology, a foundation will be built of awareness and the cultivation of appreciation of American cultural heritage that will serve future generations.

Janković, I., & Mihelić, S. (2017). Get 'em While They're Young: Advances in Participatory Heritage Education in Croatia. In Apaydin, V. (Ed.), *Shared Knowledge, Shared Power: Engaging Local and Indigenous Heritage* **(pp. 107-118). Cham: Springer.**

The purpose of this chapter is to investigate the logistics, long-term benefits, and a particular case study regarding participatory heritage education practices. Utilizing a target group of elementary and secondary school children in Croatia, the goal was to involve children and younger people in certain aspects of archaeology to help instill good memories of their experiences so they might have a vested interest in heritage protection no matter what career they go into.

Jones, D. (2004). Archaeology in Further Education. In Corbishley, M., et al. (Eds.), *Education and the Historic Environment* **(pp. 41-46). London & New York: Routledge.**

Discussed in this chapter is the dilemma of a downturn in recruitment faced by United Kingdom higher education providers since the introduction of the government's curriculum 2000 initiatives. Lack of

resources and smaller class sizes may see the dissolution of the subject of archaeology in certain areas, limiting the scope of those exposed to the subject. It is argued that results-driven data ideals now dominate the further education sector and are leading to a lack of enjoyment and discussion in the classroom.

Kiyaga-Mulindwa, D., & Segobye, K. A. (1994). Archaeology and Education in Botswana. In Molyneaux, B. L., & Stone, P. G. (Eds.), *The Presented Past: Heritage, Museums and Education* **(pp. 46-60). London & New York: Routledge.**

Focused on in this chapter is the role of archaeologists and archaeology as a subject that can play in the education system of a developing country like Botswana. Certain fields of study are now considered necessary for economic development and so have been given funding priority by many Third World governments. It is argued in this chapter that major influences in the character of formal and non-formal education systems in Botswana are the Western approach to Education at the expense of indigenous cultures, the dictation of national economic policies, labor migration to South Africa, poverty and illiteracy, and the relation of education to socio-economic progress and upward mobility through western influence.

Lassey, P. (2004). Vocational Training in Archaeology. In Corbishley, M., et al. (Eds.), *Education and the Historic Environment* **(pp. 101-109). London & New York: Routledge.**

This chapter looks at learning, how it can be encouraged in the workplace, and the importance of the occupational standards making learning effective within the context of archaeology. Through coaching, proactive learning, and quality assurance through a network of professionals, the author argues that archaeology could be made more available to a larger audience through vocational training. It is asserted that archaeology has a long way to go before it reaches the levels seen in other vocationally taught professions, but that developments are being made.

Lock, G. (2004). Rolling Back the Years: Lifelong Learning and Archaeology in the United Kingdom. In Corbishley, M., et al. (Eds.), *Education and the Historic Environment* **(pp. 55-66). London & New York: Routledge.**

Reviewing the UK government's view of lifelong learning, the author asserts that new political movements have not reinvented the wheel as they so claim. The main change the author emphasizes is the continuing education (CE) model is being imposed upon by the university ideology based on quantification of quality and success. By examining the history of individual and structured learning in the UK, it is postured that the subject of archaeology is rather well-suited to the CE paradigm and that CE should remain more flexible than its university counterparts.

Logan, W. & Wijesuriya, G. (2016). The New Heritage Studies and Education, Training, and Capacity-Building. In Logan, W., et al. (Eds.), *A Companion to Heritage Studies* **(pp. 557-573). Chichester: John Wiley & Sons, Inc.**

This chapter is motivated to fill a gap of heritage discussion with new approaches and ethical considerations from other knowledge areas and from the non-Western world. This chapter takes a new approach of education and training, which is called "capacity building" that discusses the actual and potential role of UNESCO and its international partners, as well as academic organizations, and it finishes the discussion with outlining some key challenges.

Masson, P., & Guillot, H. (1994). Archaeofiction with upper Primary-school Children 1988-1989. In Molyneaux, B. L., & Stone, P. G. (Eds.), *The Presented Past: Heritage, Museums and Education* **(pp. 375-382). London & New York: Routledge.**

Examining the case study of the Ecole Experimentale Gambetta de Vanves class, the authors discuss their educational approach of archaeological methodology and analysis through a fully active approach including project funding and museum trips and site visits. It is asserted that archaeological heritage is a powerful educational force not only for considering the human past through artifactual evidence but also, through archaeological practice, allowing the practical application of skills learnt in school including math to writing skills.

McElearney, G. (2004). The Use of Learning Technologies in Archaeology. In Corbishley, M., et al. (Eds.), *Education and the Historic Environment* **(pp. 121-133). London & New York: Routledge.**

The author discovers that the field is lacking in learning technologies and is further behind than other humanities subjects in that respect. Exploring the technologies available for archaeology to be learned outside of structured education, this chapter delves into the globalization of education on its pros and cons. As the world moves more towards a virtual experience, it is argued that learning technologies should be a tool and not an entire reconfiguration of the discipline.

Miller, D. (1994). Things Ain't What They Used to Be. In Pearce, M. S. (Ed.), *Interpreting Objects and Collections* **(pp. 13-18). London & New York: Routledge.**

This chapter conveys the evolution of the interpretation of material culture studies and its interdisciplinary influences. Focusing mainly on Britain, the author asserts that what these material studies have come to represent depends upon the dominant concept of anthropology as a whole at the given time. As contemporary society veers more towards integration and ethno-archaeology, it is argued that this stems from a certain disillusionment with the formalism of modernism studies, and from a caution and concern about the implications of dominant scientific and enological models for the development of new forms.

Mitchell, S. (2004). Historic Scotland and Education: A Historic Approach. In Corbishley, M., et al. (Eds.), *Education and the Historic Environment* **(pp. 73-78). London & New York: Routledge.**

This chapter examines the organization of Historic Scotland and its role in the education of archaeology in Scotland. The author looks into the organization's holistic approach of developing skills to safeguard the nation's built heritage, promoting understanding and enjoyment through informal learning, and the creation of educational units for structured learning. It is argued that the educational activity provided through Historic Scotland is commendable and creates a great benchmark for other heritage institutions.

Moe, J. M. (2003). America's Archaeological Heritage: Protection through Education. In Hatton, A., & MacManamon, F. P. (Eds.), *Cultural Resource Management in Contemporary Society: Perspectives on Managing and Presenting the Past* **(pp. 276-287). London & New York: Routledge.**

Focusing on teachers and their students, the chapter delves into archaeological education in the United States and Canada. Utilizing two examples of educational programs, the author evaluates the fulfillment of the objective of responsible attitudes towards artifacts and sites of cultural heritage. While attitudes of

stewardship are being fostered, it is argued that the onus is on the entire professional community to devote substantial energy and resources to enlisting the public in the fight to protect heritage.

Murata, S. (2011). The Role of Archaeology and Its Challenges in Japanese School Education: The Curriculum and History Textbooks. In Okamura, K., & Matsuda, A. (Eds.), *New Perspectives in Global Public Archaeology***. (pp. 227-238). New York: Springer.**

Examined in this paper is Japan's educational reform since the late 1970's in relation to the school curriculum and history textbooks. Through this analysis, the role of archaeology and the challenges it faces within Japan's school education today is critiqued and discussed. Through the use of local cultural heritage as educational material and shifting focus from parochial nationalism and ethnocentrism, it is argued that thoughtfully utilized archaeology in education could help future generations to find a way to develop society that is free from neoliberal competition and obsession with self-responsibility.

Nzewunwa. N. (1994). The Nigerian Teacher and Museum Culture. In Molyneaux, B. L., & Stone, P. G. (Eds.), *The Presented Past: Heritage, Museums and Education* **(pp. 283-289). London & New York: Routledge.**

Emphasized in this chapter is the need to foster a close relationship between museums and the Nigerian educational system. It is argued that teachers are underexposed to the idea of using museums as cultural resource centers due to the shift towards a stress of science and technology. Since the cultural material on display in a museum was created by means of science and technology, the author asserts that a museum culture will inspire the younger generation to desire to be creative and thus help achieve a new technological era in Nigeria.

Oliva, F. (1994). Education as a Means of Protection of the Archaeological Heritage in the Districts of Buenos Aires Province, Argentina. In Molyneaux, B. L., & Stone, P. G. (Eds.), *The Presented Past: Heritage, Museums and Education* **(pp. 109-119). London & New York: Routledge.**

Examining the Province of Buenos Aires in Argentina, the author discusses the transfer of archaeological knowledge to the education system and to the community at large. Utilizing a case study of training and participation sessions in archaeology and anthropology in the Province, the author argues that it is imperative to develop long-term educational policies regarding heritage at the local level. Without the socio-economic infrastructure changes the country would need to see, it is asserted that the local populations will be the best keepers of their own heritage and they are also able to develop it most efficiently.

Rainbird, P., & Hamilakis, Y. (2004). Interrogating Pedagogies: Archaeology in Hight Education. In Corbishley, M., et al. (Eds.), *Education and the Historic Environment* **(pp. 47-54). London & New York: Routledge.**

In this chapter, the framework and themes of the September, 2000 workshop titled "Interrogating Pedagogies: Archaeology in Higher Education," which was the first conference in Britain to be devoted exclusively to the teaching of archaeology in higher education. From the financial crisis and cuts to public funding to the vast increase of students in recent years, the education system is seeing more of a 'consumer-like' mentality focusing more on costs and outcomes. It is argued in this chapter that archaeologists must reclaim the teachings that have been taken over by administrative and bureaucratic logic.

Reyes, H. R. (1994). Ethnic Representation in Colombian Textbooks. In Molyneaux, B. L., & Stone, P. G. (Eds.), *The Presented Past: Heritage, Museums and Education* **(pp. 398-407). London & New York: Routledge.**

Discussed in this chapter is how the text utilized by Colombian teachers and students in primary and secondary schools show fanciful images of the indigenous people of Colombia, negating their past, their creativity and achievements, and in several instances, their existence. The author questions the ideals of 'progress' and 'perfection' as taken for granted by key persons in national public life, and how they have subsequently influenced the writers of text books, contributing in this way to the discrimination against and the diminishment of Black and Indigenous people.

Singh, S. (2017). *The Educational Heritage of Ancient India: How an Ecosystem of Learning Was Laid to Waste.* **Chennai: Notion Press.**

This book describes how multi-disciplinary centers of learning in India existed in several forms such as forest universities, brick-and-mortar universities and temple universities. The marauding incursions by Muslim invaders, which disrupted the idyllic world of university learning in India, followed by European colonization, which led to further erosion and degeneration of India's traditional learning systems, have been taken up in some detail. The author conveys a snapshot of India's education system down the ages from ancient to modern times.

Stern, M. J., et al. (2012). Motivating Participation in National Park Service Curriculum-based Education Programs. *Visitor Studies***, 15(1), pp. 28-47.**

The authors explored barriers and motivations associated with high school and middle school classes' participation in National Park educational programming through interviews with school administrators and surveys with teachers within the immediate vicinity of Great Smoky Mountains National Park. Results suggest the importance of classroom visits and direct communications with teachers emphasizing that programs are fun, relevant learning experiences that address academic requirements for multiple subjects and are relatively easy to incorporate into pre-existing curricula.

Tilden, F. (1977). *Interpreting Our Heritage.* **Chapel Hill: The University of North Carolina Press.**

Through the lens of the United State's National Park Service, this book delves into the art of interpretation as a means of transformative learning through place-based education. In the first chapter, the author posits six principles of interpretation including that heritage interpretation must first and foremost be relevant to the visitor. Interpretation is informative, but also aims to provoke thought and emotion creating resonance with the visitor. Interpretation is an interdisciplinary art that is teachable and should aim at presenting a whole narrative rather than relating informative fragments. Lastly, it is asserted that interpretation for children should not be a distillation of a presentation for adults, but rather a separate and distinct interpretive approach.

Ucko, P. J. (1994). Museums and Sites: Cultures of the Past within Education-Zimbabwe, Some Ten Years on. In Molyneaux, B. L., & Stone, P. G. (Eds.), *The Presented Past: Heritage, Museums and Education* **(pp. 237-282). London & New York: Routledge.**

This chapter investigates questions surrounding education about the past in what, to some, may appear to be an unusual way. It starts from the work of an outstandingly gifted group of people -- Zimbabwean archaeologists

and administrators as well as foreign consultants -- working for, or with the National Museums and Monuments Service of Zimbabwe (NMMZ). The author explores whether the frame of reference adopted by the group is essential counterproductive to desirable long-term aims of education about the past and the long-term future well-being of the discipline of archaeology in a country such as Zimbabwe.

VanSledright, A. B. (2010). *The Challenge of Rethinking History Education: On Practices, Theories, and Policy*. **New York & Abingdon: Routledge.**

Social studies educators like the author argue for a more inquiry-oriented approach to history teaching and learning that fosters a sense of citizenship through the critical skills of historical investigation. Case studies are unpacked to clearly address the question of what history teachers need to know to teach in an investigative way. This book is a guide to both the theory and practice of what it means to teach historical thinking, to engage in investigative practice with students, and to increase students' capacity to critically read and assess the nature of the complex culture in which they live.

Wandibba, S. (1994). Archaeology and Education in Kenya: The Present and the Future. In Molyneaux, B. L., & Stone, P. G. (Eds.), *The Presented Past: Heritage, Museums and Education* **(pp. 349-358). London & New York: Routledge.**

Analyzed in this chapter is the role of education in archaeology in Kenya, where archaeology has played a peripheral role in professional and academic circles but attempts have never been made to popularize the profession due to a lack of resources and opportunity to create public interest. Examining current formal and informal means of education, it is asserted that without a clear policy concerning employment opportunities for archaeology graduates, archaeology education is unlikely to improve dramatically. The author continues by looking at archaeology developing as a viable university discipline as a result of changes made in the national education system.

Wands, B. (2019). The Education of a Digital Fine Artist. In Giannini, T., & Bowen, J. P. (Eds.), *Museums and Digital Culture: New Perspectives and Research* **(pp. 399-414). Cham: Springer.**

The development of the World Wide Web in the mid-1990's radically changed both the museum and contemporary art world, and as well the education of artists. The author contemplates this changing landscape from studio to digital art environments by exploring the parallel developments of digital art education; the changes in how art is created, experienced, and exhibited; the new forms of contemporary art and the approaches modern curators are using to showcase this art.

Zimmerman, L. J., et al. (1994). Listening to the Teachers: Warnings about the Use of Archaeological Agendas in Classrooms in the United States. In Molyneaux, B. L., & Stone, P. G. (Eds.), *The Presented Past: Heritage, Museums and Education* **(pp. 359-374). London & New York: Routledge.**

The authors of this chapter examine the University of South Dakota's Archaeology Day project and its potential for co-curricular study to broaden the education of young people, particularly middle school children, in the United States. The successes and failures are discussed as the project promotes a more realistic understanding of archaeology beyond that presented in the media. It is asserted that collaborating with teachers as professional equals is essential to the engagement of the material.

Heritage and Museum

The museum is a classic and prominent institution in the field of heritage in both a traditional function to present the value of heritage through the display of a heritage object and a contemporary role to interpret the diverse values of that heritage. The definition and socio-cultural role of the museum have been continuously changing due to social demand and value of heritage. These changes are ascertained in the definition of museums by ICOM(International Committee of Museums). According to this definition, the unchangeable traditional function of the museum would be to store, conserve, research, exhibit, and manage the collection of heritage objects and educate using these objects while the significant change is a socio-cultural role with social demand. In modern society, the reason why many practitioners and researchers pay a great deal of attention to the museum would be the power to present diverse values to the public. These diverse values presented in the museum include the complex meaning and significance formed from the past, which are sometimes in conflict and controversy. Museums serve as a space for critical dialogue about the past and the future while acknowledging and addressing the conflicts and challenges of the present rather than just the place that simply researches, conserves, stores, and exhibits the collections and educates the public in the past. Accordingly, museums should be associated with communities from the perspective of heritage professionals using the community as a means to share museum practices while the community sector has turned to museums and heritage as a means of communicating their own messages and/or aiding the definition and construction of community identity.

In the traditional role of the museums, it is likely to say that the power of the museum comes from the choice of collection and presentation strategies to the public. This presentation is a process of memory shaping and reshaping within the community and a process of production to shape the knowledge of the public as production and consumption of heritage value. Even the heritage site as a form of eco-museum contributes to form a sense of identity in a community with strong associations with the local community through the presentation of the heritage. Consequently,

museums in modern society require complex roles, and practitioners have tried to develop active and dynamic presentations of the value to attract the public. Such participation of the public in the presentation can form more value in heritage. In a contemporary context, the museum is a place to store and protect physical heritage as well as communicate memory, meaning, emotion, nostalgia, and value of heritage and communities. For this reason, museum presentation is often used in the construction of identities and in nation-building exercises. However, sometimes the presentation with historical and political distortions that result from overlooking tends to create conflict and controversy. Thus, professionals in museums have made much effort to develop the principle of ethics for presentation as well as a standard for caring for the collections and rules of heritage protection such as the ICOM's Code of Ethics or UNESCO's 2015 Recommendation on the Protection and Promotion of Museums and Collections, Their Diversity, and Their Role in Society. In addition, they also pay attention to finding ways to make their museum more engaging and educational for the public.

The transformation in the function and role of museums in the twenty-first century is shown in recent discourse in the academic field of museums including terms such as 'New Museology' or 'Inclusive Museum'. 'New Museology' specifically questions traditional museum approaches to issues of value, meaning, control, interpretation, authority, and authenticity, and it stresses the importance of the 'information base' underlying the museum missions and functions, and its potential for supporting more cohesive and integrated institutions. The 'Inclusive Museum' concept's demands integrated approaches to transformation — social, economic, cultural, environmental, digital, and spiritual; an inclusive discourse with multiple voices, intersections, and a complex nexus of cultural and stakeholder communities. It is asserted that it is an open-ended means to museum development, providing for a plurality of perspectives, approaches, and practices.

Allason-Jones, L. (2014). Hadrian's Wall as World Heritage: The Museums. In Stone, P. G., & Brough, D. (Eds.), *Managing, Using, and Interpreting Hadrian's Wall as World Heritage* (pp. 89-100). New York: Springer.

The museums along Hadrian's Wall have all emerged from different beginnings and are the responsibility of a range of different organizations. The curators of the museums invariably have to juggle the aspirations of the site's management team with the harsh realities of their budgets, the conflicting demands of their local authorities' problems in balancing statutory and non-statutory activities, the needs of visiting school parties, expectations in regard to teaching and research, and the legal requirements of the needs and expectations of visitors. In this chapter, the author asserts that bureaucracy among all the institutions and their differing objectives and criteria make simple changes an arduous task.

Ambrose, T., & Paine, C. (2006). *Museum Basics*. Abingdon & New York: Routledge.

This book provides a basic guide to all aspects of museum work and staff experience from museum organization, through collections management and conservation, to audience development and education. Drawing on a wide range of practical experience, the authors help to support the day-to-day management of museums and to conquer the common challenge of keeping up-to-date with new ideas and changing practices.

Ames, M. (1994). Cannibal Tours, Glass Boxes and the Politics of Interpretation. In Pearce, M. S. (Ed.), *Interpreting Objects and Collections* (pp. 98-106). London & New York: Routledge.

An important aspect of the Western view of the material world is how it has treated the material culture of those outside the Western tradition. These traditions are often described as 'the Other', either implicitly or, increasingly, explicitly as writers explore how 'us' and 'the other' are constituted, and how the other, including the material other, has been appropriated to serve Western interests. Since much of the non-Western material in the West is held in museum collections, these issues are of particular importance to museum staff and visitors, and the surrounding issues are particularly sharp when, as in the situation the author discusses, the land has its own indigenous and non-western cultures.

Arnell, U. (2007). Riksutställningar: Swedish Traveling Exhibitions. In Pollock, G., & Zemans, J. (Eds.), *Museums after Modernism Strategies of Engagement* (pp. 141-156). Oxford: Blackwell Publishing.

In 1965, the Swedish government accordingly set up a commission to look into how objects from central museum collections could be shown safely and in an educative manner beyond the limits of Stockholm. This chapter discusses how this initiative gave rise to what is now Riksutställningar which started as a temporary experiment commissioned by the Swedish government. The key concept was that of geographical and social justice and the idea that cultural justice could be achieved in a distributive fashion from the center to the periphery.

Baekeland, F. (1994). Psychological Aspects of Art Collecting. In Pearce, M. S. (Ed.), *Interpreting Objects and Collections* (pp. 205-219). London & New York: Routledge.

The author begins with the question, what impels the art collector to acquire works of art? This chapter takes a particular stance on the question of what distinguishes the collector from the accumulator ('active

interest' as opposed to 'passive and critical') and then charts a way through the range of motives which may influence collecting practice.

Belk, R. W. & Wallendorf, M. (1994). Of Mice and Men: Gender Identity in Collecting. In Pearce, M. S. (Ed.), *Interpreting Objects and Collections* **(pp. 240-253). London & New York: Routledge.**

This study examines the relationship between gender and collecting, based on approximately 200 interviews conducted with collectors over the past four years. It focuses on the objects they collect, the way these objects are collected, and the role these objects play in the collector's life and identity. The authors' present findings related to gender regarding each of these issues by using four detailed case-studies as well as brief descriptions of several others. Gender is one of the most important ways in which individuals construct their personal identities, and the collecting process has a significant relationship to this activity.

Belk, R. W. (1994). Collectors and Collecting. In Pearce, M. S. (Ed.), *Interpreting Objects and Collections* **(pp. 317-326). London & New York: Routledge.**

By one estimate, one out of every three Americans collects something. Collecting is a common, intensely involving form of consumption. Yet it has been the subject of almost no prior work in the field of consumer research. This chapter defines collecting and presents some initial findings from qualitative research on collectors. Propositions are derived for further investigation concerning the appearance and nature of collecting in contemporary American society.

Bennett, T. (2018). *Museum, Power, Knowledge: Selected Essays.* **Abingdon & New York: Routledge.**

This book brings together new research with a set of essays initially published in diverse contexts, making available for the first time the full range of the author's critical museology. Ranging across natural history, anthropological art, geological and history museums as well as their precursors in earlier collecting institutions. Spanning the eighteenth to the twenty-first centuries in discussing museum practices in Britain, Australia, the USA, France and Japan, the author offers a compelling account of the shifting political logics of museums over the modern period.

Butler, S. R. (2018). The Practice of Critical Heritage: Curatorial Dreaming as Methodology. *Journal of Canadian Studies*, **52(1), pp. 280-305.**

This article introduces the methodology of curatorial dreaming as a tool for exploring possibilities and limitations of critical heritage in Canada. Curatorial dreams are imagined exhibitions or interventions in museums, galleries, as well as heritage and vernacular sites. The author focuses on curatorial dreaming workshops which were facilitated with curators, educators, activists, students, and scholars. The article goes on to compare realistic and impossible curatorial dreams and concludes by challenging mainstream, establishment museums and heritage sites to honor and acknowledge refusals and difficulties.

Clifford, J. (1994). Collecting Ourselves. In Pearce, M. S. (Ed.), *Interpreting Objects and Collections* **(pp. 258-268). London & New York: Routledge.**

This chapter is concerned with collecting art and culture, particularly in the areas of tribal artifacts and cultural practice. It proposes a critical, historical approach to collecting which focuses on subjective, taxonomic and political processes. It offers an 'art-culture' system through which in the last century exotic objects have been contextualized and given value in the West, contributing to Western notions about 'Us' and 'the Other'.

Cooke, S. & Frieze, D. L. (2017). Affect and the Politics of Testimony in Holocaust Museums. In Tolia-Kelly, D. P., et al. (Eds.), *Heritage, Affect and Emotion: Politics, Practices and Infrastructures* **(pp. 75-92). Abingdon & New York: Routledge.**

Using the case of Holocaust museums, the authors of this chapter examine the use of survivor guides as a central course of discourse in a "living museum" seen as giving an affective encounter with history. By including personal testimony, Holocaust museums create a space of mourning and learning from which visitors describe as a transformative experience. With the effective turn in museums, personal narratives are seen as a key way of democratizing the institution.

Cordova-González, J. (2003). 24 Teaching Archaeology at the Museum San Miguel de Azapa in Northernmost Chile. In Hatton, A., & MacManamon, F. P. (Eds.), *Cultural Resource Management in Contemporary Society: Perspectives on Managing and Presenting the Past* **(pp. 319-324). London & New York: Routledge.**

The focus of this chapter is to discuss museum education and how it has been applied at the Museum San Miguel de Azapa in Chile. Through visitor surveys, researching static presentations, and clarifying the ranking of the museum among other urban attractions, museum staff are finding ways to make their museum more engaging and educational. The aim of the research is to develop computer interactives, matching users' autonomous and self-generated inquiries with different information levels available in the museum displays or other products.

Crooke, E. (2008). An Exploration of the Connections among Museums, Community and Heritage. In Graham, B. J., & Howard, P. (Eds.), *The Ashgate Research Companion to Heritage and Identity* **(pp. 415-424). Hampshire: Ashgate Publishing.**

Explored in this chapter is the idea of community and the positive associations needed that can help harness relevance, prove value, and win public support. From two perspectives, the author explores the connections between museums and community from the perspective of heritage professionals using community as a means to chair their museum practice and that of the community sector that turned to museums and heritage as a means of communicating their own messages and/or aiding the definition and construction of community identity.

Danet, B. & Katriel, T. (1994). No Two Alike: Play and Aesthetics in Collecting. In Pearce, M. S. (Ed.), *Interpreting Objects and Collections* **(pp. 220-239). London & New York: Routledge.**

This paper is a conceptual analysis of the elements of play and aesthetics in collecting. The main focus is on the process of collecting as a form of human experience among both children and adults. It draws on materials from popular literature on collecting as well as on interviews with about 165 adult and child

collectors in Israel. The authors analyze the process by which objects become collectables and the basic aesthetic principle that guides the construction of a collection. The central hypothesis is that collecting is a means to strive for a sense of closure, completion, or perfection.

Davison, P. (1994). Museums and the Re-shaping of Memory. In Corsane, G. (Ed.), *Heritage, Museums and Galleries: An Introductory Reader* **(pp. 202-214). Abingdon & New York: Routledge.**

Drawing on examples from museums, galleries and heritage sites in South Africa, this chapter engages with issues relating to the processes of memory shaping and reshaping within that country. Being perceived as authoritative, heritage institutions are given power in the memory-making processes to affirm certain cultural expressions and interpretations. Consequently, they are often used in the construction of identities and in nation- building exercises. In the 'new' South Africa, old and new heritage institutions and projects have been drawn into the processes of transformation, whereby they are working towards the re-shaping of public memory and the revision of interpretations of the past.

Davis, P. (1994). Places, 'Cultural Touchstones' and the Ecomuseum. In Corsane, G. (Ed.), *Heritage, Museums and Galleries: An Introductory Reader* **(pp. 403-415). Abingdon & New York: Routledge.**

This chapter considers the value of using ecomuseum principles at a local level, where people have strong connections to place, and shared 'cultural touchstones', and a collective sense of identity. It outlines the origins of the term 'ecomuseum' and briefly shows how the concept has spread internationally. It then goes on to discuss definitions and to introduce certain ecomuseum models that represent the key principles. It is argued that the fluidity that comes from full public participation in the ecomuseums concept, not all key principles will be employed to the same degree or in the same combination.

Davis, P. (2003). Museums and the Promotion of Environmental Understanding and Heritage Conservation. In Hatton, A., & MacManamon, F. P. (Eds.), *Cultural Resource Management in Contemporary Society: Perspectives on Managing and Presenting the Past* **(pp. 310-318). London & New York: Routledge.**

This chapter concerns natural history museums as they become a part of a side movement to conserve the natural environment and cultural heritage that light beyond the confines of the museum. The argument is made that there is a need for an interdisciplinary approach and cooperation across traditional geographical and subject boundaries. It is asserted that perhaps museums need to follow new models, less traditional in their outlook, and more closely geared to their local communities to be truly effective in promoting heritage conservation on the ground.

Davis, P. (2008). New Museologies and the Ecomuseum. In Graham, B. J., & Howard, P. (Eds.), *The Ashgate Research Companion to Heritage and Identity* **(pp. 397-414). Hampshire: Ashgate Publishing.**

Explored in this chapter are the ways in which radical ideas to help represent, develop, and sustain local communities were implemented using the ecomuseum model. Using three examples of ecomuseums in China, Mexico, and Italy, the author illustrates the varied ways in which the ecomuseum model has been adapted to suit local circumstances and meet different strategic objectives.

Dittmer, J. & Waterton, E. (2017). Affecting the Body: Cultures of Militarism at the Australian War Memorial. In Tolia-Kelly, D. P., et al. (Eds.), *Heritage, Affect and Emotion: Politics, Practices and Infrastructures* (pp. 47-74). Abingdon & New York: Routledge.

This chapter considers the cultures of militarism displayed at the Australia War Memorial in Canberra, Australia, as an enmeshment of the social and somatic. Derived from embodied interactions between people and wider discourses and technologies, both serendipitous and planned, the authors explore the museum experience as a place of affect and effect regarding the glorification of military exploits but also of the loss, injury, and death of war.

Dorfman, E. (2016). Ethical Issues and Standards for Natural History Museums. In Murphy, B. L. (Ed.), *Museum, Ethics and Cultural Heritage* (pp. 54-60). Abingdon & New York: Routledge.

This chapter discusses the ethical responsibility inherent to the management of natural history museums. Utilizing two examples, the author illustrates the degree to which natural history museums have ethical issues that are unique to them including their responsibility to provide public education and the controversial of displaying big gram or human remains, and repatriation and deposition of natural history specimens. Referencing the ICOM NATHIST Code, it is asserted that these codes could standardize ethics and set minimum standards and common language for these museums.

Duncan, C. (1994). Art Museums and the Ritual of Citizenship. In Pearce, M. S. (Ed.), *Interpreting Objects and Collections* (pp. 279-286). London & New York: Routledge.

The author suggests that this material historically has been deployed as a secular ritual of the modern state in which 'the spiritual heritage of the nation' is offered as a public reinforcement of political values. The recognized great individuals and periods of Western history—Greece and Rome, the Renaissance, nineteenth-century Europe—become the inheritance which legitimizes the present. It is argued that museums, therefore, make an important statement when they admit a new body of work.

Dunn, S.,et al. (2019). Spatial Narratives in Museums and Online: The Birth of the Digital Object Itinerary. In Giannini, T., & Bowen, J. P. (Eds.), *Museums and Digital Culture: New Perspectives and Research* (pp. 253-271). Cham: Springer.

Examined in this chapter is the history of how museums and museum catalogues present place, from early origins to the Internet. Through a set of case studies, it is explored how, where, and in what form art objects and artifacts first began to be transported from non-Western to Western nations for display in the museums of Western capitals, thus representing the origins of what has been called our "basic and inevitable cultural interrelatedness," or "object itineraries." The authors present a framework for considering object itineraries, both historic and modern, as subject of both history and historiography.

Edge, K. F., & Weiner, F. H. (2006). Collective Memory and the Museum. In Russell, I. (Ed.), *Images, Representations and Heritage: Moving beyond Modern Approaches to Archaeology* (pp. 221-245). Boston & MA: Springer.

As the contemporary condition becomes more fragmentary, polyvalent, and ambiguous, there is evidence that the nature of collective memory has shifted. An architect's dilemma currently is in making an object

or a space that evokes collective memory while allowing for the multi-perspectival. It is argued in this chapter that Daniel Libeskind's Jewish Museum in Berlin offers a means of investigating the capacity of architecture to address the tangle of memory and history.

Elliot, R. (1994). Towards a Material History Methodology. In Pearce, M. S. (Ed.), *Interpreting Objects and Collections* (pp. 109-124). London & New York: Routledge.

The author endeavors to draw the threads of the analysis of objects into an organized procedure which can be used as a model for object study. These are to be regarded as guides and aides-mémoire rather than as sets of rules. Most of these models arose from work in postgraduate Museum Studies or material history classes. The author's model arises from an essentially historical perspective. This chapter describes the process of developing a methodology, the research model itself, and the application of it to a sample artifact, a nineteenth-century caulking mallet.

Feldman, J. D. (2006). Contact Points: Museums and the Lost Body Problem. In Edwards, E., et al. (Eds.), *Sensible Objects: Colonialism, Museums and Material Culture* (pp. 245-268). New York: Berg.

Addressing the problem of the body in current museum theory and practice, this chapter considers what is lost by a museum paradigm that emphasizes visual display over the embodied experiences. The author questions the historical and political distortions that result from overlooking particular sensory regimes, specifically focusing on a type of museum object emergent from the history of anthropology and the Holocaust, as well as theoretical discussion on the phenomenology of perception, postcolonial theory, museum studies, and literary critique.

Folga-Januszewska, D. (2016). A Museum Triangle: Ethics, Standards of Care and the Pleasure of Perception. In Murphy, B. L. (Ed.), *Museum, Ethics and Cultural Heritage* (pp. 162-172). Abingdon & New York: Routledge.

This chapter grapples with the principle of ethics, standards of care and procedure, as well as time and place shaped by tangible and intangible wealth that form the essence of a museum and how these three features have barriers that can divide and connect them. By referring to the ethics-standards-pleasure paradigm, the author asks how should this new and heightened awareness of the conditions shaping museum time and space be linked with the notion of ethics and the rules of heritage protection.

Formanek, R. (1994). Why They Collect: Collectors Reveal Their Motivations. In Pearce, M. S. (Ed.), *Interpreting Objects and Collections* (pp. 327-337). London & New York: Routledge.

This chapter reviews traditional psychoanalytic ideas on the motivations of collectors as well as newer 'relational-model', psychoanalytic approaches focusing on the development and stability of the self. Descriptive data on motivations are presented, based on 112 collectors' responses to a questionnaire and 55 letters from collectors. Categories of motivation to collect were to the self; to others; as preservation, restoration, history, and a sense of continuity; as financial investment; and as an addiction. The author suggests the use of in-depth interviews with collectors over a period of years in efforts to further explore motivations as well as changes in collecting patterns over time.

Galla, A. (2016). In Search of the Inclusive Museum. In Murphy, B. L. (Ed.), *Museum, Ethics and Cultural Heritage* **(pp. 304-315). Abingdon & New York: Routledge.**

Interrogating elements of museum development based on first-hand experience, the author journeys to discover the 'Inclusive Museum'. This concept's development demands integrated approaches to transformation – social, economic, cultural, environmental, digital, and spiritual; an inclusive discourse with multiple voices, intersections, and a complex nexus of cultural and stakeholder communities. It is asserted that It is an open-ended means to museum development, providing for a plurality of perspectives, approaches and practices.

Godfrey, H. (2012). Upping Our Game: The New Wimbledon Lawn Tennis Museum. In Hill, J., et al. (Eds.), *Sport, History and Heritage: Studies in Public Representation.* **(pp. 337-373). Woodbridge: Boydell Press.**

Offering a detailed examination of the process of creating the new Wimbledon Lawn Tennis Museum from the perspective of a curator, this chapter analyzes sports museums and their academic interest, asserting that sports museums would benefit from the development of more sophisticated, technologically complex exhibits based on extensive audience research. It is argued that nostalgia and celebration, while essential parts of the experience of sports, may over-influence the visitor rather than allow them the objectivity to make their own interpretations while also acknowledging the special consideration that these museums record an ever-evolving game where there is constant need to keep up to date.

Goodlad, S., & McIvor, S. (2005). *Museum Volunteers: Good Practice in the Management of Volunteers.* **London: Routledge.**

Drawing on key examples of outstanding practice from the United Kingdom and North America, this book forms a unique resource on volunteering. Through reviewing research on the changing priorities of museums, examining student tutoring, and discussing the mutual benefits of volunteer programs, the authors argue that bringing together museums and volunteers offers an array of possibilities. This book is essential reading for anyone involved with the management and administration of a museum, or, is thinking of offering their services to a museum as a volunteer.

Harrison, J. D. (1994). Ideas of Museums in the 1990s. In Corsane, G. (Ed.), *Heritage, Museums and Galleries: An Introductory Reader* **(pp. 41-57). Abingdon & New York: Routledge.**

Drawing on examples from Canada, the United States, and Great Britain, this chapter reviews the framework of much of the thinking that has gone on in the museums of recent decades, particularly with regard to anthropological collections. The author charts the challenges faced by museums in the 1980's and 1990's that stimulated new ways of thinking and new practices. Providing an introduction to two 'new museologies,' the impact of new concepts of business management, and the voices of minority groups and indigenous peoples it conveyed.

Henning, M. (2005). *Museums, Media and Cultural Theory.* **New York: McGraw-Hill Education.**

Explored in this book is how historical and contemporary museums and exhibitions restage the relationship

between people and material things. In doing so, they become important sites for the development of new forms of experience, memory, and knowledge. The author reveals how museums can be theorized as a form of media, through examples including cabinets of curiosity, avant-garde exhibition, experimental museums, science centers, as well as immersive and virtual museums.

Hooper-Greenhill, E. (1992). *Museums and the Shaping of Knowledge*. London & New York: Routledge.

At the present time, when funding is becoming increasingly scarce, difficult questions are being asked about the justification of museums. This book presents a critical survey of major changes in current assumptions about the nature of museums. Through the examination of case studies, the author reveals a variety of different roles for museums in the production and shaping of knowledge. Today, museums are once again organizing their spaces and collections to present themselves as environments for experimental and self-directed learning.

Hooper-Greenhill, E. (2007). *Museums and Education: Purpose, Pedagogy, Performance*. London & New York: Routledge.

If culture acts as a process of signification, a means of producing meaning that shapes worldviews, learning in museums and other cultural organizations is potentially dynamic and profound in producing self-identities. The calibration of culture is an international phenomenon, and the measurement of the outcomes and impact of learning in museums in England has provided a detailed case study. Using their revealing data, the author reveals the power of museum pedagogy and as it does, questions are raised about traditional museum culture and the potential and challenge for museum futures is suggested.

Jones, M. (1994). Why Fakes? In Pearce, M. S. (Ed.), *Interpreting Objects and Collections* (pp. 92-97). London & New York: Routledge.

Fakes are a way of subverting the established order of object value through the arts of deception, from another point of view they are, as asserted by the author, legitimate historical documents which tell as much (and sometimes more) about the time in which they were made, and the history of collecting and taste, as any other piece. They capture two important aspects of objects: they relate directly to notions of object value, usually in a straightforward saleroom price sense, and they are deeply implicated in the often-malicious personalities of the fakers and the weaknesses of the collectors. Fakes are, of course, a particular focus of hazard and interest in the museum world.

Jordanova, L. (1989). Introduction. In Vergo, P. (Ed.), *New Museology* (pp. 22-40). London: Reaktion Books.

The purpose of this chapter is to explore the links between museums and knowledge, treated in three main ways. Firstly, the author examines the assumption that looking at an object is a major source of knowledge and not the thing itself, but all the other larger processes. Secondly, they focus on technologies of display, the mechanisms through which the objects are exhibited. Thirdly, they compare the treatment of different sorts of objects, paying attention to special cases where it is particularly difficult to assign the museum contents to a single category.

Khirfan, L. (2014). *World Heritage, Urban Design and Tourism: Three Cities in the Middle East.* **Abingdon & New York: Routledge.**

This book offers an interdisciplinary approach to the key relationships between heritage conservation, city space design, and tourism development in historic cities, linking theory and practice in a unique way. The book offers an investigation of three Middle Eastern historic cities, Aleppo, Acre and Salt, all of which face significant challenges of heritage conservation, adaptation to contemporary needs, and tourism development. It presents practical scenarios for the conservation and design of historic urban spaces and the development of sustainable tourism, from the perspective of planners, local communities and international tourists.

Laishun, A. (2016). The Chinese Museum: Transformation and Change through Ethics Construction. In Murphy, B. L. (Ed.), *Museum, Ethics and Cultural Heritage* **(pp. 173-180). Abingdon & New York: Routledge.**

This chapter is concerning the ICOM's Code of Ethics for Museums and the construction of professional ethics for Chinese museums. Issues covered include the professional ethics of preserving cultural and natural heritage, the relationship with different communities and cultural groups, as well as the illicit traffic in cultural heritage. Considering specific political, legislative, and administrative hurdles, the author reviews how ensuring ethical principles will continue to develop positive transformations for Chinese museums.

Laws, A. L. S. (2015). A Matter of Trust: The Organisational Design of the Museo de la Libertad y la Democracia, Panama. In Ireland, T., & Schofield, J. (Eds.), *The Ethics of Cultural Heritage* **(pp. 185-196). New York: Springer.**

The author's interest in museums comes from the perception that they can influence public opinion but do not have the legal power to limit it; they are weaker kinds of organizations that can be very pervasive forces in identity building. In this chapter, the idea of the museum as an institution of trust in government and community cooperation are explored to establish grounds in which to justify the value and moral obligation of the heritage sector in Panama to engage in the preservation of evidence of its history of conflict and of the abuses perpetrated.

Lewis, G. (2016). The ICOM Code of Ethics for Museums: Background and Objectives. In Murphy, B. L. (Ed.), *Museum, Ethics and Cultural Heritage* **(pp. 45-53). Abingdon & New York: Routledge.**

The author discusses the ICOM's Code of Ethics and its standardization of museum conduct and promotion of common bonds of service among members of a diverse profession with common strategic aims. This chapter discusses the recent revision of the Code which took account of many of the social and economic changes affecting museums and their widening purpose including new cultural concepts and more diverse value systems, changing income sources and operational contexts, growing reliance on commercial activities, and the increasing role of voluntary support organizations and membership bodies.

Lkhagvasuren, I. (2016). The Current Status of Mongolia's Museums: Changes Taking Place in the Practical Activities of Museums since the 1990s. In Sonoda, N. (Ed.), *New Horizons for Asian Museums and Museology* **(pp. 37-55). Singapore: Springer.**

From the middle of 1920s to the 1990s, the museum affairs of Mongolia were dominated by communist-socialist ideology, demolishing the culture of the exploiter class and creating the culture of the exploited class. This chapter discusses the improvements to working conditions in museums, the training for professional staff, and participation in international cooperation between museums in Mongolia. New museums were set up to replace dissolved museums, and other museums were established anew including those under private ownership. The author discusses the long road the nation has to go in order to achieve their goals.

Light, D. & Watson, S. (2017). The Castle Imagined: Emotion and Affect in the Experience of Ruins. In Tolia-Kelly, D. P., et al. (Eds.), *Heritage, Affect and Emotion: Politics, Practices and Infrastructures* **(pp. 154-178). Abingdon & New York: Routledge.**

This chapter explores the feelings prompted by the experience of the ruined medieval castle. In the more-than-representational experience of castle visiting, the representational is an assemblage that contains not only discursive and narrative elements but also echoes of embodied engagement, affective registers and emotional expression. The aesthetic of the sublime, gothic sentiment and the emergence of the modern tourist are all implicated in this.

Mairesse, F. (2016). The UNESCO Recommendation on the Protection and Promotion of Museums and Collections, Their Diversity and Their Role in Society. In Murphy, B. L. (Ed.), *Museum, Ethics and Cultural Heritage* **(pp. 95-102). Abingdon & New York: Routledge.**

Looking at UNESCO's 2015 Recommendation on the Protection and Promotion of Museums and Collections, their Diversity and their Role in Society, this chapter analyzes the utility of this legal document in its implementation to museums and their collections worldwide. In conjunction with the framework established by ICOM's Code of Ethics for Museums, it is the hope that this legal tool, while unable to respond to particular daily concerns, may reinforce sustainable practices moving forward on an international level.

Mason, R. (1994). Museums, Galleries and Heritage: Sites of Meaning-Making and Communication. In Corsane, G. (Ed.), *Heritage, Museums and Galleries: An Introductory Reader* **(pp. 221-237). Abingdon & New York: Routledge.**

This chapter provides a very good overview of how developments in communication and interpretation theories are impacting how meaning-making is viewed in museums, galleries and at heritage sites. Outlining semiotic and constructivist theories, the author goes on to discuss how heritage practitioners and visitors are engaged in the processes of the production and consumption of meaning. Taking into account practical issues of communication encountered by practitioners, it is explored how visitors, as active participants, draw on their own experiences and on the particular contexts that inform their visits.

McMaster, G. (2007). Museums and the Native Voice. In Pollock, G., & Zemans, J. (Eds.), *Museums after Modernism Strategies of Engagement* **(pp. 70-79). Oxford: Blackwell Publishing.**

This chapter aims to frame the idea of Native voice, defined not merely as Native people talking, but in terms of representation, authority, perspective, and visuality, using the interventionist works of James Luna, Rebecca Belmore, Joane Cardinal-Schubert, and Jane Ash Poitras as reference points. It is argued that

these artists reflect a larger movement that critiques both museological and anthropological practices and discourses. The author asserts that each interrogates museum practice through Native voice in a complex game of rhetoric that many ethnographic museums never expected to be articulated by their subject and object of study.

McLean, F. (1997). *Marketing the Museum*. London & New York: Routledge.

This book discusses the ways in which museums can overcome the numerous hurdles on the route to truly achieving a marketing orientation. The history of the museum is one of shifting purposes and changing ideals and this volume asks if it is possible to define the 'product' which the modern museum can offer. The author explores the crucial question of if the theories of marketing developed for manufactured goods are in any way relevant to the experience of visiting a museum.

McLean, F. (2008). Museums and the Representation of Identity. In Graham, B. J., & Howard, P. (Eds.), *The Ashgate Research Companion to Heritage and Identity* (pp. 283-295). Hampshire: Ashgate Publishing.

Considered in this chapter is the historical legacy of identity negotiation in the museum and the most recent interpretations of identity work. Illustrating examples with the author's own research in Scotland, it is argued that there are three layers to the negotiation of identity in the museum: the identities of those encoding the representations; the identities of those decoding the representations; and the identities of those being represented.

Merriman, N. (2003). The Crisis of Representation in Archaeological Museums. In Hatton, A., & MacManamon, F. P. (Eds.), *Cultural Resource Management in Contemporary Society: Perspectives on Managing and Presenting the Past* (pp. 300-309). London & New York: Routledge.

Explored in this chapter is the notion of 'crisis of representation' and its principal characteristic that there is an objective and monolithic past that awaits revelation by the informed expert. Challenged by the anarchistic view that the past is changeable when constructed in relation with the present, the author examines this constructively through objectivity, subjectivity, and historical contingency. In this chapter, the author argues that museum archaeology can no longer ignore the implications of many years of debate and criticism in archaeology and anthropology on the nature of representation.

Mizushima, E. (2016). Ethics, Museology and Professional Training in Japan. In Murphy, B. L. (Ed.), *Museum, Ethics and Cultural Heritage* (pp. 181-189). Abingdon & New York: Routledge.

This chapter reviews the processes trialed for training museum personnel in Japan on ICOM's Asia-Pacific Alliance and their code of ethics. Examining the 2009 ICOM-ASPAC conference and ethics-in-action workshops, the author reinforces the importance of international cooperation and collaboration for the future development of Japanese museums. With the creation of the Principles for Museums and a Museum Code of Conduct, it is asserted that the Japanese Association of Museums intends to use these instruments to further develop standardized ethical practices among museum professionals across the country.

Momin, K. N., & Pratap, A. (1994). Indian Museums and the Public. In Molyneaux, B. L., & Stone, P. G. (Eds.), *The Presented Past: Heritage, Museums and Education* **(pp. 290-298). London & New York: Routledge.**

The impetus of this chapter is the problematic role archaeology currently holds in India and their focus on dynasties of kings and those kings' wars rather than the contributions of common people. It is asserted that exposure to the multilingual, multireligious, and pluralistic society reflected in their archaeological material may be used to create a sense of sharing of common tradition. The author urges the adoption of a teacher education program regarding India's complex history in order to expand their pupils' awareness and understanding.

Moore, K. (2012). Sport in Museums and Museums of Sport: An Overview. In Hill, J., et al. (Eds.), *Sport, History and Heritage: Studies in Public Representation.* **(pp. 198-226). Woodbridge: Boydell Press.**

Considered in this chapter is the development of sport in museums and dedicated sports museums, in the context of the United Kingdom, and addresses long standing questions regarding academic interest in sport. The author argues that the dominant ideological position of museums remains to identify and validate "high" culture in binary opposition to popular or "low" culture, which may explain a lack of academic analysis of sports due to their popularity. It is asserted that academic analysis of sports museums will be of intrinsic value and will also greatly assist in the development of sport in museums.

Moreno, E. (1994). The Colegio Nueva Granada Archaeological Museum, Colombia: A Proposal for the Development of Educational Museums in Schools. In Molyneaux, B. L., & Stone, P. G. (Eds.), *The Presented Past: Heritage, Museums and Education* **(pp. 159-171). London & New York: Routledge.**

Utilizing the case study of the Colegio Nueva Granada's Archaeological Museum in Colombia, the author describes how integrated anthropological programs and activities can motivate students and stimulate their interest in their cultural heritage. The author details their personal approach to creating a museum for the school with a purchased collection of thirty pre-Columbian vessels, made by the Narino Indians, with the objective of reaffirming cultural identity and becoming active agents in their own indigenous history.

Newman, A. (1994). Understanding the Social Impact of Museums, Galleries and Heritage through the Concept of Capital. In Corsane, G. (Ed.), *Heritage, Museums and Galleries: An Introductory Reader* **(pp. 252-265). Abingdon & New York: Routledge.**

In this chapter the notions of 'human', 'social' and 'identity' capital are considered and used to describe a wider range of benefits that may be accrued when people visit and engage with museums, galleries and heritage. The acquisition of these other forms of capital, in addition to cultural capital, can benefit individuals and society as new skills, abilities, and values are acquired and accumulated. It is argued that these forms of capital are important for determining the value and impact of museums, galleries, and heritage.

Pantalony, R. E. (2016). Dances with Intellectual Property: Museums, Monetization and Digitization. In Murphy, B. L. (Ed.), *Museum, Ethics and Cultural Heritage* **(pp. 71-78). Abingdon & New York: Routledge.**

The purpose of this chapter is to examine the root of heritage professionals' discomfort with the concept of commercialization of museum collections. The author explores instances where this intellectual property can be 'leveraged' and intermixed, trying to discover the boundary of 'acceptability.' It is argued that the values and ethics that shape the heritage community members' individual mandates are what have stifled the intersection between digital media production, traditional museum subject matter, and commercial activity.

Pantazatos, A. (2015). The Normative Foundations of Stewardship: Care and Respect. In Ireland, T., & Schofield, J. (Eds.), *The Ethics of Cultural Heritage* **(pp. 127-143). New York: Springer.**

This chapter focuses on what the author considers to be a common thread of arguments in ethical debates regarding ownership, development, and protection of cultural heritage through the notion of stewardship. The author claims that we cannot grasp how stewardship delineates obligations for practitioners in the field, if we do not look for the source of these obligations, which it is argued can be traced in the ethical concepts of care and respect. It is considered an ethical dilemma which calls for a closer inspection of the hydraulics of stewardship and challenges its normative foundations.

Phillips, R. (2008). Exhibiting Africa after Modernism: Globalization, Pluralism, and the Persistent Paradigms of Art and Artifact. In Pollock, G., & Zemans, J. (Eds.), *Museums after Modernism Strategies of Engagement* **(pp. 80-103). Oxford: Blackwell Publishing.**

Looking at the ways that Benin brasses and Mende Sande Society masks are displayed in Western exhibitions, the author measures the impacts of postmodernist disciplinary reflexivity and postcolonial museum politics on the late twentieth-century exhibition projects that replaced these early and mid-twentieth-century displays. This is approached through a discussion of overall themes and narrative structure and by looking more closely at these two specific objects. It is argued that the installations of these objects are useful diagnostics because both have become "canonical" genres in Western displays of African art.

Prown, J. (1994). Mind in Matter: an Introduction to Material Culture Theory and Method. In Pearce, M. S. (Ed.), *Interpreting Objects and Collections* **(pp. 133-138). London & New York: Routledge.**

With a background in the applied arts and through theoretical developments in the fields of social studies and linguistics, the author's approach, which is not tabulated into diagrammatic form, offers three stages of analysis: description, deduction and speculation, and possesses the great advantage of admitting the subjective nature of much analysis, and of bringing the interpreter' sunderstanding and response into the interpretative frame. Through substantial formal analysis as well as sensory and intellectual engagement, emotional responses are examined.

Richardson, C. (2017). Artists' 'Embedded Reinterpretation' in Museums and Sites of Heritage. *Journal of Visual Art Practice*, **17(1), pp. 1-19.**

This article deals with the process of interpretation of artists for museum collections and cultural heritage sites through intervention. Exploring two recent resources and expanding the notion of "Embedded reinterpretation", the author suggests the use of artist/art historical companionableness as methods for embedded reinterpretation. This argument is furthered through the use of several case studies.

Robert-Hauglustaine, A. C. (2016). The Role of Museums in the Twenty- First Century. In Murphy, B. L. (Ed.), *Museum, Ethics and Cultural Heritage* **(pp. 9-13). Abingdon & New York: Routledge.**

Approaching museum management from a twenty-first century perspective, the author reflects on the importance of the International Council of the Museums (ICOM) and its growing relevance in a time of great change and uncertainty for cultural management. Referencing the integrity of collections, the importance of the role of professionals in museums, and the social role of museums on regional and community levels, this chapter reviews evolving perspectives on museological practices in an ever-growing interconnected and acculturated world.

Rössler, M., & Hayashi, N. (2016). UNESCO's Actions and International Standards Concerning Museums. In Murphy, B. L. (Ed.), *Museum, Ethics and Cultural Heritage* **(pp. 81-94). Abingdon & New York: Routledge.**

This chapter considers UNESCO's involvement in museum standards worldwide and their mission to play a role in society that contributes to greater social and human development. The author looks closely at the Recommendation on the Protection and Promotion of Museums and Collections as the most effective means of enabling all segments of society, and especially the working classes, to have liberal access to the treasures of the past. It is argued that it is equally important to integrate museums and collections into a wider framework of national and regional cultural policy development so that careful attention can be given to the planning, design, and implementation of projects relating to museums and collections.

Schorch, P., et al. (2017). Museum Canopies and Affective Cosmopolitanism: Cultivating Cross-Cultural Landscapes for Ethical Embodied Responses. In Tolia-Kelly, D. P., et al. (Eds.), *Heritage, Affect and Emotion: Politics, Practices and Infrastructures* **(pp. 93-113). Abingdon & New York: Routledge.**

Drawing on two studies conducted with global visitors to Te Papa and Australian visitors to the Immigration Museum Melbourne (IMM), this chapter offers an interpretive exploration of museum experiences as embodied, interpretive engagements with cultural differences, something the authors have described as a cosmopolitan effect. The authors use affective cosmopolitanism as an analytical category and lens which captures and illuminates the affective–subjective dynamic of museum and other cross-cultural experiences as embodied encounters in structured spaces that are essentially non- or more-than-representational, but imbued with an ethical quality that emerges in the spaces between objects, people and others.

Smith, L. & Campbell, G. (2016). The Elephant in the Room: Heritage, Affect, and Emotion. In Logan, W., et al. (Eds.), *A Companion to Heritage Studies* **(pp. 443-460). Chichester: John Wiley & Sons, Inc.**

This chapter outlines the importance of understanding how emotions influence frame staging as well as museum and heritage experience. It discusses some previous works which have redressed the gap of recognition on the effect and emotion as the essential part of heritage making, as Smith and Waterton suggested as "elephant." Moreover, the authors propose some preliminary suggestions about future research directions, academic sources for guiding, and give some cautions about wrong theoretical approaches or results which might distract useful research on emotional experiences in heritage and museums.

Stam, D. C. (2005). The Informed Muse: The Implications of 'The New Museology' for Museum Practice. In Corsane, G. (Ed.), *Heritage, Museums and Galleries: An Introductory Reader* (pp. 58-76). Abingdon & New York: Routledge.

The New Museology specifically questions traditional museum approaches to issues of value, meaning, control, interpretation, authority and authenticity. These challenges have implications for both internal operations and external relations of museums. They point to the importance of the 'information base' underlying museum missions and functions, and its potential for supporting more cohesive and integrated institutions. Regarding the implications for internal operations and external relations of museums in the 1990s, the chapter identified key areas for changed thinking and practice and provides useful insight into these.

Sutcliffe, K., & Kim, S. (2014). Understanding Children's Engagement with Interpretation at a Cultural Heritage Museum. *Journal of Heritage Tourism*, 9(4), pp. 332-348.

This study aims to investigate how, and the extent to which, different interpretation techniques (e.g., visual, verbal and interactive) at a cultural heritage museum affect children's behavior, associated with their engagement with interpretive materials and their understanding of the content and its key ideas and messages presented as cultural lessons. How these behavioral patterns impacted on their understanding of the interpretation and meanings of the displayed objects at the museum is discussed.

Thinn, A. A. (2016). Exhibition, Conservation, and Documentation at the National Museum (Nay Pyi Taw). In Sonoda, N. (Ed.), *New Horizons for Asian Museums and Museology* (pp. 113-129). Singapore: Springer.

This chapter summarizes the National Museum in Nay Pyi Taw, Malaysia and its goals: to present national power and ability of the nation; to reveal national cultural heritage to show the soft power and ability of the nation; to build a museum fitting the nation's prestige and grade; and to construct the museum as a good, modern, and attractive one with the high standards of preservation technique. The author analyzes the systematic documentation and conservation methods employed and urges for more modern techniques.

Thompson, M. (1994). The Filth in the Way. In Pearce, M. S. (Ed.), *Interpreting Objects and Collections* (pp. 269-278). London & New York: Routledge.

How the value of objects is constructed, and the implications of this within economic and political action, have proved to be questions of great complexity and subtlety. The author looks at these interrelated problems by proposing three object categories, which they call 'transient', 'durable', and 'rubbish'. Objects move between these categories in complicated ways. Does the category membership of an object determine the way we act towards it, or does the way we act towards it determine its category membership? Particularly important here is the impact which the collecting process has upon object values and the ways in which they change.

Tillman, D. T. (2019). Past the Museum Floor: Criteria for Curating Experience. In Giannini, T., & Bowen, J. P. (Eds.), *Museums and Digital Culture: New Perspectives and Research* (pp. 115-146). Cham: Springer.

This chapter examines exhibition design methodologies explored by the research platform, new media curation. From university labs, to museum floors to festivals, the author outlines how adopting disruptive methodology resituates the curator as a specialist carer of objects to a collaborative producer of experience mediated by technology. Through a series of case studies along with data collection surveys and specialist interviews, the criteria for curating interactive art is examined and exposed, in situ audience evaluation is gleaned through, and the effect experiential learning has on practitioners is considered.

Tolia-Kelly, D. P. (2017). Race and Affect at the Museum: The Museum as a Theatre of Pain. In Tolia-Kelly, D. P., et al. (Eds.), *Heritage, Affect and Emotion: Politics, Practices and Infrastructures* **(pp. 33-46). Abingdon & New York: Routledge.**

Using postcolonial theoretical perspective on the embodied experience of museum space, the chapter outlines the ways in which the affective and emotional space of the museum is experienced by 'other' racialized communities. The argument is made that the site of the visceral, therefore, is the site of contemporary reconciliation between postcolonial challenges to hierarchies, reductions and stratified accounts of 'other' cultures and the materialized cultural values expressed in museum displays.

Urry, J., & Larsen, J. (2011). *The Tourist Gaze 3.0.* **London: Sage Publications.**

The concept of the tourist gaze remains an agenda setting theory, incorporating new principles and research. Packed full of fascinating insights this edition of the text is fresh and contemporary, intelligently broadening its theoretical and geographical scope and providing a nuanced account which responds to various critiques. The book has been significantly revised to include up-to-date empirical data, many new case studies and fresh concepts. Three new chapters have been added which explore photography and digitization, embodied performances, risks, and alternative futures.

Vanclay, F., et al. (2008). Museum Outreach Programs Promoting a Sense of Place. In Vanclay, F., et al. (Eds.), *Making Sense of Place: Exploring Concepts and Expressions of Place through Different Senses and Lenses* **(pp. 279-288). Canberra: National Museum of Australia Press.**

This chapter explores how museums can be in the service of society by highlighting some of the outreach programs of the National Museum of Australia that have a sense of place focus. In competition with an increasing array of leisure and information providers in the infotainment marketplace, museums are making increasing use of new communication technologies in order to engage visitors. It is argued in this chapter that the three outreach projects of the Museum have the potential to increase people's place awareness and could result in the increase in their place attachment and commitment.

Zan, N. M. (2016). Museums in Myanmar: Brief History and Actual Perspectives. In Sonoda, N. (Ed.), *New Horizons for Asian Museums and Museology* **(pp. 19-36). Singapore: Springer.**

Described in this chapter is the history of museums in Myanmar, through those established before independence to contemporary times. After the establishment of the ministry of Culture in 1952, the first National Museum was constructed in Yangon along with many other archaeological, regional cultural, and memorial museums. It is argued in this chapter that there is an urgent need for collaboration between these different museums to form a nation-wide museum organization in order to work together for the improvement of the nation's museums and to facilitate international cooperation.

CHAPTER 10 **Heritage and Tourism**

With respect to heritage, it can be said that tourism has a long history such as pilgrimages where people traveled in search of spiritual experiences or for religious reasons. This continued into the traveling to the seven wonders of the ancient world or a form of the Grand Tour in the seventeenth to nineteenth centuries where people traveled with tutors and other entourages to the classical art cities and architectural wonders of Europe. The modern conception of heritage tourism, perhaps, began with Thomas Cook who could be the first travel agent, tour operator, and group tour facilitator. With this long history, the base notion of heritage tourism would be "what we inherit from the past (history), and use in the present (heritage)," and it can be defined as "a personal connection to the heritage, which is both of objects and places from the past" rather than visiting heritage places or viewing historical resources. It encompasses a multitude of motives, resources, and experiences and is different for every individual and every place visited.

In modern society, tourism is already posed as an industry applying the market principle, but heritage tourism is different because of the characteristics of heritage. The heritage that would be the remains of past times and humans have power in various senses; in particular, it is often romanticized and associated with 'lost' or waning values — the role of the passing of time in evoking nostalgic feelings towards specific eras as well as areas and the effect of the past on shaping the future. Heritage tourism takes advantage of this power for marketing strategies. In other words, heritage-based strategies are necessary for heritage tourism, considering the subjective experiences of visitors to heritage attractions and engagement with cultural work as well as acts of meaning-making that take place during visits to heritage sites.

In recent years, the mainstream of heritage tourism sees this tourism as a sustainable development perspective and a part of heritage management. The discourse of sustainable development was defined as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs" by the United Nations World Commission on Environment in 1987. Due to the reputation of mass tourism related to heritage, which is a catalyst for ecological and social degradation, the notion was quickly adopted by heritage

tourism by scholars and governmental organizations. As a result, scholars and practitioners have attempted to add sustainability principles into heritage such as integrity, balance, harmony, holism, and equity in both the natural and socio-cultural realms.

With this sustainability perspective in heritage tourism, the importance of tourism planning has drawn much attention. Fundamentally the value of heritage should be presented under the principles of protection. For the balance between the presentation (tourism) and protection of heritage, recent scholarly works on heritage tourism illuminate how important careful and appropriate planning is for tourist destinations to help mitigate tourism's negative social and environmental impact and to enhance its positive aspects.

In heritage tourism planning, perhaps, there are two approaches: physical planning and regional planning conceptions and procedures. The main goals of physical planning are to optimize space, improve traffic and visitor flows, and protect the heritage by designing the space for increased tourism earning. With this physical planning, the plan is extended to the intangible environment such as social, cultural, and economic contexts with participatory planning. It is parallel with the notion that the value of heritage is formed with the people who are associated with the heritage. Fundamentally the subject of heritage tourism is value, so it is reasonable that the associated people are involved in the planning. Naturally, recent heritage tourism planning considers a way to stimulate public participation and collaboration among multiple stakeholders at the local level for sustainable tourism development.

The academic theme discussed in the relation between heritage and tourism becomes various and complicated. For instance, Visitor Management should be considered in both the protection of heritage and visitor demands; the presented values by heritage tourism takes account of the local communities' perspective and visitors' view as well as the themes that are carefully reflected in the planning and policy. Accordingly, heritage tourism strategies should consider multidisciplinary perspectives from heritage to people, including the protection and preservation

of heritage visitors, local communities, and managing and governing organizations. With these broad concepts, practical approaches and methods for heritage tourism have been discussed among professionals such as patterns of tourism demand, visitor attractions, tourism facilities, the main tourist groups and routes, the restoring and developing of attractions, the public authorities in tourism, tourism policy and planning, conservation and restoration management of heritage, marketing strategy framework grounded in sustainable principles, and ethical implications of heritage tourism, etc.

Ababneh, A. (2018). Tour Guides and Heritage Interpretation: Guides' Interpretation of the Past at the Archaeological Site of Jarash, Jordan. *Journal of Heritage Tourism*, 13(3), pp. 257-272.

This article reflects on the information and stories provided by tour guides about sites where heritage tourism experiences take place. A mixed methods approach is used to accomplish this and includes qualitative data from semi-structured interviews, participant observations and desk research. The analysis is helpful in confirming that the way tour guides interpret a site influences site valorization and visitor experiences directly.

Airey, D., & Shackley, M. (2000). Bukhara (Uzbekistan): A Former Oasis Town on the Silk Road. In Shackley, M. (Ed.), *Visitor Management* **(pp. 10-25). Abindon & New York: Routledge.**

Focusing on the World Heritage Site of Bukhara in Uzbekistan, this chapter reviews strategies for Visitor Management and heritage tourism. The authors examine multiple factors including the development of tourism in the country since their Soviet independence, patterns of tourism demand, visitor attractions, tourism organizations including transport and accommodations, as well as guides, interpretation and conservation as they pertain to the management of visitors to the UNESCO site.

Airey, D. (2000). Cracow (Poland): The Former Capital and 'National Shrine'. In Shackley, M. (Ed.), *Visitor Management* **(pp. 46-65). Abindon & New York: Routledge.**

Focusing on the World Heritage Site of Cracow in Poland, this chapter reviews strategies for Visitor Management and heritage tourism. The authors examine multiple factors including the development and patterns of tourism demand, the main tourist groups and routes, the development and patterns of supply, the restoring and developing of attractions, the public authorities in tourism, and the impacts of tourism as they pertain to the management of visitors to the UNESCO site.

Brandom, J. (2014) Hadrian's Wall Tourism Partnership. In Stone, P. G., & Brough, D. (Eds.), *Managing, Using, and Interpreting Hadrian's Wall as World Heritage* **(pp. 33-45). New York: Springer.**

This chapter describes the tourism development of Hadrian's Wall between the early 1990's and 2006, a period when the first Wall-wide organizations, the English Heritage Hadrian's Wall Coordination Unit and the Hadrian's Wall Tourism Partnership, were formed and the first Wall-wide tourism development activities were undertaken. Building up networks and trust through consensual and coordinated work, of pooling resources, and time of turning the rhetoric of earlier reports and recommendations into action.

Carlisle, S. (2000). Lalibela (Ethiopia): A Religious Town in Rock. In Shackley, M. (Ed.), *Visitor Management* **(pp. 139-160). Abindon & New York: Routledge.**

Focusing on the World Heritage Site of Lalibela in Ethiopia, this chapter reviews strategies for Visitor Management and heritage tourism. The author examines multiple factors including church groups, tourism policy and planning, conservation and restoration management, social issues, the Ethiopian Orthodox Church (EOC), multiple periods of tourism development, as well as the accommodation, transport and visitor facilities as they pertain to the management of visitors to the UNESCO site.

Chhabra, D. (2010). *Sustainable Marketing of Cultural and Heritage Tourism*. **London & New York: Routledge.**

This book draws together and links ideas of tourism from sustainable marketing perspectives and embeds it within a heritage management setting. Through a discussion and analysis of existing literature and practices the author aims to propose a marketing strategy framework grounded in sustainable principles that can be used to sustain and preserve the authenticity of cultural heritage for future generations, whilst appealing to the suppliers, the regulators, and the consumers.

Coupland, B., & Coupland, N. (2014). The Authenticating Discourses of Mining Heritage Tourism in Cornwall and Wales. *Journal of Sociolinguistics*, **18(4), pp. 495-517.**

The particular focus in this article is mining heritage, and how it has been developed in Wales and Cornwall to reflect their rather different, but culturally and nationally defining, industrial histories. Drawing on recent critical perspectives that move beyond essentializing conceptions of (in)authenticity, the authors analyze the competing claims to authenticity that can be found in the promotional and interpretive discourses of mining heritage. It is argued that, at the two sites, such discourses are organized within four frames, which it is referred to as material, cultural, performative, and recreational.

Evans, K., & Fielding, L. (2000). Giza (Egypt): The Use of GIs in Managing a World Heritage Site. In Shackley, M. (Ed.), *Visitor Management* **(pp. 82-99). Abindon & New York: Routledge.**

Focusing on the World Heritage Site of Giza in Egypt, this chapter reviews strategies for Visitor Management and heritage tourism. The authors examine multiple factors including cultural resources in the Giza Plateau, the tourist experience, impacts to the Plateau including tourist behavior and developments in local tourism, and the Masterplan to build up new information centers as they pertain to the management of visitors to the UNESCO site. The author urges the use of a computer-based tool to store, manipulate and analyze spatial data, or GIS, to help execute the Giza Masterplan and as a data source.

Hallett, R. W. (2015). Parodying Heritage Tourism. In Robinson, M., & Silverman, H. (Eds.), *Encounters with Popular Pasts* **(pp. 149-163). Cham: Springer.**

Analyzing websites associated with parodies of heritage tourism, it is argued that the discourse of heritage tourism has become so stylized and genre specific that it can serve as the source of a parody. Through use of critical discourse analysis, the author examines guidebooks such as the Jetlag Travel Guide series and their use of humor to solidify linguistic norms for touristic discourse. It is suggested that the evidence presented in this chapter supports the existence of a hegemonic discourse in heritage tourism writing.

Hanks, M. M. (2011). Re-imagining the National Past: Negotiating the Roles of Science, Religion, and History in Contemporary British Ghost Tourism. In Silverman, H. (Ed.), *Contested Cultural Heritage: Religion, Nationalism, Erasure, and Exclusion in a Global World* **(pp. 125-140). New York: Springer Science & Business Media.**

In this chapter, the author argues that contemporary ghost tourism critically examines the British past along the axes of science, religion, and secularism and that these tours ultimately argue for an idealized

understanding of the contemporary British nation as secular, tolerant, and, ultimately, scientific and rational. Rather than celebrate the British past, as many forms of contemporary British heritage seek to do, ghost walks criticize and challenge its tendencies toward religious conflict and anti-science.

Hercock, M. (2007). Aborigines, Bureaucrats and Cyclones: The ABC of Running an Innovative Heritage Tourism Operation. In Jones, R., & Shaw, B. (Eds.), *Geographies of Australian Heritages: Loving a Sunburnt Country?* **(pp. 59-78). Hampshire: Ashgate Publishing.**

In this chapter, the author uses a case study showing the complexities faced by a small business company which specializes in heritage tourism in the arid interior of Western Australia. Through the lens of heritage protection, wilderness, heritage 'icons', indigenous places, migrants, Australians, and sustainability, the author investigates heritage tourism as it relates to experience and place while also examining the complexities of the physical environment and local social setting for the operator when running a remote area expedition.

Jimura, T. (2019). *World Heritage Sites: Tourism, Local Communities and Conservation Activities.* **Massachusetts: CABI.**

This book reviews the important interrelations between the industry, local communities and conservation work, bringing together the various opportunities and challenges for a destination. Proper heritage management and conservation activities are always vital and this chapter conveys so through reviewing new areas of development, such as historic urban landscapes, intangible cultural heritage, memory of the world, and global geoparks. The author includes global case studies to relate theory into practice and covers a worldwide industry of over 1,000 cultural and natural heritage sites.

Jones, R., et al. (2007). Waltzing the Heritage Icons: 'Swagmen', 'Squatters' and 'Troopers' at North West Cape and Ningaloo Reef. In Jones, R., & Shaw, B. (Eds.), *Geographies of Australian Heritages: Loving a Sunburnt Country?* **(pp. 79-94). Hampshire: Ashgate Publishing.**

Using the North West Cape-Ningaloo region of Australia as a case study, the author demonstrates the Anglo-Celtic settler groups using Indigenous spaces for rural recreation. This chapter describes this isolated rangeland area and how their values of production, consumption, and protection, and the heritages with which they are imbricated, intersect. From the storyline of the song "Waltzing Matilda," the author examines how local characters such as wilderness campers, pastoralists, and environmental managers are working together to achieve their mutual interests in the area's preservation.

Landry, T. R. (2011). Touring the Slave Route: Inaccurate Authenticities in Bénin, West Africa. In Silverman, H. (Ed.), *Contested Cultural Heritage: Religion, Nationalism, Erasure, and Exclusion in a Global World* **(pp. 205-232). New York: Springer Science & Business Media.**

This chapter concerns the authentic value, historical accuracy, and visitor experience at the Slave Route in the West African country of Ouidah. It is argued that an authentic experience is not contingent on its historical accuracy; rather, human experiences, including visiting heritage sites, owning cultural artifacts, or believing the inherent authority of a given person or institution, are dependent on their ability to convince and on the collective need or desire for social actors to perform convincingly.

Light, D. (2015). Heritage and Tourism. In Waterton, E., & Watson, S. (Eds.). *The Palgrave Handbook of Contemporary Heritage Research* **(pp. 144-158). New York: Springer.**

Looking at some of the key issues relating to heritage tourism, this chapter focuses on 'cultural' perspectives and the wider cultural process of heritage meaning-making and identity work. The author looks at emerging academic issues, heritage tourists, and aspects of the experience of visiting historic places along with some directions for future research. It is asserted that there is a need for better understanding of why people visit heritage sites, consideration of the subjective experiences of visitors to heritage attractions, and engagement with cultural work as well as acts of meaning-making that take place during visits to heritage sites.

Man, A. D. (2016). Archaeological Heritage and Regional Development in Portugal. In Alvarez, M., et al. (Eds.), *Heritage Tourism Destinations: Preservation, Communication and Development* **(pp. 142-153). Boston: CABI.**

This chapter builds on the relationships between heritage, tourism, and development, as perceived by the Portuguese State and other institutional stakeholders alike. With the use of three case studies, the author examines the decentralized regional development practices of the Portuguese administration in the field of tourism promotion and supervision.

Miller, L., et al. (2008). Place Making — in Theory and Practice: The Stanley 'Guided' Development Plan Model. In Vanclay, F., et al. (Eds.), *Making Sense of Place: Exploring Concepts and Expressions of Place through Different Senses and Lenses* **(pp. 207-220). Canberra: National Museum of Australia Press.**

Examining the Stanley Guided Development Plan for the town of Stanley in Tasmania, Australia, this chapter reviews the plan as an interpretative and analytic schema identifying key domains of reference and positive development principles relevant to the village of its future development. This model was designed to provide a framework by which empirical findings converge with theoretical conceptualizations of 'place', and represents a holistic and integrated approach to development planning logic, design and process.

Misiura, S. (2006). *Heritage Marketing.* **Burlington: Elsevier.**

This book systematically addresses the principles of marketing as applied to the heritage sector. The author looks in detail at the marketing issues that arise from the particular management, educational, and cultural aspects of heritage. As heritage tourism continues to grow, the management and marketing of heritage resources will grow more important to governments, councils and managers. This book details the ideal way for all those new to the area to understand the fundamental principles and best practice in the sector.

Muresan, A. (2000). The Fortified Church of Biertan (Transylvania). In Shackley, M. (Ed.), *Visitor Management* **(pp. 26-45). Abindon & New York: Routledge.**

Focusing on the World Heritage Site of the fortified church of Biertan in Romania, this chapter reviews strategies for Visitor Management and heritage tourism. The authors examine multiple factors including the post-Communist development of tourism, the idea of Transylvania as a fortified church destination, visitor attractions, architecture and style, religion and traditional practices, cultural events, marketing, as well

as tourism organizations including transport and accommodations as they pertain to the management of visitors to the UNESCO site.

Neal, T. (2006). Practice Makes Perfect. In Russell, I. (Ed.), *Images, Representations and Heritage: Moving beyond Modern Approaches to Archaeology* (pp. 297-314). Boston & MA: Springer.

Described in this chapter, the author uses their expertise as a tour guide in Italy to describe the unseen barrier to the travel experience: tourism images. Brochure images have been affected in parallel with technological and social developments resulting in the enhancement of the subjective experience of viewing while conditioning its expression. It is argued in this chapter that a boundary is created between the heritage and the viewer when tourism marketing heavily influences the intended experience.

Orbasli, A. (2002). *Tourists in Historic Towns: Urban Conservation and Heritage Management*. London & New York: E & FN Spon.

This book examines the relationship of culture, heritage, conservation, and tourism development in historic towns and urban centers, debating the impacts of tourism on historic towns and the role tourism plays in conservation and urban continuity. The main focus of the book is medium sized historic towns and historic quarters which are attractive to the tourist market, but historic quarters in large cities and smaller rural settlements are not excluded. Alongside over a hundred examples of historic towns, five historic towns are discussed as case studies including Granada, Spain; York, England; Mdina, Malta; Antalya, Turkey and Quedlinburg, Germany.

Papageorgiou, G. C. (2015). Heritage in Consumer Marketing. In Waterton, E., & Watson, S. (Eds.). *The Palgrave Handbook of Contemporary Heritage Research* (pp. 478-491). New York: Springer.

This chapter focuses in particular on the power of the past over individuals and groups as consumers, and how this influence is exploited and operationalized for marketing purposes. The author's interest is in the power that 'the past' holds in various senses, and in particular how it is often romanticized and associated with 'lost' or waning values, the role of the passing of time in evoking nostalgic feelings towards specific eras as well as areas and the effect of the past on shaping the future. This chapter attempts to explore the utility of such attributes of the past such as nostalgia, reliving the past, and longevity for contemporary marketing practice and the specific marketing functions that could benefit from those associations.

Pinson, J. (2016). Heritage Sporting Events in Territorial Development. In Alvarez, M., et al. (Eds.), *Heritage Tourism Destinations: Preservation, Communication and Development* (pp. 76-90). Boston: CABI.

This chapter aims to analyze the relation between heritage and sports events and more specifically how heritage sporting events (HSE) might be an interesting option for the sustainable development of territories engaged in sports events hosting strategies. While some areas were focusing on sports events, other regions were developing strategies based on endogenous resources (local heritage) to brand and promote their territory. By focusing on the local identity and the uniqueness of the territory, these 'heritage-based' strategies were also able to strengthen the economy and attract tourists, while having a positive impact on the quality of life and the territory's attractiveness

Pocock, C. (2008). Reaching for the Reef: Exploring Place through Touch. In Vanclay, F., et al. (Eds.), *Making Sense of Place: Exploring Concepts and Expressions of Place through Different Senses and Lenses* **(pp. 77-86). Canberra: National Museum of Australia Press.**

The author uses the sense of touch and the concept of "haptic sense" to explore the contributions of these different forms of touch to visitors' sense of place of the Great Barrier Reef. Considering how twentieth-century shifts in tactile exchange to contemporary imagined touch represented in vibrant imagery of underwater coral gardens and tropical islands, this chapter explores the demand for accessibility to experience a place with technology used keeping for these places' preservation and conservation.

Porter, B. W. (2008). Heritage Tourism: Conflicting Identities in the Modern World. In Graham, B. J., & Howard, P. (Eds.), *The Ashgate Research Companion to Heritage and Identity* **(pp. 267-282). Hampshire: Ashgate Publishing.**

Examined in this chapter is the entanglement of heritage and identity within the context of heritage tourism. The author explores intersections of heritage and tourism, identity and conflict by discussions of the concept of heritage as tourism, its relevant stakeholders, why conflicts arise from it, and how the future more globalized and cosmopolitan society will affect this sector.

Porto, S. M., et al. (2011). Developing Interpretation Plans to Promote Traditional Rural Buildings as Built Heritage Attractions. *International Journal of Tourism Research,* **14(5), pp. 1-16.**

The study in this article suggests an innovative method that could be applied by local authorities to develop heritage interpretation plans aimed at promoting traditional rural buildings (TRBs) as built heritage attractions while preserving their original features. Cultural heritage interpretation (CHI) methods and tools were used. They offer the advantage to create a kind of 'understanding' that would lead tourists and local communities to protect TRBs from inappropriate alterations and modifications that often occur when TRBs are also reused for tourism purposes. The proposed method was applied to TRBs located in an area of the South-Eastern Sicily (Italy).

Prentice, R. (1994). Heritage: A Key Sector in the 'New' Tourism. In Corsane, G. (Ed.), *Heritage, Museums and Galleries: An Introductory Reader* **(pp. 267-281). Abingdon & New York: Routledge.**

Explored in this chapter is the concept of 'new' tourism and the role of heritage as a key sector in the evolving industry. The segmentation and diversification within contemporary tourism is reflected in heritage tourism itself, and the danger in viewing the variety of heritage attractions as a single 'industry' is expressed by the author. It is asserted that demand for heritage products in terms of visitors provides the implications this has for the future developments of interpretative strategies and the use of different media at heritage attractions.

Richter, L. K. (1994). The Politics of Heritage Tourism Development: Emerging Issues for the New Millennium. In Corsane, G. (Ed.), *Heritage, Museums and Galleries: An Introductory Reader* **(pp. 282-298). Abingdon & New York: Routledge.**

This chapter considers four key sets of interconnected issues regarding the political dimensions of heritage tourism development. The first of these sets of issues revolves around shifts in previous power relationships.

The second set relates to the increasing number of people who not only want to be included in the story, but also want a say in how it is shaped and told. The third centers on issues regarding the struggle for authenticity and competing interpretations. Finally, the chapter includes a section on 'dark tourism' that is linked to the increasing recognition and commemoration of tragic events and actions that were politically motivated, with many societies now more willing to confront the shameful legacies that these have left.

Rivers, J. (2000). Thebes (Luxor, Egypt): Traffic and Visitor Flow Management in the West Bank Necropolis. In Shackley, M. (Ed.), *Visitor Management* **(pp. 161-181). Abindon & New York: Routledge.**

Focusing on the World Heritage Site of Thebes (Luxor) in Egypt, this chapter reviews strategies for Visitor Management and heritage tourism. The author examines multiple factors including the multiple sites of Thebes, traffic management, travel to the West Bank antiquities sites, visitor flow, as well as addressing visitor issues as they pertain to the management of visitors to the UNESCO site. It is asserted that indicators that put pressure on the antiquities sites have reached levels beyond sustainable limits also pointing to issues of environmental effects and opposite enhancement of visitor experiences which merit concern.

Ryan, C. (2000). Kakadu National Park (Australia): A Site of Natural and Heritage Significance. In Shackley, M. (Ed.), *Visitor Management* **(pp. 121-138). Abindon & New York: Routledge.**

Focusing on the World Heritage Site of Kakadu National Park in Australia, this chapter reviews strategies for Visitor Management and heritage tourism. The author examines multiple factors including the physical environment, being a potential Aboriginal settlement, the mining in the area, the tourism management issues of the location as well as the capacity of tourist accommodations, effects from erosion, disruption of wildlife, and fire management as they pertain to the management of visitors to the UNESCO site.

Schuitema, K. (2016). Social Memory and Identity in the Gentrifying Neighbourhood of Tophane (Istanbul). In Alvarez, M., et al. (Eds.), *Heritage Tourism Destinations: Preservation, Communication and Development* **(pp. 22-40). Boston: CABI.**

This chapter focuses on the complex relationships between heritage, urban renewals, and tourism using a micro-scale study of Tophane, a neighborhood in Istanbul. The author looks into how different local economic, social, and ethnic groups have altered their attitude in regard to the 'use' of the neighborhood's heritage, as well as how this heritage is dealt with by the authorities in the neo-liberal (greater state intervention) context, including real estate development, entertainment, and tourism.

Schulz, E. (1994). Notes on the History of Collecting and of Museums. In Pearce, M. S. (Ed.), *Interpreting Objects and Collections* **(pp. 175-187). London & New York: Routledge.**

Schulz's paper reflects on the early development of collections and on the history of collecting, with particular reference to the sixteenth to eighteenth centuries, the period in which modernist approaches to knowledge and understanding crystallized and in which appropriate institutions developed, the modern museum among them. Four key texts—by Quiccheberg, Major, Valentini and Neikelius—dating from this time are chosen to shed light on the purpose of, and approach to, collecting as it was perceived during the period. The implications of this historic collecting practice shape many collections and museums in the modern world.

Shackley, M. (2000). Ninstints (Canada): A Deserted Haida Village in Gwaii Hanaas National Park Reserve (Queen Charlotte Islands). In Shackley, M. (Ed.), *Visitor Management* **(pp. 182-193). Abindon & New York: Routledge.**

Focusing on the World Heritage Site of the abandoned village of Ninstints in Canada, this chapter reviews strategies for Visitor Management and heritage tourism. The author examines multiple factors including patterns of tourism demand in the Queen Charlotte Islands, tourism in Gwaii Hanaas National Park Reserve, as well as Anthony Island and its Kunghit Haida population as they pertain to the management of visitors to the UNESCO site. It is asserted that old arguments over whether the area should or should not be a World Heritage Site have largely been forgotten as it is now clear that the existing management plan is satisfactorily controlling visitor numbers by empowering the Haida themselves via the Watchmen program.

Shackley, M. (2000). The Cultural Landscape of Rapa Nui (Easter Island, Chile). In Shackley, M. (Ed.), *Visitor Management* **(pp. 66-81). Abindon & New York: Routledge.**

Focusing on the World Heritage Site of Easter island in Chile, this chapter reviews strategies for Visitor Management and heritage tourism. The authors examine multiple factors including the tourism in Chile, the geography of Rapa Nui, the area's cultural history, tourism to the island, tourism organizations including transport and accommodations, as well as guides, training and information provision as they pertain to the management of visitors to the UNESCO site.

Shaw, W. (2007). Fixed Traditions and Locked-up Heritages: Misrepresenting Indigeneity. In Jones, R., & Shaw, B. (Eds.), *Geographies of Australian Heritages: Loving a Sunburnt Country?* **(pp. 95-112). Hampshire: Ashgate Publishing.**

This chapter critiques notions of 'tradition' and 'heritage,' as they are applied to Indigenous peoples in Australia. This is done by examining the construction of 'traditional" Aboriginal gender relations within the non-Indigenous Australian legal system, then considering the general tendency for Indigenous heritages to be locked within archaeological pasts. It is contended that, through these processes, constructions of 'tradition' and 'heritage' have contributed to an ongoing, but mostly unspoken, project of neo-colonialism.

Silverman, H. & Hallett, R. W. (2016). Cultural Heritage under the Gaze of International Tourism Marketing Campaigns. In Logan, W., et al. (Eds.), *A Companion to Heritage Studies* **(pp. 176-188). Chichester: John Wiley & Sons, Inc.**

This chapter is about the role of heritage imagery in the international campaigns of national tourism institutions. Critical discourse analysis (CDA) is applied to examine particular products, namely internet videos of the Peruvian and Indian international tourism campaigns. The authors deconstruct the process of how these products try to turn audiences into consumers of their products. They also suggest various key tourism resources selected and represented by various national tourism agencies. In this research, both videos deemphasize the monumental heritage, and the narratives on these internet videos are largely interchangeable.

Sperling, J. (2015). Women, Tourism, and the Visual Narrative of Interwar Tourism in the American Southwest. In Robinson, M., & Silverman, H. (Eds.), *Encounters with Popular Pasts* **(pp. 81-95). Cham: Springer.**

This chapter posits that highly visible and visual apprehension of the cultural heritage of the American Southwest established a largely feminized imagination of the cultural heritage in the region that has remained unquestioned for almost a century. The author argues that between the two visualities of masculinized traveler and feminized tourist, that of the feminized tourist not only emerged as dominant but as the popularly constructed visual narrative of the "enchanted Southwest's" cultural heritage.

Stritch, D. (2006). Archaeological Tourism as a Signpost to National identity. In Russell, I. (Ed.), *Images, Representations and Heritage: Moving beyond Modern Approaches to Archaeology* (pp. 43-60) Boston & MA: Springer.

Demonstrated in this paper is how ideology and economics inform management of archaeology. Highlighting the circular and mutually reinforcing nature of the relationships between archaeology, the state, and how they are absorbed at the popular level through the heritage industry, the author examines the archaeological creation of symbols of national culture and identity and the role of tourism in promoting these symbols internationally. Using Cyprus as a case study, the island's continued political problems with the Turkish occupied north of the country and its economic dependency on tourism provide an excellent illustration of the phenomenon.

Subakti, A. G., et al. (2018). Site Attraction as a Representation of Heritage Tourism: Case Study of Gunung Padang Site, Cianjur West-Java. *E&ES*, 126(1), pp. 1-10.

One of the tourist attractions in Cianjur, where an ancient historical megalithic site named Situs Gunung Padang could be found. The purpose of this research is to analyze the existence of Gunung Padang site as a heritage tourism with SWOT approach to discover what factors need to be repaired. The result of this research is showing that Gunung Padang site has a huge potential if the regional governments and the locals can contribute to preserving and making this site as a tourist attraction.

Timothy, D.J. (2008). Genealogical Mobility: Tourism and the Search for a Personal Past. In Timothy, D. J. & Guelke, J. K. (Eds.), *Geography and Genealogy: Locating Personal Pasts* (pp. 115-136). Hampshire: Ashgate Publishing.

This chapter builds upon existing knowledge about heritage tourism by examining personal roots tourism and its specific component, namely family history travel. The author investigates global diasporas and the heritage identity crises that have accompanied these migrations and cause people to yearn for the past. These experiences include natural and cultural landscapes, including ancestral villages and towns, as well as delving into personal pasts and getting to know their predecessors via archival research, cemetery visits, and meeting distant relatives.

Turley, S. (2000). Hadrian's Wall (UK): Managing the Visitor Experience at the Roman Frontier. In Shackley, M. (Ed.), *Visitor Management* (pp. 100-120). Abindon & New York: Routledge.

Focusing on the World Heritage Site of Hadrian's Wall in the United Kingdom, this chapter reviews strategies for Visitor Management and heritage tourism. The author examines multiple factors including the ownership of the wall and its setting, the management and planning initiatives, access management, and the visitor experience as they pertain to the management of visitors to the UNESCO site. Due to the sheer

size and dispersal of the Wall, and associated remains, along with corresponding collection of free and paid-entry sites, make the visitor experience and management of this experience complex.

Uysal, Ü. E. (2013). Branding Istanbul: Representations of Religion in Promoting Tourism. *Place Branding and Public Diplomacy*, **9(4), pp. 223-235.**

This article analyzes the components of the new brand of Istanbul as the European Capitals of Culture in 2010. The author insists that this new brand prompted the tourism authorities to create a new Istanbul brand to be represented on various tourism materials. This article describes how the tourism marketing sector has used religion as the main theme of the branding process of Istanbul, by analyzing the element of city identity of Istanbul.

Vargas-Sánchez, A. (2015). Industrial Heritage and Tourism: A Review of the Literature. In Waterton, E., & Watson, S. (Eds.). *The Palgrave Handbook of Contemporary Heritage Research* **(pp. 219-233). New York: Springer.**

Analyzed in this chapter is the close relationship shared between industrial heritage and tourism, or visits to industrial operations and sites where productive activity is actually happening to witness processes at work. This segment of tourists is closely related to the type of consumers who seek new types of experiences or emotions, and have a particular interest in technology on display and the social and economic history of the places being visited. It is asserted that industrial heritage tourism is of interest not simply because of its potential for future growth, but also because it diversifies the range of what constitutes heritage and provides opportunities for heritage tourism that are more immediately reflective of the culture and characteristics of host communities.

Waitt, G. & Figueroa, R. (2008). Touring the Moral Terrains of Uluru. In Vanclay, F., et al. (Eds.), *Making Sense of Place: Exploring Concepts and Expressions of Place through Different Senses and Lenses* **(pp. 289-300). Canberra: National Museum of Australia Press.**

In this chapter, the aim is to explore how the settlers and migrant Australian visitors negotiate the Anangu request that visitors not climb Uluru or Ayers Rock. Using visitor interviews and exploring how experiences of pride and shame arise from different touring practices at Uluru, the authors consider the memories of participants' embodied knowledge in providing insights to how reconciliation policies operate in nourishing awareness or moral imagination providing moral gateways between the moral terrains of Indigenous and non-Indigenous Australians.

Waitt, G., & McGuirk, P. M. (1996). Marking Time: Tourism and Heritage Representation at Millers Point, Sydney. *The Australian Geographer*, **27(1), pp. 11-29.**

The aim of this article is to examine how Millers Point, a harborside precinct of Sydney, is being assimilated into the tourism production system as the traditional local economic base of maritime industries has declined. Following Britton (1991), three mechanisms of assimilation are discussed. How these mechanisms are engaged has particular implications for the representation of place and history for tourism purposes. Miller's Point is largely portrayed as an opportunity to escape back to the 'beginnings' of the European notion of the Australian nation as it is represented in the built environment. In contrast, scant attention is given to indigenous peoples, social histories, or to the industrial infrastructure of the early twentieth century.

Walker, C. J. (2009). *Heritage or Heresy: Archaeology and Culture on the Maya Riviera.* **Tuscaloosa: University of Alabama Press.**

The ephemeral promise of "authenticity" drives the heritage tourism industry, which is a key consideration for the long-term economy of the Maya Riviera and elsewhere. Through analysis of seven archaeological sites on the Yucatan peninsula that are open to heritage touring, the author reveals the planned growth of the Maya Riviera since the early 1970s and examines the impact of international tourism on both ancient structures and the contemporary Maya people and culture.

Walton, J. K., & Wood, J. (2009). Reputation and Regeneration: History and the Heritage of the Recent Past in the Re-making of Blackpool. In Pendlebury, J., & Gibson, L. (Eds.), *Valuing Historic Environments* **(pp. 115-137). Abingdon & New York: Routledge.**

This chapter looks at the British seaside town of Blackpool's efforts to regenerate itself, combining innovation and the search for new markets with the appeal to tradition, identity, and the 'heritage of the recent past', as it begins to implement a heritage strategy, seeks inscription as a World Heritage Site, trades on the industrial archaeology of the holiday industry and tries to generate alternative incomes streams for regeneration. It also investigates conflicting media attitudes to these strategies and to the changing nature of Blackpool itself as a seaside resort at the beginning of the new millennium.

Watson, S. (2015). Ethics and Heritage Tourism. In Ireland, T., & Schofield, J. (Eds.), *The Ethics of Cultural Heritage* **(pp. 33-52). New York: Springer.**

The purpose of this chapter is to assess the ethical implications of heritage tourism as it is presently constituted and practiced. The author explores the complex relationships between ethics and heritage tourism in a way that avoids 'managerial' solutions whilst leaving some space for thinking about an ethical framework within which heritage tourism might be examined. It is questioned whether it is possible to sustain a concept and practice of heritage tourism that stands up to ethical scrutiny and a rendering of it that responds to ethical and political critiques.

Williams, J. R. (2012). The Indianapolis 500: Making the Pilgrimage to the 'Yard of Bricks'. In Hill, J., et al. (Eds.), *Sport, History and Heritage: Studies in Public Representation.* **(pp. 502-534). Woodbridge: Boydell Press.**

This chapter approaches, from the point of view of a heritage professional and sports enthusiast, the experience of tourism to sports museums, specifically the Indianapolis Motor Speedway Hall of Fame Museum. The author draws attention to the idea of 'kinetic ritual's' in relation to sport and tourism – of actively moving bodies toward a site to participate in a system of 'rites'-- and to some of the experiences at the site described in the chapter before, during, and after the race.

Witz, L. (1994). Repackaging the Past for South African Tourism. In Corsane, G. (Ed.), *Heritage, Museums and Galleries: An Introductory Reader* **(pp. 340-356). Abingdon & New York: Routledge.**

This chapter engages with issues relating to the packaging of images by the South African tourism industry through three products, which each attempt to market an "Agrican experience' and to promote South Africa

as an 'African' cultural destination. Issues related to authenticity, synchronic representations of culture, stereotyping, re-imaging of rural traditions and the construction of identities. By comparison, the township tours focus on 'living culture', site of political resistance, and the adaptation of rural traditions for urban life. However, issues here relate to the objectification of people, the commodification of deprivation, and voyeurism.

CHAPTER 11 **Heritage and Visitor Experience**

The presentation of the value of heritage for the public in the Western world can be traced back to the movement of preservation and conservation of historic heritage in the nineteenth century. With the emergence of cultural heritage management, presentation and interpretation have been regarded as an essential part of preservation or management in fostering public stewardship of heritage around the world. For instance, public archaeology as a new subfield of archaeology has led to the notion that professionals should learn popular intrigue to advance public understanding of archaeology. The transformation of this notion could be established on value-based management schemes. The value produced by the public through participation and collaboration, which is fostered by integrative and transdisciplinary approaches in the production of value, is an essential matter of consideration. More importantly, this involvement in the presentation should be interactive between the heritage and the public.

Traditional presentation approaches to the value of heritage took advantage of senses of sight and hearing out of the five human senses, such as visiting museum exhibitions, historic monuments, and archaeological sites. Through this presentation of an acoustic place of a heritage with its own history, stories, and groups of influences, contemporary value formed by the public is shaped by communal experience. In presentations in museums, experts have carefully taken account of the construction of space and the layout for creating a complex and engaging relationship between the exhibition and the visitor. Despite this consideration by the professionals, it is hard to say that the traditional way of presentation based on a sense of sight and hearing is interactive and dynamic communication.

To improve the interactive presentation of the value of heritage, multidisciplinary and inclusive approaches have proven effective. Dealing with a prominent presentation institute of heritage, discourse regarding new museums (New Museology) and the concept of "inclusiveness" have emerged in the twentieth and twenty-first centuries. These ideas highlight the "informative" and "educational" features of museums. Considering a social-oriented approach, museums have emerged with an active role for the democratic institutions in the public domain related to the heritage, they aim to integrate with the public. For this, New Museology covers efficient, dynamic, and participatory aspects of these approaches based on communication, education, and

instruction. These cognitive changes have transformed the museum into an institution interacting with the heritage and the social needs.

In terms of technical innovation, new ideas extensively relied on new media, mediation, and interactive-participatory agenda. For improvement opportunities and training for public involvement at the discovery level in the archaeological process as well as through a local organization in partnership with the state cultural resource management agency, museums spend a great deal of time and money planning a variety of digital and non-digital approaches for visitor engagement onsite for a new cultural communication framework to engage an audience. The purpose of such a transformation would be the improvement and development of an "interactive experience" of visitors. On the site, for instance, guided tours with storytelling and experiencing the collection for the nostalgia in the museum which take advantage of all five senses have been carried for visitor experiences directly.

More recently, with the innovation of digital technology, the methodology of on- and off-site heritage presentation has been significantly improved. Digital technology does not simply provide accurate information about heritage but gives effective engagement such as visualizing narratives using convergence, augmented reality applications, and gamification approaches. Digital technology is in service of a seamless museum experience by referring to "the digital layer" or the digital experience that both sits independently of the physical experience and is designed to work along with the physical experience. The "digital user" moves from being part of the heritage, to outside heritage, to in the world, whilst its principal capability shifts from automation, to personalization, to empowerment. Other changes of technical innovation such as digital scanning, 3D modeling, and augmented reality technologies, which were employed in recording and documenting techniques in the investigation level, accessibility is significantly transformed. Smartphones can be used to improve an individual's interpretation and understanding of a landscape. Visitors, for instance, moved from being onsite within the museum's information space to being outside the museum in the online information space of the Internet. In other words, all aspects of the heritage experience can be provided regardless of physical distance.

Bandt, R. (2008). Place as Acoustic Space: Hearing Australian Identity. In Vanclay, F., et al. (Eds.), *Making Sense of Place: Exploring Concepts and Expressions of Place through Different Senses and Lenses* **(pp. 95-102). Canberra: National Museum of Australia Press.**

Listening requires a sharing of temporal space; it is a communal experience defined by the sense of place. Each site is an acoustic place with its own history, stories and groups of influences. Focusing on Australia as an enormous soundscape of audible information, the author argues that Australia's identity can be heard by paying constant attention to the audible polyphony of its heritage and natural sites.

Bensley, J. J., & Mastone, V. T. (2014). Shifting Sand: A Model for Facilitating Public Assistance in Coastal Archaeology. In Scott-Ireton, D. A. (Ed.), *Between the Devil and the Deep: Meeting Challenges in the Public Interpretation of Maritime Cultural Heritage* **(pp. 63-72). New York: Springer.**

The Shoreline Heritage Identification Partnerships Strategy program (SHIPS) was developed by the Massachusetts Board of underwater Archaeological Resources to capitalize on the need to respond to casual reporting of coincidental shoreline discoveries and the ongoing need to inventory shoreline cultural resources. It is geared toward people who essentially "walk the beaches" and who may have an interest in local maritime history. This approach provides an opportunity and training for public involvement at the discovery level in the archaeological process, through a local organization in partnership with the state cultural resource management agency.

Breakey, N. M. (2012). Studying World Heritage Visitors: The Case of the Remote Riversleigh Fossil Site. *Visitor Studies,* **15(1), pp. 82-97.**

This research identified a lesser-known World Heritage Area with low visitation levels, developed a self-administered visitor questionnaire appropriate for the site, and studied the visitor characteristics, motivations, and experiences. Findings regarding visitors to the remote Riversleigh World Heritage Site in Australia indicate that these visitors differ from visitors to iconic World Heritage Areas, although motivational aspects are similar. The outcomes of the research have informed the visitor interpretive plan developed by the state government responsible for delivering on the Convention requirements for the Riversleigh World Heritage Site, and provide a visitor questionnaire that can be used, or further developed, for other sites.

Catsambis, A., & Morrand, K. (2014). Connecting the Wrecks: A Case Study in Conveying the Importance of Submerged Cultural Heritage through a Scaled Outreach Approach. In Scott-Ireton, D. A. (Ed.), *Between the Devil and the Deep: Meeting Challenges in the Public Interpretation of Maritime Cultural Heritage* **(pp. 11-25). New York: Springer.**

This chapter is intended to serve as a case study, illustrating how an outreach strategy based on the aforementioned framework is employed, taking into account the organization's available resources, limited staff numbers, and complex scope. The authors endeavor to convey the importance of crafting an organization's message to create the most relevant form of outreach according to the medium, the audience, and their frame of reference, in order to inspire best and enhance public appreciation for submerged cultural heritage.

Creed, C., et al. (2013). Multi-touch Tables for Exploring Heritage Content in Public Spaces. In Ch'ng, E., et al. (Eds.), *Visual Heritage in the Digital Age* **(pp. 67-90). London: Springer.**

This chapter initially provides a detailed review of research studies that have investigated the impact of multi-touch tables in cultural heritage environments. A case study into the design of a touch table application for The Hive (the first integrated public/university library and history center in Europe) is then presented where the authors highlight issues experienced and lessons learned during the development process. In particular, the authors' cover requirements gathering, design approaches used, the selection of appropriate content (for a broad user base), installation and maintenance of a table and details of an initial informal evaluation.

Csikszentmihalyi, M., & Halton, E. (1994). Home Interview Questionnaire, with Coding Categories and Definitions In Pearce, M. S. (Ed.), *Interpreting Objects and Collections* **(pp. 144-156). London & New York: Routledge.**

In 1977–78 the authors undertook a major study into a socioeconomically stratified sample of three-generation families from Evanston and Rogers Park, Chicago, and the ways in which they viewed material objects, principally those objects which formed part of their domestic surroundings. The study explored the relationship between individuals, families and material culture, and showed how these three elements interact. The basis of the study was the interviews conducted with participants. This chapter gives the text of the Home Interview questionnaire, and the categories and definitions against which the replies were coded in order to allow analysis.

Daengbuppha, J., et al. (2006). Using Grounded Theory to Model Visitor Experiences at Heritage Sites. *Qualitative Market Research: An International Journal,* **9(4), pp. 367-388.**

This study has developed a model of the experience and interaction of visitors to Thai World Heritage Sites which could be applied to other heritage sites. It illustrates the theoretical and practical issues of grounded theory approach to exploration and inductive development "interactive experience" of visitors at heritage sites. This is a qualitative research approach that could be adopted for a range of experience-based industries such tourism, leisure and hospitality.

De Groot, J. (2009). *Consuming History: Historians and Heritage in Contemporary Popular Culture.* **Abingdon & New York: Routledge.**

In this book, the author probes into how museums have responded to the heritage debate and how new technologies from online game-playing to internet genealogy have brought about a shift in access to history. The often-conflicted relationship between 'public' and academic history is analyzed as well as raising important questions about the theory and practice of history as a discipline. Including reviews on the historical novel, gaming, social media and genealogy, this book considers new,ground-breaking texts and media such as YouTube in addition to entities and practices, such as re-enactment, that have been under-represented in historical discussion thus far.

Deshpande, S., et al. (2007). Engaged Dialogism in Virtual Space: An Exploration of Research Strategies for Virtual Museums. In Cameron, F., & Kenderdine, S. (Eds.), *Theorizing Digital Cultural Heritage: A Critical Discourse* **(pp. 261-280). Cambridge & London: MIT press.**

Examined in this chapter, within a theoretical framework, an audience-centered strategy of researching the optimal performance of virtual museums. This draws on two distinct theories: appraisal theory – a modern model focused on the assessment of discourse and its audience – and classical rhetoric, focused on the persuasive use of language, and its impact upon an audience.

Devine, S. (2019). Engagement at the Brooklyn Museum: A Case Study of Use Rate and Lessons Learned. In Giannini, T., & Bowen, J. P. (Eds.), *Museums and Digital Culture: New Perspectives and Research* (pp. 331-350). Cham: Springer.

From interactives to apps, from labels to comment areas, museums spend a great deal of time and money planning a variety of digital and non-digital approaches for visitor engagement onsite. By examining the use rates of these engagement approaches in combination with anecdotal evidence, the author will examine lessons learned about digital and non-digital engagement opportunities including what these past projects can tell us about future planning and the limitations of quantitative data such as use rate in understanding visitor behavior.

Devine, C., & Tarr, M. (2019). The Digital Layer in the Museum Experience. In Giannini, T., & Bowen, J. P. (Eds.), *Museums and Digital Culture: New Perspectives and Research* (pp. 295-308). Cham: Springer.

It is argued that the digital technology is in service of a seamless museum experience by referring to "the digital layer" or the digital experience that both sits independently of the physical experience and is designed to work along with the physical experience. Analyzing the role of evolving digital technologies within the museum context, this chapter explores how the American Museum of Natural History thinks about this digital layer and practical applications in all areas of the museum experience as well as the goal of communicating science.

Forrest, R. (2013). Museum Atmospherics: The Role of the Exhibition Environment in the Visitor Experience. *Visitor Studies*, 16(2), pp. 201-216.

This review introduces the concept of atmospherics and presents it as a potential model for studying the interplay between visitors and the exhibition environment in informal learning settings such as museums. This article suggests conceptual frameworks for atmospherics in terms of visitor-environment studies. For conclusion, it offers a research agenda for the museum atmospherics in the context of visitor studies.

Gaia, G., et al. (2019). Engaging Museum Visitors with AI: The Case of Chatbots. In Giannini, T., & Bowen, J. P. (Eds.), *Museums and Digital Culture: New Perspectives and Research* (pp. 309-330). Cham: Springer.

This chapter explores the application of artificial intelligence (AI) in museums and galleries in engaging their audiences, specifically through the development and use of chatbot technologies. Through a case study approach, the authors further provide a practical focus on the design and implementation of an audience development pilot in Milan involving four historic house museums (Case Museo di Milano). The pilot aimed to find new and interesting ways to engage teenagers in visiting these museums through visualizing narrative using a convergence of chatbot and gamification platforms.

Giannini, T., & Bowen, J. P. (2019). Museums and Digitalism. In Giannini, T., & Bowen, J. P. (Eds.), *Museums and Digital Culture: New Perspectives and Research* **(pp. 27-46). Cham: Springer.**

This chapter looks at the relationship between external digital life of museum goers with the internal museum environment aligned more with the pre-digital world than with contemporary culture. The author grapples with how museums will recalibrate the gap between the visitors' digital self and the museum's physical identity. It is argued that although museums might fear the shift to digital culture steeped in a user-centric model, not moving in this direction with a sense of timeliness becomes a far riskier strategy, being one that lacks consonance with museum audiences, and is out of synch with contemporary and digital life.

Giordano, A., et al. (2017). Time and Space in the History of Cities. In Münster, S., et al. (Eds.), *Digital Research and Education in Architectural Heritage* **(pp. 47-62). Cham: Springer.**

This chapter deals with the representation of cities focusing on their historical transformations and relying on digital scanning, 3D modeling, and Augmented Reality (AR) technologies. Using the case study of Visualizing Venice, the authors investigate where a gap exists in the interoperability between CAD & GIS systems. It is asserted that a representational database, such as a 3D Building Information Model helps researchers in representing architecture and urban history in all its phases.

Goswamy, B. N. (1994). Another Past, Another Context: Exhibiting Indian Art Abroad. In Pearce, M. S. (Ed.), *Interpreting Objects and Collections* **(pp. 188-192). London & New York: Routledge.**

Cultural traditions outside that of Europe have their own approaches to the collection of material objects. This chapter discusses the indigenous Indian aesthetic called Rasa, an aesthetic theory based on immediate emotional response to selected objects, which has its own elaborate intellectual history. Goswamy sets as his theme the nine Rasa of Indian art, and describes how his two exhibitions were organized not according to chronology, type of objects, or artist, but by the aesthetic response of the viewer.

Graham, J., & Yasin, S. (2007). Reframing Participation in the Museum: A Syncopated Discussion. In Pollock, G., & Zemans, J. (Eds.), *Museums after Modernism Strategies of Engagement* **(pp. 157-172). Oxford: Blackwell Publishing.**

From the late 1990s, the Director of Public Programming at the Art Gallery of Ontario (AGO), Judith Mastai, with colleagues in the Education Department she headed, developed strategies of engagement that marked a decisive move away from current understandings of the audience as other, seeking instead collaborative community experimentation and participation. In this chapter, the authors offer a framing discussion and, integrating poetic texts and reflections from participants in some of the projects realized under Judith's initiative, a dialogue about the ways in which these strategies became practices, unfolding to suggest what the public and civic role of this museum might be.

Greenhalgh, P. (1989). Education, Entertainment and Politics: Lessons from the Great International Exhibitions. In Vergo, P. (Eds.), *New Museology* **(pp. 74-98). London: Reaktion Books.**

Explored in this chapter is the role of the contemporary museum in relation to its public, by comparing the author's perception of museum policy at the present time to policies formulated by those who created the Great International Exhibitions. Concentrating on English exhibitions held in the decades running up to

WWI, the author's intention is to expose some of the patterns of thought which went into the making of the Great International Exhibitions.

Haldrup, M., & Bærenholdt, J. O. (2015). Heritage as Performance. In Waterton, E., & Watson, S. (Eds.). *The Palgrave Handbook of Contemporary Heritage Research* **(pp. 52-68). New York: Springer.**

This chapter develops the notion of heritage as practiced and performed, subjective and situational, and emergent in particular settings. Tracing the emergence of performativity in the wider social sciences, particularly cultural geography, the chapter examines its locus in non-representational theory and its utility for heritage studies. It is argued that this allows heritage to move into the realm of the 'everyday', conceptualized as something that is subjective and always in the process of 'making', which raises new challenges and potentials for the field.

Hartman, J., et al. (2015). Contemporizing Kensington: Popular Culture and the "Enchanted Palace" Exhibit. In Robinson, M., & Silverman, H. (Eds.), *Encounters with Popular Pasts* **(pp. 165-183). Cham: Springer.**

A case study of the Enchanted Palace exhibit at London's Kensington's Palace, this chapter focuses on the interactivity of the exhibit and the resulting emotional resonance achieved. Utilizing primary archival materials, field notes, interviews, and audience reviews, the authors demonstrate that, while integrating popular culture to inform history may prove problematic for some visitors, it may also help organizations attract new audiences and achieve long-term goals.

Hitchcock, M. (1994). The South-East Asian 'Living Museum' and Its Antecedents. In Corsane, G. (Ed.), *Heritage, Museums and Galleries: An Introductory Reader* **(pp. 320-339). Abingdon & New York: Routledge.**

Focusing mainly on two museums in China, both in relation to their place within the broader context of living museums as well as their specific political, social, economic and cultural environments, this chapter considers issues relating to each. These issues include those regarding architectural representation, use of costume, and the integration of performance and traditional cultural expressions. Some relate to the training and management of the human resources, whilst others are associated with the actual selection of the minority nationalities that are included.

Holtorf, C. (2007). *Archaeology is a Brand!: The Meaning of Archaeology in Contemporary Popular Culture.* **Archaeopress.**

The author of this book argues that contemporary popular culture can either be an opportunity or an obstacle when it comes to the promotion of cultural heritage. Incorporating principal models for relationships between science and society, the author delves into how popularly conceived notions regarding archaeology portrayed in the media has created a certain beneficial appeal to the field. The proposal is that archaeologists should lean into this popular intrigue as a means to advance public understanding of archaeology.

Holtorf, C. (2007). Can You Hear Me at the Back? Archaeology, Communication and Society. *European Journal of Archaeology*, **10(2-3), pp. 149-165.**

This article aims to discuss both the respective rationales of Holtorf's models of archaeology-society relations and discuss the problems when it comes to the practical area. The three models that Holtorf suggested consists of the educational model, the public relations model, and the democratic model. This article tries to ensure that future debates about the relations between archaeology and society will be informed by a better understanding of different approaches in terms of the aims and character of archaeology's communication with various public audiences.

Jameson, J. H. Jr. (2014). Toward Multivocality in Public Archaeology: Public Empowerment through Collaboration. In Scott-Ireton, D. A. (Ed.), *Between the Devil and the Deep: Meeting Challenges in the Public Interpretation of Maritime Cultural Heritage* **(pp. 3-10). New York: Springer.**

This chapter examines historical trends in the public interpretation of cultural heritage. It also suggests recent development in public participation and collaboration, which is fostered by integrative and transdisciplinary approaches in the production of knowledge. In this chapter, various examples are given to demonstrate a participatory model of public interpretation of cultural heritage which aims to produce "new" knowledge about underwater and marine heritage. These examples are focused on how non-academics use and create new knowledge gained through professional and private collaboration.

Katsamudanga, S. (2015). Consuming the Past: Public Perceptions towards the Discipline of Archaeology in Zimbabwe. *Public Archaeology*, **14(3), pp. 172-190.**

This paper discusses the public perceptions of archaeology and the information that archaeologists produce in Zimbabwe. The paper discusses the extent to which these accusations are justified in Zimbabwe, focusing on the perceptions that local communities have on archaeology, archaeologists, archaeological remains, archaeological research, and institutions dealing with archaeological, cultural heritage in that country. It also discusses why it seems difficult to put into practice some of the suggestions that have been made in the past on how to engage with the public.

Lang, C., et al. (2006). *The Responsive Museum: Working with Audiences in the Twenty-First Century*. **London & New York: Routledge.**

The highly experienced team of authors, including museum educators and directors, share their different experiences and views, and review recent research and examples of best practice. Analyzing the implications of audience development and broadening public access, particularly in relation to special groups including minority communities and disabled people, and for individual self-development and different learning styles to the exploration of issues of public accountability, the authors assess the role of architects, designers and artists in shaping the visitor experience. This book interrogates the thinking, policies and practices that underpin the educational role of the museum while unraveling the complex relationship of museums with their publics.

Lidchi, H. (1997). The Poetics and the Politics of Exhibiting Other Cultures. In Hall, S. (Ed.), *Representation: Cultural Representations and Signifying* **(pp. 151-222). London: Sage Publication.**

This chapter considers systems of representation that produce meaning through the display of objects and the processes of representation by which meaning is constructed and conveyed through language and objects. Concerned with ethnographic museums, the author investigates how displays of objects from 'other cultures' has risen with the expansion of Western nations and how language constructs diverse ways in which exhibitions create representations of other cultures.

Lurk, T., et al. (2018). Grenzgang: When Promenadology Meets Library. In Münster, S., et al. (Eds.), *Digital Research and Education in Architectural Heritage* (pp. 179-195). Cham: Springer.

The focus of this chapter is on the case study of the research project Grenzgang in the integrated catalogue of the media library of Academy of Art & Design in Basel, Switzerland. It is an exhibition with an approach that merges a 'walking tour' with artistic research. With access to the diverse analogue and digital media in the library's integrated catalogue, the author is interested in this active investigation encountering an apparently stative collection facility like the media library.

Macdonald, R. R. (1994). Tolerance, Trust and the Meaning of 'Sensation'. In Corsane, G. (Ed.), *Heritage, Museums and Galleries: An Introductory Reader* (pp. 215-220). Abingdon & New York: Routledge.

This chapter charts the controversy and political and cultural contestation surrounding the 'Sensation: Young British Artists from the Saatchi Collection' exhibition, shown in the Brooklyn Museum of Art from 2 October, 1999 to 9 January 2000. Using this case study, the author examines the inclusion of previously unheard voices challenging visitor's perspectives and now the desire to be provocative goes too far. It is argued that the exhibition is a reminder that public confidence in the ethical and responsive management of heritage institutions is an asset easily lost and difficult to recover.

Marras, A. M., et al. (2016). A Case Study of an Inclusive Museum: The National Archaeological Museum of Cagliari Becomes "Liquid". In Borowiecki, J. K., et al. (Eds.), *Cultural Heritage in a Changing World* (pp. 99-110). Cham: Springer.

This chapter describes the General Directorate for the Promotion of Cultural Heritage of the Ministry of Cultural Heritage and Activities and Tourism (MIBACT) and their funding of the National Archaeological Museum of Cagliari's project known as the 'liquid museum'. The authors describe the project and the main guidelines that led to the draft currently being developed and focuses on the new approach in the writing of a project that is not only easily replicable but especially sustainable over time, both in terms of economic costs and for the technologies that it uses, and thus ready to be changed, updated when necessary, and because of this 'liquid'.

Mastai, J. (2007). "There Is No Such Thing as a Visitor". In Pollock, G., & Zemans, J. (Eds.), *Museums after Modernism Strategies of Engagement* (pp. 173-177). Oxford: Blackwell Publishing.

The intention of this chapter is to address the relatively recent rise of the arena of museological research known as "visitor studies," which attempts to refocus the interpretive concerns of museums, away from authoritative curatorial and art-historical narrative and towards responding to the various questions which are raised by the presence of visitors in the museum and by the need to attract visitors to the museum for

financial health of the institution. The author argues that museological practice has incorporated "paths of desire" for visitors while the journey from perception to discovery may be more complex than that.

Merriman, N. (1989). Museum Visiting as a Cultural Phenomenon. In Vergo, P. (Ed.), *New Museology* (pp. 149-171). London: Reaktion Books.

Discussed in this chapter is the relatively recent phenomenon of museums' culture of public visitation and the survey results of work done in an attempt to remedy the lack of information in how the public has come to utilize these visits. It is argued that the concept of museum visitation can be conceived as a two-tier process.; first the 'opportunity' to visit museums has to be available, then, if it is, the opportunity has to be actually realized. This leads to, similarly, two actions; first being divisive action of individuals desiring to inhabit the space and those who do not, the second of incorporative action through integration in education.

Mikolajczyk, A. (1994). What is the Public's Perception of Museum Visiting in Poland?. In Molyneaux, B. L., & Stone, P. G. (Eds.), *The Presented Past: Heritage, Museums and Education* (pp. 216-224). London & New York: Routledge.

The goal of this chapter is to determine what the public's perception of museum visiting is, specifically in Poland, where museums have faced a serious crisis regarding unfavorable operating conditions due to economic troubles following the fall of the Communist regime. It is argued that museums should develop clear policies and both long- and short-term objectives in relation to their public, as they can help the people through difficult times in their political, social, and economic life.

Mozaffari, A. (2017). Picturing Pasargadae: Visual Representation and the Ambiguities of Heritage in Iran. *Iranian Studies*, 50(4), pp. 601-634.

This paper probes the relationship between visual representations and visitation practices at Pasargadae, a UNESCO World Heritage site in southern Iran. Presenting a systematic analysis of publicly available online images of Pasargadae, the paper examines the complex relationship between the place and its visual representations. Through analysis, the paper elaborates on a sense of intimacy that, while grounding Pasargadae, is also a potential common ground in pre-Islamic heritage in which the Iranian state and society could at once meet and contest versions of identity.

Navarrete, T., & Owen, J. M. (2016). The Museum as Information Space: Metadata and Documentation. In Borowiecki, J. K., et al. (Eds.), *Cultural Heritage in a Changing World* (pp. 111-124). Cham: Springer.

Museums, in this chapter, are conceived of as information spaces consisting of an information system related to different methods of reasoning. Highlighting the new possibilities offered by digital technology and the changes brought by the way in which visitors come into contact with objects, the authors claim that the visitor moved from being onsite within the museum's information space to being outside the museum in the online information space of the Internet. It is argued that this interface will allow users to access cultural heritage anytime, anywhere, and anyhow.

Neibling, F., et al. (2017). 4D Augmented City Models, Photogrammetric Creation and Dissemination. In Münster, S., et al. (Eds.), *Digital Research and Education in Architectural Heritage* **(pp. 196-212). Cham: Springer.**

In this chapter, the author explores methods to work with digital image libraries, from the creation of 3D or in extension time-annotated 4D models, to the eventual dissemination of research findings in teaching learning scenarios. This research aims to generate a prototype of an augmented four-dimensional city model implementing additional user interaction by using mobile augmented reality applications and gamification approaches.

Noy, C. (2017). Participatory Media and Discourse in Heritage Museums: Co-consturcting the Public Sphere?. *Communication, Culture & Critique*, **10(2), pp. 280-301.**

This article examines public discourse that visitors produce as part of their visit to a heritage museum. With the turn to the "new museum" of the 21st century, with its extensive reliance on new media, mediation, and an interactive-participatory agenda, museums are community generators that invite and display public participation. The article inquires ethnographically into the settings offered by a new and large Jewish heritage museum in Philadelphia, for the pursuit of "ordinary" people's participatory discursive practices. The visitors' inscriptional activities are theorized in terms of current views of participation and the public sphere.

Parry, R., & Arbach, N. (2007). Localized, Personalized, and Constructivist: A Space for Online Museum Learning. In Cameron, F., & Kenderdine, S. (Eds.), *Theorizing Digital Cultural Heritage: A Critical Discourse* **(pp. 281-298). Cambridge & London: MIT press.**

This chapter examines the confluence of user-driven software, learner-centered education, and visitor-led museum provision along with the relevance of each of these to the challenges of online museum learning. It is argued that what emerges is a paradigm of increased personalization, localization and constructivism characterized by a greater awareness of and responsiveness to the experiences, preferences, and contexts of the distant museum learner. The need for these changes in theory and practice is impacting the status, value, and role of new media within organizations; the readiness and the capacity of museums to use technological innovation; and the ways museums conceive and articulate their involvement with web-based learning.

Parry, R. (2019). How Museums Made (and Re-made) Their Digital User. In Giannini, T., & Bowen, J. P. (Eds.), *Museums and Digital Culture: New Perspectives and Research* **(pp. 275-294). Cham: Springer.**

Surveying archival material from across fifty years of practice, and leveraging multi-disciplinary theoretical perspectives from digital studies, design studies and disability studies, this chapter uses a form of ideational history, to evidence shifting linguistic habits and frames of reference around the construct of the 'digital user'. In different constructions, the 'digital user' moves from being part of the system, to outside system, to in the world, whilst its principal capability shifts from automation, to personalization, to empowerment. It is proposed that it has been the role of accessible design that has acted both as a key informant and agitator of this change.

Pearce, M. S. (1994). Leicester Contemporary Collecting Project's Questionnaire. In Pearce, M. S. (Ed.), *Interpreting Objects and Collections* **(pp. 291-295). London & New York: Routledge.**

This questionnaire was sent out by post in 1993 to 1,500 randomly chosen residents of Britain, for a research project investigating collecting practices in contemporary Britain, mounted by the Department of Museum Studies, University of Leicester. The questionnaire was designed to draw out information about what, why and how people see themselves as collecting, and how this relates to personal factors like gender and social background.

Roppola, T. (2012). *Designing for the Museum Visitor Experience*. **Abingdon & New York: Routledge.**

The author of this book asserts that museum organization and function should create a complex and engaging relationship between the exhibition and the visitor. Incorporating museological research alongside visitor interviews, the author investigates how the inward visitor experience is affected by design choices in museums. By exploring relational processes of framing, resonating, channeling, and broadening, this book is a meditation on the transactional space between visitors and exhibitions.

Russo, A., & Watkins, J. (2007). Digital Cultural Communication: Audience and Remediation. In Cameron, F., & Kenderdine, S. (Eds.), *Theorizing Digital Cultural Heritage: A Critical Discourse* **(pp. 149-164). Cambridge & London: MIT press.**

Discussed in this chapter is the potential for convergent new media technologies to connect cultural institutions to new audiences through community co-creation programs. This connection requires more than the provision of convergent technology infrastructure: the cultural institution must also consider the audience's familiarity with the new literacies and supply and demand within the target cultural market. It is asserted that establishing a Digital Cultural Communication framework can engage an audience through community co-creation using new media platforms and new literacy training.

Sather-Wagstaff, J. (2017). Making Polysense of the World: Affect, Memory, Heritage. In Tolia-Kelly, D. P., et al. (Eds.), *Heritage, Affect and Emotion: Politics, Practices and Infrastructures* **(pp. 12-29). Abingdon & New York: Routledge.**

The aim of this chapter is to engender a multimodal, multidimensional approach to difficult heritage as processually formed, performed, and reformed through dialogic processes of affective, sensory stimuli and responses, cognitive sense-making, narratives, and reverie as memory performance, as well as other forms of bodily performance and interpretation over time and space. In the specific case of difficult heritage, the author argues that polysensorial recollection of the intensity of one's experiences and transforming that potential into social effects may change the world.

Shaw, L., & Challis, K. (2013). "There's an App for That": Building Smartphone Applications to Improve the Ergonomics of Landscape Study, Analysis and Interpretation. In Ch'ng, E., et al. (Eds.), *Visual Heritage in the Digital Age* **(pp. 297-307). London: Springer.**

This chapter discusses how Smartphones can be used to improve an individual's interpretation and understanding of a landscape. It is examined how the development and testing of a dedicated Smartphone application for Apple's iOS, allows users to explore archaeological information relating to the Stonehenge World Heritage Site. The authors describe the design and development of the application and assess how

individuals interact with the software and ways in which it aids with the interpretation and understanding of the landscape.

Vamplew, W. (2012). Replacing the Divots: Guarding Britain's Golfing Heritage. In Hill, J., et al. (Eds.), *Sport, History and Heritage: Studies in Public Representation.* **(pp. 309-336). Woodbridge: Boydell Press.**

Examined in this chapter is the long history of the sport of golf in the United Kingdom and the dedicated sport fans and heritage managers who put together collections of memorabilia such as those at the British Golf Museum (BGM). The opportunity is given at the BGM for visitors to try out 'old' equipment to tempt users to admire the skills of the 18th century players and realize how far club design has come. Other institutions such as the St Andrews Golf Company are examined for their nostalgia and exploitation of golf as a tourist attraction.

West, A. (2004). Archaeology and Television. In Corbishley, M., et al. (Eds.), *Education and the Historic Environment* **(pp. 113-120). London & New York: Routledge.**

The aim of this chapter is to evaluate how the treatment and presentation of the subject of archaeology has changed on British television. By using archaeology as entertainment, it is argued that an inaccurate portrayal of archaeology is being portrayed, leading to misguided expectations. While the author asserts that there are flaws in the adventures conveyed on television, they conclude that the pervasive and popular nature of archaeology has endured due to its inherent intrigue and will continue to foster interest in the subject.

Whitehead, C. (1994). Visiting with Suspicion: Recent Perspectives on Art and Art Museums.In Corsane, G. (Ed.), *Heritage, Museums and Galleries: An Introductory Reader* **(pp. 98-111). Abingdon & New York: Routledge.**

Reflecting on issues related to culture-led economic and social regeneration, this chapter considers reasons for visiting and visitor responses in terms of types of 'fruition', including the accumulation of 'cultural capital'. It engages with tensions between public perceptions and the institutionalized definition and legitimization of what contemporary art is accepted into the 'official' canon and what form art historical narratives take. It is argued that development of interpretive strategies capable of opening dialogue and debate on theoretical and intellectual concerns that normally remain unacknowledged in gallery space.

Wright, P. (1989). The Quality of Visitors' Experiences in Art Museums. In Vergo, P. (Ed.), *New Museology* **(pp. 119-148). London: Reaktion Books.**

Issues of quality of visitors' experience is focused, with museums' holding the idea that the quality of their work is self-evident and, therefore, synonymous with the quality of the experience that can be derived from contemplating such works. The aim of this chapter is to encourage those responsible for curating these museums to examine more critically how this attitude arose, and to embolden them to rebalance the priorities within the services of their museums.

<u>CHAPTER 12</u> **Heritage and Community Engagement**

In the field of heritage, it is likely to say that the recent basic notion is both value-based and participatory approaches which are correlated. This notion is based on the fact that the value can be formed by the association and interaction between the people and heritage, so the public should be involved in all processes regarding heritage as major stakeholder as well as professionals. In the field of archaeology and museums, the importance of community engagement has been emphasized through public archaeology emerging as a new academic field since the 1970s along with awareness of museums as public institutions.

In public archaeology as well as heritage in general, scholars have placed much attention on the study of identifying the public because of the awareness of the need and its importance. With this awareness, these fields have attempted to find ways to encourage community participation and have shared the same interest in the past; revaluing, and reconstructing their identity, be it locally, regionally, or nationally with the public. As a result of this attention, these fields have stressed specifically the local community. It is because the notion of heritage and the community is not only at a theoretical level but also at a praxis level. Theoretically, the local community has formed and shaped the value of the heritage place, which is presented and interpreted to other communities as an intellectual owner of the heritage and individual knowledge developed through daily life which can have a great influence and contribution to any stage of the management of heritage sites. In parallel with the theoretical level, local communities play a significant role in the management of heritage including protection, care, maintenance, along with use within their daily lives. In the same context, the museum is not a place to simply present collections to the public, but a place to communicate with the public.

Undoubtedly, engagement or involvement of the local community in heritage is essential. In the early stages of this awareness of public involvement, scholars emphasized that this work is for the public. The share benefit from academic practice on the heritage with the public, public outreach should be, and increasingly was, an important consideration in all professional studies related to heritage. With the accumulation of study, practice, and experience about communication with

local communities, consideration evolved towards functioning with and by the community. In this context, public archaeology can be defined as "archaeological work conducted by professionals which includes, by design, the provision of participation opportunities for members of the public." These involvement opportunities are increasingly moving toward museum and archive archaeology, including outreach by archaeological archives and online crowdsourcing of archaeological data.

In terms of engagement of community, another stakeholder related to the heritage would be the "heritage community" who can be defined as a group of people who share common values, meanings, or interests in heritage places or objects. The difference from local communities is that they are willingly involved in the processes, practices, and discussions on communicating shared values in the practice of care for heritage, though they are disparate in cultural, ethnical, educational, or even residential. They are linked and communicated with heritage and are strong supporters for the care of heritage. Regarding the local community or heritage community, the new subfield of community archaeology can be defined as archaeology by the people, for the people, and the public's role is as a recipient (but necessarily a creator) of information for a visitor to a museum or heritage site along with hands-on opportunities. The community involvement is a means for protecting heritage as well as promoting the value of the heritage. From a scholarly point of view, there are some issues to be discussed and debated including establishing workable definitions of 'community' to cover diverse aspects, examining ethically sound practices and methods of community engagement within the field of heritage studies and practice as well as exploring the politics bound up with the uses of 'heritage' and 'community' when put to in wider social life, particularly in terms of marginalization.

Apaydin, V. (2017). Who Knows What? Inclusivity versus Exclusivity in the Interactions of Heritage and Local-Indigenous Communities. In Apaydin, V. (Ed.), *Shared Knowledge, Shared Power: Engaging Local and Indigenous Heritage* **(pp. 29-44). Cham: Springer.**

This chapter examines the entanglements of communities in heritage sites/places and the pitfalls and potentials of excluding and including communities. Focusing on the local voices from the communities of Catalhoyuk, Ani, and Hattusa in Turkey, the author considers the notion and meaning of place and the interrelation between communities and place not only at a theoretical level but also at a praxis level. It is argued that individual knowledge developed through daily life can have great influence and contribution for any stage of managing heritage sites.

Biggi, C., et al. (2017). The Herculaneum Centre: The Reciprocal Benefits Gained from Building Capacities for Cultural Heritage among Institutions and Communities. In Apaydin, V. (Ed.), *Shared Knowledge, Shared Power: Engaging Local and Indigenous Heritage* **(pp. 87-106). Cham: Springer.**

This research describes capacity-building experiences gained over the last seven years in the modern Italian city of Ercolano, or ancient Herculaneum, and the wide range initiatives that were conceived and organized by the Herculaneum Center to support and expand on-site efforts. Focusing primarily on awareness raising and promotion of participation of local and international communities in its safeguarding, the hope is to harness long-term benefits for the heritage itself and for the surrounding community.

Bland, R. (2004). The Treasure Act and the Portable Antiquities Scheme: A Case Study in Developing Public Archaeology. In Merriman, N. (Ed.), *Public Archaeology.* **(pp. 272-291). London & New York: Routledge.**

Discussed in this paper are two initiatives undertaken by the UK government, the Treasure Act 1996 and the accompanying initiative to promote the voluntary recording of all other archaeological finds. Even after the passage of the Treasure act the legal protection afforded portable antiquities in England and Wales is at the same time more limited in scope and more permissive and also more liberal in its treatment of finders than in virtually any other country in Europe. This paper examines the advantages and disadvantages of this approach.

Burke, H., & Gorman, A. (2011). The Heritage Uncertainty Principle: Excavating Air Raid Shelters from the Second World War. In Okamura, K., & Matsuda, A. (Eds.), *New Perspectives in Global Public Archaeology* **(pp. 139-154). New York: Springer.**

Explored in this chapter is some of the facets of doing archaeology in the community through a subterranean air raid shelter project at the Repatriation General Hospital in Adelaide. Wartime experiences created potent memories and new communities from fractures in the social order; the project aimed to be seen as linking communities of the past and present through individual and social memories. The project created a "heritage community" of disparate people, united by their common desire to see these much-remembered and imagined structures.

Chhabra, D., & Zhao, S. (2015). Present-centered Dialogue with Heritage Representation. *Annals of Tourism Research*, **55, pp. 94-109.**

This article aims to examine heritage representations of a metropolitan city in the United States, using a dialogical present-centered approach. This research identifies heritage themes and icons contextualized by the local stakeholders, and seeks to find an insight into how select heritage representations are shown. This research explains the dominant present-centered approach in heritage representation.

Colwell-Chanthaphonh, C., et al. (2011). Multivocality in Multimedia: Collaborative Archaeology and the Potential of Cyberspace. In Okamura, K., & Matsuda, A. (Eds.), *New Perspectives in Global Public Archaeology* **(pp. 239-250). New York: Springer.**

Discussed in this chapter is the collaborative archaeology project carried out in Arizona's San Pedro Valley with four Native American Tribes: Hopi, San Carlos Apache, Tohono O'odham, and Zuni. Encompassing three years of ethnohistoric research, followed by efforts to develop a website that presents the ways in which one cultural landscape is infused with multiple – complementary and contrasting – viewpoints. As a case study, the authors consider what this embryonic website says about the potential of cyberspace for presenting alternative archaeologies grounded in a critical multivocality.

Constantinidis, D. (2016). Crowdsourcing Culture: Challenges to Change. In Borowiecki, J. K., et al. (Eds.), *Cultural Heritage in a Changing World* **(pp. 215-234). Cham: Springer.**

Argued in this chapter is that the traditional role of guardians and gatekeepers of a nation's culture can now be extended to incorporate the curation of digital cultural heritage, including that sourced by citizens. This chapter highlights some of the challenges of engaging people with crowdsourcing cultural heritage and the requirement of designing appropriate engagement strategies. The need for crowdsourcing Afghan cultural heritage is considered given that it is currently facing many threats to its preservation for future generations.

Copeland, T. (2004). Presenting Archaeology to the Public: Constructing Insights On-site. In Merriman, N. (Ed.), *Public Archaeology* **(pp. 132-144). London & New York: Routledge.**

Explored in this chapter is the nature of interpretation and presentation of archaeological sites to the public using a constructivist perspective which is particularly amenable to exploring how public needs are identified and the meanings they put on the presentations they experience. It is argued that clearly not all sites are amenable to organization in a manner to encourage constructivists approaches, but many of the most visited present a highly positivistic view of the past, almost a photograph of realist, rather than expressing the possibility of alternative views based on a wide number of interpretations giving the opportunity for making personal constructions.

Desmarias, F. (2016). Protecting Cultural Heritage at Risk: An International Public Service Mission for ICOM. In Murphy, B. L. (Ed.), *Museum, Ethics and Cultural Heritage* **(pp. 103-112). Abingdon & New York: Routledge.**

This chapter reviews the International Council of Museums (ICOM) as an organization and its much-needed role through dynamic program activities including the development of innovative tools based on

clear ethical guidelines. From innovative developments in countering theft and illegal trade and emergency heritage protection after disasters, to restitution and community engagement, ICOM denotes a shift in perspective of the role of museums since the end of World War II. It is argued that ethical behavior and practice is the area most needed of help in the field of heritage management globally and that it is imperative for these types of programs to continue to evolve and interlink.

De Roemer, S. (2016). Conservation: How Ethics Work in Practice. In Murphy, B. L. (Ed.), *Museum, Ethics and Cultural Heritage* (pp. 251-263). Abingdon & New York: Routledge.

This chapter focuses on conservation as a means of community-engagement in the archaeological process, navigating the complexity and developing solutions while acting responsibly in consideration of the differing values of others. It is argued that the visual presentation of conservation as a process is an invitation to the wider museum community to connect and become engaged in the processes, practices, and discussions on communicating shared values in the practice of care for cultural heritage, landscapes, and humanity.

Doyle, I, W. (2017). Community Archaeology in Ireland: Less Mitigator, More Mediator?. In Apaydin, V. (Ed.), *Shared Knowledge, Shared Power: Engaging Local and Indigenous Heritage* (pp. 45-60). Cham: Springer.

Analyzing six case studies of the not-for-profit community archaeology projects in Ireland, this chapter focuses on the community engagement in conservation. It is argued that this intersection of archaeological knowledge, community energy, and sense of place, is, if done in a sustainable manner and with respect for all involved, a powerful means by which archaeology can contribute to society. Risks to such involvement are presented such as diminishing state resources or unwillingness to see local communities as genuine stakeholders in the archaeological process.

Goodrich, C. & Sampson, K. (2008). A Place for Community: West Coast, New Zealand. In Vanclay, F., et al. (Eds.), *Making Sense of Place: Exploring Concepts and Expressions of Place through Different Senses and Lenses* (pp. 257-268). Canberra: National Museum of Australia Press.

This chapter explores the question of how central the relationship with physical setting is to community formation and maintenance, identity construction, and attachment to place. Using the context of the West Coast region of the South Island of New Zealand, the author engages with the relationship between 'place' and the range of social and cultural semiotic interpretations within the region. It is argued that communities carry with them a specificity that binds them to particular locales, while locales provide a set of parameters or boundaries to the possibilities of what can be symbolically drawn upon.

Grima, R. (2002). Archaeology as Encounter. *Archaeological Dialogues*, 9(2), pp. 83-89.

Archaeological resources include important places and objects of commemoration and remembrance. Properly investigated, they provide interpretations of pasts that are often inaccessible otherwise. Public outreach should be, and increasingly is, in fact, an important consideration in all professional archeological studies. Professional archaeologists in all branches of the discipline should engage in public outreach according to their abilities and opportunities. They also should support such efforts by their colleagues.

Hassett, B., et al. (2017). TrowelBlazers: Accidentally Crowdsourcing an Archive of Women in Archaeology. In Apaydin, V. (Ed.), *Shared Knowledge, Shared Power: Engaging Local and Indigenous Heritage* **(pp. 129-142). Cham: Springer.**

Discussing the TrowelBlazers project as a successful example of a public-led experiment in participatory archaeology, this chapter details the experience of running this kind of digitally based platform for archaeological content and reflects the organic structure and origins of the project. Originally begun as a light-hearted commitment to publicizing overlooked contributions from women in the sciences has led to a level of engagement and participation that has allowed the authors to build a platform combining community activism and academic research with crowdsourced content.

Hayashi, I. (2016). Museums as Hubs for Disaster Recovery and Rebuilding Communities. In Sonoda, N. (Ed.), *New Horizons for Asian Museums and Museology* **(pp. 165-176). Singapore: Springer.**

Among many museums throughout Japan that address the subject of disaster, the attention was drawn to the Chuetsu Earthquake Memorial Corridor which is composed of four facilities and three parks. One facility in Nagaoka acts as a gateway to the Corridor, another in Ojiya is responsible for disaster prevention education, the one in Kawaguchi aims to reveal the connections born between people, and the one in Yamakoshi recounts the history, culture, and reconstruction of the village. The author thus introduced the significance of involving the local people in the planning process and management of facilities that represent and reflect their own experiences.

James, P. (1994). Building a Community-Based Identity at Anacostia Museum. In Corsane, G. (Ed.), *Heritage, Museums and Galleries: An Introductory Reader* **(pp. 373-393). Abingdon & New York: Routledge.**

Discussed in this chapter is the concept of the 'neighborhood museum,' considering the Anacostia Museum in Washington DC as a model for community access and involvement. While direct community accessibility was part of the museum's founding mission, Smithsonian administration, museum staff, and community residents all seemed to have different ideas about the meaning of the 'neighborhood museum' concept. It is explored how certain exhibitions have provided opportunities to devise new ways of integrating the perspectives of a changed community into the exhibition-development process.

Jameson, J. H. Jr. (2004). Public Archaeology in the United States. In Merriman, N. (Ed.), *Public Archaeology* **(pp. 21-58). London & New York: Routledge.**

Approaches to educational archaeology, including public interpretation, serve to empower the public to participate in the critical evaluations of historical and archaeological interpretations that are presented to them to better understand how and why the past is relevant to the present. This chapter discusses the concept of cultural resource management (CRM) in the United States and how it is shaped by the historic preservation and conservation movements of the nineteenth and twentieth centuries, the outcomes of post-World War II CRM compliance, and recent developments in educational archaeology.

Krauss, W. (2008). European Landscapes: Heritage, Participation and Local Communities. In Graham, B. J., & Howard, P. (Eds.), *The Ashgate Research Companion to Heritage and Identity* **(pp. 425-438). Hampshire: Ashgate Publishing.**

This chapter questions how heritage is constructed, how relations change between people and things or non-human beings when a landscape is placed under protection, how heritage is conceived as a process, and what can be learned from local communities' participation in that process. The author pursues answers by using two case studies: the Alentejo region of Portugal and the Wadden Sea national park in northern Germany. Both sites exemplify the complex and tense relations between heritage, participation, and local communities.

Kwon, O. Y., & Kim, M. J. (2011). Public Archaeology in Korea: A Duet of Popularity and Nationalism. In Okamura, K., & Matsuda, A. (Eds.), *New Perspectives in Global Public Archaeology* **(pp. 87-94). New York: Springer.**

The dramatic increase in land development – and consequently excavation, which has recently taken place, has brought about great conflict between developers and archaeologists regarding the preservation of the site. Discussed in this chapter is the attempt on part of the archaeological community and public museums in South Korea, to develop a wide range of educational programs which may allow the public to jointly appreciate recent archaeological findings.

Lerner, S. & Hoffman, T. (2003). Bringing Archaeology to the Public: Programmes in the Southwestern United States. In Hatton, A., & MacManamon, F. P. (Eds.), *Cultural Resource Management in Contemporary Society: Perspectives on Managing and Presenting the Past* **(pp. 231-246). London & New York: Routledge.**

The chief concern of this chapter is regarding the teaching of archaeology and the imperative for educational programs that foster preservation ethic and convince people about the value of archaeology as a science. Utilizing examples of approaches taken from archaeology education across the US, the author asserts that with a mixture of approaches, such as short-term annual events to long-term opportunities for public involvement and participation.

Lucia, M. D., et al. (2016). Does the Culture of Context Matter in Urban Regeneration Processes? In Alvarez, M., et al. (Eds.), *Heritage Tourism Destinations: Preservation, Communication and Development* **(pp. 11-21). Boston: CABI.**

This chapter focuses on culture-led urban regeneration from the unusual perspective of cross-cultural management studies where the culture of context is conceived as a collective phenomenon, a pattern of values and principles which influences the ways in which groups of people think and act. Using the Italian Alpine city of Trento, the authors reveal the theoretical and managerial implications of local development driven by cultural-led regeneration and points towards future research on place branding conceptualization as a societal phenomenon influenced by place identity and values.

MacDonald, S., & Shaw, C. (2004). Uncovering Ancient Egypt: The Petrie Museum and Its Public. In Merriman, N. (Ed.), *Public Archaeology.* **(pp. 109-131). London & New York: Routledge.**

The research in this chapter regarding existing and potential audiences and what they might want from new displays on ancient Egypt provides museums like the Petrie Museum in London with the basis for audience development and communication on a number of levels. It examined for the first time in relation to a museum of Egyptian archaeology, the attitudes of modern black and Egyptian communities in London, and the perspectives of amateur enthusiasts and children, alongside those of academics.

Mapunda, B. (2004). Archaeology for Whose Interest -Archaeologists or the Locals?. In Merriman, N. (Ed.), *Public Archaeology* (pp. 211-223). London & New York: Routledge.

Accounting for the low impact that archaeological research has had on the majority of East Africans, the author suggests methods that may be more suitable for bringing archaeology closer to the rural and urban populace than those which archaeological bodies across the region currently rely on. It is argued that field researchers in East Africa, and Africa in general, should share the archaeological knowledge from their research with the people who live in their research areas as the local people need and have the right to know about their cultural heritage.

Matsuda, A. (2011). Archaeology by the (Far) East in the West: What Do Local People Think If Japanese Archaeologists Excavate the "Villa of Augustus" in Italy?, In Okamura, K., & Matsuda, A. (Eds.), *New Perspectives in Global Public Archaeology* (pp. 167-182). New York: Springer.

The author of this chapter sought to gain understanding regarding the goal of public archaeology to bridge the divide between local stakeholders and foreign archaeologists from the perspective of the local people themselves as opposed to the archaeologists' self-critical reflection. Using the Roman site of the Villa of Augustus, the author carried out a survey project to clarify what local people thought of the fact that the excavation was being carried out by Japanese archaeologists from the University of Tokyo.

McDavid, C. (2004). From "Traditional"Archaeology to Public Archaeology to Community Action: The Levi Jordan Plantation Project. In Shackel, P. A., & Chambers, E. J. (Eds.), *Places in Mind: Public Archaeology as Applied Anthropology* (pp. 35-56). London & New York: Routledge.

This chapter describes attempts by the author and her colleagues to place the archaeology of a Texas plantation into the service of an explicit "community action" agenda with the major aim being to "use archaeology to create a more democratic society." Relating closely to anthropological interests, it is asserted that forming "dialogic" relationships with traditional research subjects could spur collaboration to a level that involves significant and sincere cooperation between stakeholders. The Levi Jordan Plantation public archaeology project is partly conducted on the Internet, a feature that the author suggests can provide greater opportunity for equitable exchange among its varied participants.

McKinnon, J. F. (2014). Difficult Heritage: Interpreting Underwater Battlefield Sites. In Scott-Ireton, D. A. (Ed.), *Between the Devil and the Deep: Meeting Challenges in the Public Interpretation of Maritime Cultural Heritage* (pp. 173-187). New York: Springer.

This chapter provides an in-depth discussion on the process of developing a WWII maritime heritage trail in Saipan, Commonwealth of the Northern Mariana Islands. It explores the theory and practice and problems

and solutions of interpreting and managing difficult heritage such as a battlefield. A range of topics is discussed, including local engagement and consultation, memories and heritage, political and social contexts, and interpretation.

Merriman, N. (2004). Involving the Public in Museum Archaeology. In Merriman, N. (Ed.), *Public Archaeology*. **(pp. 85-108). London & New York: Routledge.**

Archaeological museums are taking part in this shift towards a focus on the visitor, with the keynotes being on access, active participation and even on tackling social exclusion. In this chapter, the author explores some of the initiatives that are being undertaken in the UK, and argue that some of them represent a new way forward for a more publicly oriented concept of archaeology as a discipline which balances the former over-emphasis on the needs of the academic community and 'posterity.

Moyer, T. S. (2004). "To Have and Enjoy the Liberty of Conscience": Community-Responsive Museum Outreach Education at the Bowne House. In Shackel, P. A., & Chambers, E. J. (Eds.), *Places in Mind: Public Archaeology as Applied Anthropology* **(pp. 85-100). London & New York: Routledge.**

The author of this chapter describes a case in which archaeology is employed to demonstrate the historical relevance of a 17th century landmark associated with the early American struggle for religious freedom to Flushing, New York's current population, which includes a sizable Asian immigrant population. The value of this case study is proved by showing how narrowly themed heritage institutions such as historic houses might respond to the changing constituencies of the neighborhoods in which they are located.

Nijboer, H., & Rasterhoff, C. (2017). Linked Cultural Events: Digitizing Past Events and Implications for Analyzing the 'Creative City'. In Münster, S., et al. (Eds.), *Digital Research and Education in Architectural Heritage* **(pp. 22-33). Cham: Springer.**

In this chapter, the authors discuss the use of linked cultural events (LCEs) as a conceptual and methodological tool in the study of urban creativity. This events-based approach is inspired by datasets developed by research programmers who wanted to investigate how cultural industries have shaped Amsterdam's cultural position in a European and global context from the seventeenth century to modern day. They did so through research projects aimed at digitizing, collecting, and enriching data on various cultural sectors and linking them to existing datasets to create a network that exposes these events' relations and interdependencies.

Okamura, K. (2011). From Object-Centered to People-Focused: Exploring a Gap between Archaeologists and the Public in Contemporary Japan. In Okamura, K., & Matsuda, A. (Eds.), *New Perspectives in Global Public Archaeology* **(pp. 77-86). New York: Springer.**

Argued in this chapter is that the key to the revitalization of Japanese archaeology lies in archaeologists' relationship and attitude to society at large, particularly their ideological stance towards the public, rather than their individual skills and abilities. This is done by outlining the development of Archaeological Heritage Management (AHM) in Japan after World War II as well as analyze the current relationship between archaeology and the Japanese public.

Pearson, M. P. (2004). Public Archaeology and Indigenous Communities In Merriman, N. (Ed.), *Public Archaeology* **(pp. 224-239). London & New York: Routledge.**

Examined in this chapter are the different strategies of public involvement in two communities at opposite ends of the world which the authors have both visited for the purposes of archaeological research, that of Androy in southern Madagascar and that of South Uist in the Scottish Western Isles. Problems of what constitutes 'indigenous' and whether there is a standardized 'indigenous public archaeology' are analyzed. The authors question the concept of 'indigenous' as fraught with problems of purity and exclusivity, which can be overcome by focusing on the more inclusive concept of 'local'.

Pérez, A. P. (2017). Shaping Community Heritage Synergies between Roman Barcelona Spaces and the Gothic Neighborhood. In Apaydin, V. (Ed.), *Shared Knowledge, Shared Power: Engaging Local and Indigenous Heritage* **(pp. 61-86). Cham: Springer.**

The research presented aims to exemplify how ethnography of heritage may open windows to observe or delineate spaces of discordance between dominant powers such as archaeological administrations or museums and the local residents, reversing into new strategies to develop in its context. Focusing on the relation between a specific heritage project in the Pla Bàrcino heritage project in the Gothic Quarter of Barcelona, Spain, and the local communities of the area, the authors analyze and propose how the relation between institutional heritage interventions and the public could be dialogical and constructive instead of oppositional.

Philip, G. (1994). Community Museums: The Australian Experience. In Corsane, G. (Ed.), *Heritage, Museums and Galleries: An Introductory Reader* **(pp. 394-402). Abingdon & New York: Routledge.**

This chapter discusses the particular experience of the Australian Museum in its programs in New South Wales that have been developed to assist Aboriginal people to establish, and/or maintain, 'keeping places', cultural centers, site management programs, networks and recommendations to help them meet their own cultural needs. It outlines the practical steps taken and the resource provision in these programs.

Popple, S., & Mutibwa, D. H. (2016). Tools You Can Trust? Co-design in Community Heritage Work. In Borowiecki, J. K., et al. (Eds.), *Cultural Heritage in a Changing World* **(pp. 197-214). Cham: Springer.**

This chapter examines the role of co-design methods in relation to the recent Pararchive Project that took place between 2013 and 2015 at the University of Leeds. It draws on the experiences of conducting the project and broader critical frames to examine the nature of collaborative working in the field of cultural heritage and storytelling. The authors outline the lessons they have learned from the process and the ways in which the relationships between citizens and cultural institutions are central to working in the heritage sector. This chapter seeks to advocate for the necessity of collaborative methods in the creation of cultural heritage tools that are trusted and adopted by communities.

Pyburn, K. A. (2011). Engaged Archaeology: Whose Community? Which Public?. In Okamura, K., & Matsuda, A. (Eds.), *New Perspectives in Global Public Archaeology* **(pp. 29-42). New York: Springer.**

Discussed in this chapter is community archaeology as a subset of public archaeology and considers the issues of community archaeology as a preamble to the discussion of wider issues engendered by archaeologists attempting to orient their efforts to a public sphere. The author problematizes the concept of community on three fronts: any individual belongs to multiple communities; community archaeology frequently reifies imaginary communities created by archaeologists; and community archaeology needs to consider not only descendant and local communities, but also those communities with political and economic power.

Ricci, A., & Yılmaz, A. (2016). Urban Archaeology and Community Engagement. The Küçükyalı ArkeoPark in Istanbul. In Alvarez, M., et al. (Eds.), *Heritage Tourism Destinations: Preservation, Communication and Development* **(pp. 41-62). Boston: CABI.**

Reflected in this chapter are the complexities of the Küçükyalı ArkeoPark, an ongoing urban archaeological research project in the city of Istanbul, and the work being conducted toward the progressive definition of touristic identity for the site-- one that would beneficial for the site itself and also cater to the local community as well as outside visitors. The authors consider how a single heritage element in contemporary Istanbul, might offer valuable contribution to bringing the local community together, fostering its development and encouraging outside visitors to the site to participate in the experience.

Ripp, M., & Hauer, S. (2017). Communication Model for Built Heritage Assets Going from Knowing to Identification. *Built Heritage.* **1(4), pp. 1-10.**

The Communication Model of Built Heritage Assets (COBA) refers to several scientific theories in the realm of learning and cognition. The idea of the COBA-Model is to support and stimulate a more professional heritage communication and a more efficient use of existing resources. Thus, the identification of citizens with their Built Heritage Asset should be increased in order to get their support in allocating more resources to and preserving cultural heritage. Suggesting different levels of identification process, these stages should help to broaden the horizon of heritage practitioners and stimulate new ideas as well as unconventional ways of heritage communication.

Robinson, P., & Taylor, C. (2003). Heritage Management in Rhode Island: Working with Diverse Partners and Audiences. In Hatton, A., & MacManamon, F. P. (Eds.), *Cultural Resource Management in Contemporary Society: Perspectives on Managing and Presenting the Past* **(pp. 107-119). London & New York: Routledge.**

This chapter describes the Rhode Island public archaeology program and discusses how working with amateur archaeologists, Native Americans, with state and federal agencies, and with local governments, private organizations, and individuals creates a strong, though not seamless webs of partnership. While these relationships may face disagreements, the discourse has provided valuable relationships in the protection of the archaeological resources within the state.

Rosario, R. (2007). Places Worth Keeping. In Jones, R., & Shaw, B. (Eds.), *Geographies of Australian Heritages: Loving a Sunburnt Country?* **(pp.187-206). Hampshire: Ashgate Publishing.**

Considering the case for the protection of heritage at the local level in the older suburbs of Perth, Western Australia, using their perspective of a heritage professional, the author investigates some of the reasons why citizens of Subiaco protested the protection of their community. This discussion examines why these protests occurred at this specific town and at this specific time. It concludes with briefly explaining ways in which local heritage can be managed successfully, and factors that can contribute to that success.

Saucedo-Segami, D. D. (2011). Looking for an Identity: Archaeologists, Local Communities, and Public Archaeology in Peru. In Okamura, K., & Matsuda, A. (Eds.), *New Perspectives in Global Public Archaeology* **(pp. 251-262). New York: Springer.**

Presented in this chapter are a few examples taken from the north coast of Peru to illustrate the attempts Peruvian archaeologists are making to reach and address the public. Utilizing the cases of the Royal Sipán Tombs, the Sicán National Museum, and the San Jose de Moro Archaeological Project, the author reviews the ways in which the archaeologists are finding ways to encourage community participation. What becomes clear from these examples is that archaeologists and the public share the same interest in the past; revaluing and reconstructing their identity, be it locally, regionally, or nationally.

Secci, M. (2014). "Public" and "the Public" in Italian Underwater Archaeology: A Sardinian Perspective. In Scott-Ireton, D. A. (Eds.), *Between the Devil and the Deep: Meeting Challenges in the Public Interpretation of Maritime Cultural Heritage* **(pp. 73-84). New York: Springer.**

This chapter presents a study targeted to design a programmatic approach in Sardinia towards the development of an interpretive and educational program which could provide "the public" with means for an informed evaluation of authenticity, value, and significance. This chapter highlights issues and criticalities encountered and is intended, in a broader spectrum, as a contribution to the debate in Italian underwater cultural heritage management.

Seeden, H. (1994). Archaeology and the Public in Lebanon: Developments since 1986. In Molyneaux, B. L., & Stone, P. G. (Eds.), *The Presented Past: Heritage, Museums and Education* **(pp. 95-108). London & New York: Routledge.**

For decades, Lebanon has suffered intermittent warfare, increasing fragmentation of communities, prolonged economic and cultural deprivation, and declining educational facilities. Most archaeological research in Lebanon has been conducted by foreign specialists who tend to speak to their own specialist audience, rather than to the communities in the country of origin of their research, creating further obstacles to the redevelopment of heritage interest in the war-torn country. This chapter utilizes this complex situation to illustrate the important link between information available to the public and the treatment, destructive or otherwise, that cultural material receives.

Shoocongdej, R. (2011). Public Archaeology in Thailand. In Okamura, K., & Matsuda, A. (Eds.), *New Perspectives in Global Public Archaeology* **(pp. 95-112). New York: Springer.**

This chapter examines the impact of globalization on archaeology in Thailand at the global level with the following three aims: to review the authority and organization of Thai archaeology; to give an overview of the practice of public archaeology in Thailand; and to discuss the processes of communication between archaeologists and multiethnic communities in relation to heritage management. Utilizing the case study of Highland Pang Mapha, the author's own experience of conducting research projects and practicing public archaeology, highlights the questions as to how archaeologists could and should engage with multiethnic cultures affected by the growth of heritage tourism.

Thelen, D. (1994). Learning Community: Lessons in Co-creating the Civic Museum. In Corsane, G. (Ed.), *Heritage, Museums and Galleries: An Introductory Reader* **(pp. 366-372). Abingdon & New York: Routledge.**

Focusing on the American Association of Museum's 'Museums and Community Initiative' meeting in 2000 and 2001 regarding the nature of the museum and its civic role. Questioning whether the museum can take a place at the heart of communities and whether communities can take place at the heart of the museum's mission and its daily operations and what it means to be 'civically engaged.' This chapter offers comments regarding the promise and potential problems of creating, or rather co creating, the civic museum.

Wall, D. D., & Rothschild, N. A. (2004). The Seneca Village Project: Working with Modern Communities in Creating the Past. In Shackel, P. A., & Chambers, E. J. (Eds.), *Places in Mind: Public Archaeology as Applied Anthropology* **(pp. 101-117). London & New York: Routledge.**

In this chapter, the public archaeology of a nineteenth-century African-American and Irish community in what is now New York's Central Park is furthered by collaboration between the archaeologist authors. A result of this relationship has been the development of an undergraduate internship program, in which the archaeologists learned to appreciate the educators' emphasis on the learning processes associated with planning and doing research, as opposed to their own earlier focus on achieving research results. In this discussion, the different levels of meaning that an extinct community can have for modern groups of people are explored.

Waterton, E. (2015). Heritage and Community Engagement. In Ireland, T., & Schofield, J. (Eds.), *The Ethics of Cultural Heritage* **(pp. 53-68). New York: Springer.**

This chapter reflects upon the 'politics of recognition', which is drawn upon as a framing device for illustrating that if dominant patterns of cultural value (both institutional and societal) prevent some communities from participating on par, as peers, with others in social life, we can speak of misrecognition. The author illustrates this using three key agendas: (1) establishing workable definitions of 'community', (2) examining ethically sound practices and methods of community engagement within the field of heritage studies, and (3) exploring the politics bound up with the uses 'heritage' and 'community' are put to in wider social life, particularly in terms of marginalization.

White, R. H. (2013). Resolving the Carving: The Application of Laser Scanning in Reconstructing a Viking Cross from Neston, Cheshire. In Ch'ng, E., et al. (Eds.), *Visual Heritage in the Digital Age* **(pp. 33-41). London: Springer.**

This chapter details a project begun in 2008 proposed to use laser technology to reconstruct one of five carved

stone crosses completely to create a resin replica at the Church of St Mary and St Helen at Neston, Chester and West Cheshire. The results would be used to critically examine the hypothesis that two of the figural cross shafts belonged to the same monument. The resulting scans permitted the creation of a resin replica that formed the centerpiece of a community display on Viking heritage in the Wirral at the Grosvenor Museum Chester. The whole project thus became an exercise in community engagement, as well as generating real research outcomes that have fed into the definitive publication of the cross fragments.

White, N. M., & Williams, J. R. (1994). Public Education and Archaeology in Florida, USA: An Overview and Case Study. In Molyneaux, B. L., & Stone, P. G. (Eds.), *The Presented Past: Heritage, Museums and Education* **(pp. 82-94). London & New York: Routledge.**

Discussed by the author is the support given to local archaeologists in the American state of Florida by public involvement as a means for protecting or investigating cultural resources. Drawing on examples of how the state's professionals have found it important to educate the public at a local level, it is asserted communications and public relations skills will be essential for heritage professionals going forward. This chapter is a brief report of the kinds of archaeology going on in Florida today with the participation of local people who are learning to cherish the cultural heritage of their land.

Wu, Z., & Hou, S. (2015). Heritage and Discourse. In Waterton, E., & Watson, S. (Eds.). *The Palgrave Handbook of Contemporary Heritage Research* **(pp. 37-51). New York: Springer.**

Reviewed in this chapter is the scholarship in what is called 'discursive approach to heritage studies' and discusses how it may develop in further intellectual endeavors. The author accounts for the notion of discourse and outlines current heritage scholarship that explicitly claims to see heritage as discursive representation and construction, as well as that which implicitly does so. This is done so through three sections devoted to heritage as a discourse focusing on theoretical explorations of the discursive nature of heritage, discourse analysis as a methodology in heritage research, and the cultural discourses of 'heritage' which examines alternative efforts in understanding local, historical voices and ways of constructing the past.

Yerkovich, S. (2016). Ethics in a Changing Social Landscape: Community Engagement and Public Participation in Museums. In Murphy, B. L. (Ed.), *Museum, Ethics and Cultural Heritage* **(pp. 242-250). Abingdon & New York: Routledge.**

This chapter discusses the principles of diversity and access that underlie museums' efforts to reach out to broad audiences, review approaches to engaging audiences, briefly explore the ethical ramifications of these efforts, and examine the impact of the digital environment on community-focused engagement. Focusing mainly on diversity and access of museum audiences, the author uses a series of examples to convey the enrichment achieved when community members bring their varied perspectives and interpretations to the presentation of cultural heritage.

CHAPTER 13 Heritage and Digitalization

Since the significant innovation of digital technology in the second half of the twentieth century, it can be said that all aspects related to heritage have been employed with this technique for diverse purposes. Among them, digital technology was hired for the purpose of documentation of heritage from an early time, and it has been used for academic research purposes as well as the presentation and interpretation of heritage. In general, documentation is meant as the process of collecting all the information relevant to heritage, accumulating as much information as possible from intangible to tangible for understanding heritage value. Also, as mentioned in Article 15 of the Venice Charter, all relevant works to manage heritage should be recorded. Undoubtedly, the quantity of documentation is a vast store of information including survey data, drawings, photographs, published and unpublished accounts and descriptions, as well as related documents pertaining to the origins and history of heritage traditionally. Digital technology has drawn much attention by experts as an effective and systematic means of the collection and management of data.

Another advantage of data by digital technology is accessibility and availability such as one source for multiple uses. With continuous innovation of technology, accessibility has been improved such as simply using a laptop, tablet, or smartphone, and the data is easily used for the presentation of the heritage. For this advantage, digital technology is widely used in the recording and academic research of heritage and presentation of the value of heritage to management. Technological and digital advances, if applied correctly, can support, enhance, and supplement traditional documentation and conservation methods, achieving the desired result with sensitivity, knowledge, and efficiency. It is also a fact, however, that data quantity, quality, and longevity are becoming acute, and it is asserted that, without careful planning, many of the digital efforts made will not outlive the heritage they are meant to record and protect.

In this investigation of heritage, digital technology was taken advantage of early. It is likely to begin with the digital image and the use of digital imaging has real advantages over the traditional analogue processes in having the ability to see the image immediately on site, saving

time on proofing the quality of the image and the required content. Various other nonimage-based (direct) techniques are employed in fieldwork such as hand surveys and theodolite measurements, and image-based (indirect) techniques, such as rectified photography, photogrammetry, orthophotography, and panoramic imaging. It has advanced to produce 3D data sets directly; unlike the results from more conventional survey methods, high-definition laser scan data can exist independently from the original intentions of the survey and holds considerable value for addressing previously unimagined possibilities. The reconstruction of heritage objects using digital data can provide the most accurate information and strong visibility with 3D visualization converting the raw scanned data to a 3D digital model, mapping color and texture to the model, manipulating the model's appearance using 3D or 2D visualization software, and, finally, rendering images for static or dynamic presentations of visualizations.

As means of investigation and recording of heritage, digital technology has been employed in academic research such as understanding inaccessible landscapes and their associated demography, the stratigraphic method for chronological reading of the spatial context to be able to compose a complete and multidimensional reconstructive record, subsurface exploration technologies for better understanding relationships between standing and subsurface remains through the production of a 3D model and GPR.

Recently digital technology has widened to the presentation of the value of heritage with innovative techniques such as virtual reality or augmented reality. As the use of digital technology has increased, new considerations regarding how technology may be sympathetic to specific theoretical perspectives in virtual heritage studies by identifying key characteristics of successive generations in interactive digital media such as the role of digital technologies. This introduces instances of problematic digital "authenticity" in the new socioeconomic developments in the field of heritage. It is because technology is becoming more popular in the field of heritage, and the types are significantly various while quantity and quality of data is massive.

As a result of this development and advancement, new forms of digital heritage have appeared, (e.g. Charter on the Preservation of Digital Heritage [UNESCO, 2003]). According to the Charter, digital heritage covers all resources created digitally from existing analogue resources to "born digital." The "born digital" materials vary, ranging from text and image to 3-dimensional data, virtual reality resources, software, webpages, digital archives, and data. This digital heritage is also necessarily protected and maintained. The importance of such digital heritage or digitization of heritage can provide useful and effective approaches and interpretations as well as a method to overcome the diverse challenges of presentation and interpretation of heritage.

Addison, A. C. (2008). The Vanishing Virtual: Safeguarding Heritage's Endangered Digital Record. In Kalay, Y., et al. (Eds.), *New Heritage: New Media and Cultural Heritage* **(pp. 27-39). Abington & New York: Routledge.**

This chapter analyzes the pitfalls of the technological boom with regards to heritage. Issues of data quantity, quality, and longevity are becoming acute and it is asserted that, without careful planning, many of the digital efforts made will not outlive the heritage they are meant to record and protect. Following a review of the growth in the field, heritage's universal value is contrasted with its insular digital record. Metadata and solutions for sharing are proposed. Using UNESCO's online World Heritage portal as an example, a structure for sharing and preserving technical, statutory, and rich media heritage content is presented.

Affleck, J. & Kvan, T. (2008). MEMORY CAPSULES: Discursive Interpretation of Cultural Heritage through New Media. In Kalay, Y., et al. (Eds.), *New Heritage: New Media and Cultural Heritage* **(pp. 92-111). Abington & New York: Routledge.**

This chapter examines the implementation of a framework for heritage interpretation using new media, to encompass underlying intangible socio-cultural aspects of heritage and lead participants to engage and debate meaning in a process of discursive interpretation. Using the distinction between reconstruction and re-creation, the implementation of the framework in a case study is discussed along with emerging issues.

Amakawa, J., & Westin, J. (2018). New Philadelphia: Using Augmented Reality to Interpret Slavery and Reconstruction Era Historical Sites. *International Journal of Heritage Studies*, **24(3), pp. 315-331.**

This article deals with the challenges in communication at a heritage site of New Philadelphia, due to the lack of material remains. It includes the process and conclusions of an augmented reality application for heritage interpretation, which is a technological methodology to associate a heritage meaning at a site without material remains. The process of reconstructing New Philadelphia using augmented reality is a parallel process of place interpretation, and it contends that a heritage site with no monuments becomes less worthy or significant.

Apollonio, F. I. (2017). The Production of 3D Digital Archives and the Methodologies for Digitally Supporting Research in Architectural and Urban Cultural Heritage. In Münster, S., et al. (Eds.), *Digital Research and Education in Architectural Heritage* **(pp. 139-158). Cham: Springer.**

Critical analysis regarding the methodological approach useful to produce 3D digital contents of cultural heritage artifacts in context of digital archives is the subject of this chapter. The structure of the 3D model and the reconstruction process are analyzed in order to elaborate and formalize semantic knowledge concerning the work of art or object of study. It is concluded that the application of the technologies and infrastructures could become the engine for dissemination of different and customized levels of knowledge.

Aru, F., et al. (2006). Visualization of Panoramic Images over the Internet. In MacDonald, L. (Ed.), *Digital Heritage: Applying Digital Imaging to Cultural Heritage* **(pp. 467-488). Oxford: Butterworth-Heinemann.**

This chapter discusses an alternative solution for the remote visualization of panoramic images based on the use of current progressive compression standards. Breaking it down by the geometry of the panoramic image, the rendering scheme where panoramas are treated as interiors of textured cylinders, and the way to incorporate JPEG2000 to obtain remote visualization. According to this author, treating panoramic images and 3D objects and deploying a graphic engine for their visualization gives the ability to exploit graphic cards for visualizing panoramas.

Beckett, N., et al. (2006). Imaging Historical Architectural Sites for Conservation. In MacDonald, L. (Ed.), *Digital Heritage: Applying Digital Imaging to Cultural Heritage* **(pp. 377-410). Oxford: Elsevier Butterworth-Heinemann.**

This chapter gives a brief outline of the techniques used in site photography for conservation and documentation. Through a series of case studies, the author demonstrates the feasibility of achieving a high-quality image representation of a heritage object. It is asserted that use of digital imaging has real advantages over the traditional wet analogue process in having the ability to see the image immediately on site, saving time on proofing the quality of the image and the required content.

Bertani, D., & Consolandi, L. (2006). High Resolution Imaging in the Near Infrared. In MacDonald, L. (Ed.), *Digital Heritage: Applying Digital Imaging to Cultural Heritage* **(pp. 211-238). Oxford: Elsevier Butterworth-Heinemann.**

Described in this chapter is research aimed to design transportable systems for high resolution imaging of both paintings and papyri using infrared reflectography and charge-coupled device (CCD) technology. Results of this technology can be immediately visualized on the spot and the recording parameters rapidly optimized, assuring a high-quality standard and a remarkable reduction of time and costs. The authors assert that with these technological developments, the use of photographic film has been abandoned due to practicality.

Bianchi, C. (2006). Making Online Monuments More Accessible through Interface Design. In MacDonald, L. (Ed.), *Digital Heritage: Applying Digital Imaging to Cultural Heritage* **(pp. 445-466). Oxford: Butterworth-Heinemann.**

While you can never replace the experience of being around historic monuments, in this chapter, it is argued that you can feasibly create an online interpretation to augment perception, allowing conservators and visitors alike to create new connections with sites they may never get to visit. Through case studies regarding the field of Digital Heritage, the author explores the idea that by making use of digital computer technologies, you can enhance, complement, or substitute the experience of a site or object of historical/cultural significance.

Brown, D. (2007). Te Ahu Hiko: Digital Cultural Heritage and Indigenous Objects, People, and Environments. In Cameron, F., & Kenderdine, S. (Eds.), *Theorizing Digital Cultural Heritage: A Critical Discourse* **(pp. 77-92). Cambridge & London: MIT press.**

Examined in this chapter are the possible heritage applications of three-dimensional augmented and virtual reality (AR & VR) to New Zealand Māori treasures, bodies, and landscapes as well as the potential benefits

and problems this technology presents for institutions and indigenous people. It draws on experience from bicultural pilot projects involving the collaboration of museum professionals, curators, Māori participants, software and hardware industries, and academics.

Bryan, P. (2006). User Requirements for Metric Survey. In MacDonald, L. (Ed.), *Digital Heritage: Applying Digital Imaging to Cultural Heritage* **(pp. 149-173). Oxford: Elsevier Butterworth-Heinemann.**

This chapter describes the concept of a "Metric Survey," which involves the measurement and pictorial presentation of land and buildings to a specified standard, supplying reliable and repeatable base data without specific thematic input. The full range of survey techniques currently used, non- image-based (direct) such as hand survey and theodolite measurements and image-based (indirect) such as rectified photography, photogrammetry, orthophotography, and panoramic imaging. According to the author, this hybrid approach may provide the most appropriate solution to the graphic recording needs of heritage projects.

Calamai, S., et al. (2016). Sound Archives Accessibility. In Borowiecki, J. K., et al. (Eds.), *Cultural Heritage in a Changing World* **(pp. 37-54). Cham: Springer.**

The paper analyzes the conflicting issues that arise when dealing with Intangible Cultural Heritage (ICH) held in audio digital archives, when the demand for open access conflicts with ownership rights and ethical issues. It describes two case studies in order to evaluate the procedures used for doing research on oral materials while respecting the rights of others. The first refers to the activities carried on at the Phonothe`que de la Maison méditerranéenne des sciences de l'homme, a French sound archive; the second refers to the solutions envisaged by an Italian research project, Grammo-foni. Le soffitte della voce (Gra.fo), jointly carried out by Scuola Normale Superiore of Pisa and the University of Siena.

Cameron, F. (2007). Beyond the Cult of the Replicant—Museums and Historical Digital Objects: Traditional Concerns, New Discourses. In Cameron, F., & Kenderdine, S. (Eds.), *Theorizing Digital Cultural Heritage: A Critical Discourse* **(pp. 49-76). Cambridge & London: MIT press.**

The author of this chapter critically examines the debates around the original-material/copy-immaterial divide and map out new definitions and terminologies for digital historical collections. This chapter takes discourses regarding this binary in a new direction by rethinking definitions of, and relationships between, analog and digital historical objects drawing on specific case examples. It is argued that the roles and uses of the digital object must be understood as part of the broader heritage complex—and institutionalized culture of practices and ideas that is inherently political, socially and culturally circumscribed, and as such implicated in the cycle of heritage value and consumption.

Ch'ng, E., & Gaffney, V. L. (2013). Simulation and Visualisation of Agent Survival and Settlement Behaviours in the Hunter-Gatherer Colonisation of Mesolithic Landscapes. In Ch'ng, E., et al. (Eds.), *Visual Heritage in the Digital Age* **(pp. 235-258). London: Springer.**

This article explores and develops an agent-based model for basic survival and settlement behavior for Mesolithic communities based within a marine palaeolandscape. It discusses the issues regarding how agents can be created to react to resource and environmental needs and limitations. The methodological

study examines individual agent behavior and sets the foundation for future, more complex scenarios that span large spatio-temporal landscapes including the North Sea and European coastal shelves. The article also considers the key technical challenges that must be met if large complex scenarios emerge in which the modelling of interaction between vegetation, animals and human groups becomes a priority.

Champion, E. (2008). Explorative Shadow Realms of Uncertain Histories. In Kalay, Y., et al. (Eds.), *New Heritage: New Media and Cultural Heritage* (pp. 185-206). Abington & New York: Routledge.

This chapter defines and distinguishes between virtual heritage and new media. It suggests five defining features of new heritage as a composite interstitial field, including how new media has blossomed, how virtual environments should reach out to people as a social group, the environments our imaginations inspire, the uncertainties portrayed in these realms, and the problematic nature of the term 'virtual' in conjunction with heritage management. The author goes on to explain why certain issues cloud its development, and how they can be potentially resolved.

Chan, S., et al. (2019). Digital Culture Leaders Visioning the Post-digital Museum. In Giannini, T., & Bowen, J. P. (Eds.), *Museums and Digital Culture: New Perspectives and Research* (pp. 509-522). Cham: Springer.

This chapter features an interview with two senior museum leaders who both have a long history in digital product development and open access that discuss how their museums are evolving. A wide-ranging conversation explores the challenges and opportunities small to medium sized museums face, and what it means for leaders who emerge from 'digital culture' to be shaping museums. It is an important exploration of the changing context in which museums now operate and how the slow shift to a "post-digital" museum cannot be abstracted from broader shifts in culture and politics.

Chapman, H., et al. (2013). More Than Just a Sum of the Points: Re-thinking the Value of Laser Scanning Data. In Ch'ng, E., et al. (Eds.), *Visual Heritage in the Digital Age* (pp. 15-31). London: Springer.

Through the exploration of three case studies, this chapter highlights the additional value that laser scanning can bring to heritage applications, with each example showing how the re-tasking of the captured data can result in additional benefits that extend considerably beyond the initial intentions. It is argued that, unlike the results from more conventional survey methods, high-definition laser scan data can exist independently from the original intentions of the survey and that it holds considerable value for addressing previously unimagined possibilities.

Chowdhury, G. (2015). Management of Cultural Heritage Information: Policies and Practices. In Ruthven, I., & Chowdhury, G. G. (Eds.), *Cultural Heritage Information: Access and Management* (pp. 37-62). London: Facet.

This chapter discusses various issues regarding the digitization and management of cultural heritage information in terms of heritage policy. It argues digital cultural heritage information involves management with various social, legal and policy issues. This chapter draws some discussion about these policies, with the examples of Australia and New Zealand, and accounts for their implications, origins, and management issues on digital rights in the scope of cultural heritage information.

Clough, P., et al. (2015). Supporting Exploration and Use of Digital Cultural Heritage Materials: the Paths Perspective. *Cultural Heritage Information: Access and Management* (pp. 197-220). London: Facet.

The main focus of this chapter is techniques for information access to digital cultural heritage collections from the perspectives of users. It discusses "Personalized Access to Cultural Heritage Spaces (PATHS)" funded by the European Commission's program. This particular system aims to support enormous user groups with different degrees of domain knowledge, through the supplying new wave functionalities, such as recommendations and visualization.

Colls, C. S., & Colls, K. (2013). Reconstructing a Painful Past: A Non-invasive Approace to Reconstructing Lager Norderney in Alderney, the Channel Islands. In Ch'ng, E., et al. (Eds.), *Visual Heritage in the Digital Age* (pp. 119-146). London: Springer.

This chapter outlines the results of the investigations on the site of the former labor camp of Lager Norderney in the Channel Islands. In the past, opinions concerning the site have revolved around the perception that it was destroyed. Archaeological survey has demonstrated that this is not the case and the presentation of these findings through digital means has offered new insights into their form, function and surviving extent without ground disturbance. By employing a methodology that addresses all of the physical and cultural layers associated with this painful period of history, it has been possible to generate resources that mitigate against some of the issues surrounding the investigation of the site.

Dave, B. (2008). VIRTUAL HERITAGE: Mediating Space, Time and Perspectives. In Kalay, Y., et al. (Eds.), *New Heritage: New Media and Cultural Heritage* (pp. 40-52). Abington & New York: Routledge.

Virtual heritage projects incorporate digital interactivity and media-rich representations to offer passages through time and space that are qualitatively different from what may be possible using traditional media and narratives. This chapter examines such differences and focuses on how digital media may become complicit mediators in grappling with heritage issues. The author describes significant shifts in virtual heritage studies by identifying key characteristics of successive generations of interactive digital media, how they may be sympathetic to specific theoretical perspectives in virtual heritage studies, and summarizes key challenges for future.

Perez, S. D. I. R. et al. (2016). Technologies Lead to Adaptability and Lifelong Engagement with Culture throughout the Cloud. In Borowiecki, J. K., et al. (Eds.), *Cultural Heritage in a Changing World* (pp. 163-180). Cham: Springer.

The current digital solutions adopted by cultural heritage institutions fail to achieve a lifelong engagement, and thus do not support institutions in increasing the number of visitors and retaining them. This chapter illustrates how cloud-based technologies can be exploited to increase a cultural lifelong engagement. The authors describe how to use the cloud to support technologies that enable adaptive and personalized cultural experiences according to individuals' interests, co-creation of cultural heritage experiences, and active user contribution to social storytelling. The work presented here is a result of the European co-funded project TAG CLOUD.

Demetrescu, E. (2017). Virtual Reconstruction as a Scientific Tool. In Münster, S., et al. (Eds.), *Digital Research and Education in Architectural Heritage* (pp. 102-116). Cham: Springer.

The focus of this chapter is to highlight what are the major theoretical issues of the virtual reconstruction in archaeology and how the Extended Matrix (EM) approach was designed to respond to these specific needs. One of the goals to this research is to prove that the stratigraphic method, intended as chronological reading of the spatial context, is able to compose a complete and multidimensional reconstructive record through EM. It is asserted that this could vastly improve the quality of virtual reconstructions for scientific purposes and for the industry of virtual museums and digital libraries.

Dodds, D. (2019). Collecting, Documenting, and Exhibiting the Histories of Digital Art: A V&A Perspective. In Giannini, T., & Bowen, J. P. (Eds.), *Museums and Digital Culture: New Perspectives and Research* (pp. 217-230). Cham: Springer.

This chapter outlines some of the issues involved in acquiring, maintaining, documenting, and exhibiting a diverse range of physical and digital artworks created with code. Using the perspective of the Victoria and Albert Museum (V&A) in the UK which holds the national collection of early digital art, the authors discuss the Museum and its concerted effort to develop its digital art collection, expanding the range, depth, and geographical coverage of this new medium.

Economou, M., & Tost, L. P. (2008). Educational Tool or Expensive Toy? Evaluating VR Evaluation and Its Relevance for Virtual Heritage. In Kalay, Y., et al. (Eds.), *New Heritage: New Media and Cultural Heritage* (pp. 242-260). Abington & New York: Routledge.

The chapter discusses the potential of Virtual Reality (VR) and the issues related with its application in the cultural sector, particularly its support of learning and social interaction. It examines the lessons learned from the evaluation of VR (and other information and communications technology) applications in formal and informal learning environments and discusses their methodological limitations. The author advocates the need for more evaluation research about the effect of Virtual Heritage on visitors and the development of appropriate methodological strategies.

Economou, M. (2016). Heritage in the Digital Age. In Logan, W., et al. (Eds.), *A Companion to Heritage Studies* (pp. 215-228). Chichester: John Wiley & Sons, Inc.

As the importance of new technology has been increased, heritage organizations obtain more new possibilities to interact with their visitors, but it also raises a number of challenges regarding digital heritage. This chapter investigates applications of digital heritage with a wide rage of examples are used to suggest the theoretical issues of digital heritage fields. It demonstrates how digital heritage applications have been developed so far, what the underlying assumptions are and where the gaps are upon. Furthermore, it observes how digital technology enabled the collection and processing of heritage in the form of digital data.

Faulkhead, S., et al. (2017). Animating Language: Continuing Intergenerational Indigenous Language Knowledge. In Anderson, J., & Geismar, H. (Eds.), *The Routledge Companion to Cultural Property* (pp. 452-472). Abingdon & New York: Routledge.

Working on the premise that Indigenous Australian communities already have the infrastructure to continue and preserve their language through intergenerational learning, the author details the Monash Country Lines Archive (MCLA) and their decision to support this system of learning instead of changing it or introducing something new through the use of 3D animation as tools to re-engage and revitalize interest in language continuation, this chapter analyzes how Indigenous communities are working in partnership with MCLA in the protection of the cultural and intellectual property contained within their languages.

Fitch, S. (2013). Time and Tide: Modeling the Effects of Landscape Change on Population Support in the Southern North Sea. In Ch'ng, E., et al. (Eds.), Visual Heritage in the Digital Age (pp. 275-295). London: Springer.

This chapter presents a first attempt to use digital technologies and modelling to understand the nature of the human occupation of these currently inaccessible landscapes and their associated demography. The models aim to explore the impacts of sea level-driven landscape change upon a North Sea Mesolithic population, and further aims to reveal the diversity of resources that would have been present. As such the model will seek to take the first steps in developing an adequate representation of the past landscape and generate an understanding into how past landscape evolution may have served as a buffer to the effects of marine inundation.

Friedrichs, K., et al. (2017). Creating Suitable Tools for Art and Architectural Research with Historic Media Repositories. In Münster, S., et al. (Eds.), *Digital Research and Education in Architectural Heritage.* (pp. 117-138). Cham: Springer.

The authors of this chapter aim to analyze the art and architecture historian community and requirements for their roles posit technical solutions that could facilitate the work with digital libraries or research processes. Through a series of case studies, major problems were identified such as lack of good search tools and filters, inconsistent or incomplete metadata, poor resolution, unclear user rights, and lack of cross-references or supplementary literature.

Gaffney, V. L., et al. (2013). Visualising Space and Movement: A Multidisciplinary Approach to the Palace of Diocletian, Split. In Ch'ng, E., et al. (Eds.), *Visual Heritage in the Digital Age* (pp. 93-117). London: Springer.

Emerging from work undertaken by the Central Dalmatian Archaeological Project in Croatia in 2009, this chapter demonstrates how 3D spatial models can be integrated with sub-surface exploration technologies in order to better understand the relationships between standing and subsurface remains at Split through the production of a 3D model. It will then use the integrated results from the 3D laser scanning of the Mausoleum and its surroundings and GPR in the Peristyle of the Palace to make suggestions about the nature of that space and how it might have changed over time.

Galani, A., et al. (2013). Situating Cultural Technologies Outdoors: Empathy in the Design of Mobile Interpretation of Rock Art in Rural Britain. In Ch'ng, E., et al. (Eds.), *Visual Heritage in the Digital Age* (pp. 183-204). London: Springer.

This chapter discusses the methodological approach adopted in the Rock art mobile project (RAMP)

which addresses the challenge of designing and delivering mobile interpretation at three Neolithic and Early Bronze Age rock art areas in Northumberland, UK. RAMP proposes a departure from the more traditional design approaches of delivering scientific content in the form of an archaeological mobile guide. It acknowledges that rock art interpretation requires a 'design space', which facilitates empathy between users and designers, and allows the existing archaeological content, the public's fascination with the 'cryptic' meaning of the rock art sites and the technological, environmental and personal situation of the user to be explored and to inspire technological development.

Geary, A. (2006). 3D Virtual Restoration of Polychrome Sculpture. In MacDonald, L. (Ed.), *Digital Heritage: Applying Digital Imaging to Cultural Heritage* **(pp. 489-519). Oxford: Butterworth-Heinemann.**

This chapter presents a comprehensive overview of the processes, technologies, and skills involved in advanced visualization for conservation and heritage applications. The 3D visualization process is broken down by using 3D digitization, converting the raw scanned data to a 3D digital model, mapping color and texture to the model, manipulating the model's appearance using 3D or 2D visualization software, and, finally, rendering images for static or dynamic presentations of visualizations. Using a myriad of case studies as examples, the author asserts that utility of 3D virtual restorations of polychrome (multi-colored) sculptures lends to their historical authenticity.

Georgopoulos, A. (2017). CIPA's Perspectives on Cultural Heritage. In Münster, S., et al. (Eds.), *Digital Research and Education in Architectural Heritage* **(pp. 215-245). Cham: Springer.**

It is attempted to show in this chapter how technological and digital advances, if applied correctly, can support, enhance, and supplement traditional documentation and conservation methods, achieving the desired result with sensitivity, knowledge, and efficiency. Techniques include image-based methodologies for producing 3D models of which traditional 2D products may be extracted, laser scanning techniques to acquire directly 3D information from the object, and nondestructive techniques in order to diagnose pathology problems. The cases discussed represent monuments that either do not exist today or are at risk.

Giaccardi, E. (2008). Cross-Media Interaction for the Virtual Museum. In Kalay, Y., et al. (Eds.), *New Heritage: New Media and Cultural Heritage* **(pp. 112-131). Abington & New York: Routledge.**

Described in this chapter is Silence of the Lands, a virtual museum of natural quiet in Boulder, Colorado, based on locative and tangible computing. The project promotes a model of virtuality that empowers the active and constructive role of local communities in the interpretation, preservation, and renewal of natural quiet as an important element of the natural heritage. The project combines multiple technologies and social practices in a cross-media interaction comprising data catching, data description, and data interpretation.

Giannini, T., & Bowen, J. P. (2019). Transforming Education for Museum Professionals in the Digital Age. In Giannini, T., & Bowen, J. P. (Eds.), *Museums and Digital Culture: New Perspectives and Research* **(pp. 435-456). Cham: Springer.**

Using a series of case studies, it is argued that digital advances, augmented and virtual reality, digital story-telling and artificial intelligence are entering the mainstream of museum life, more fully immersing

museums in the digital culture ecosystem. Explored in this chapter is how education for museum professionals is transforming, as it responds to the need for graduates to possess digital skills and a deep knowledge and understanding of the social and cultural contexts in which museums are evolving.

Giannini, T., & Bowen, J. P. (2019). The Digital Future for Museums. In Giannini, T., & Bowen, J. P. (Eds.), *Museums and Digital Culture: New Perspectives and Research* **(pp. 551-578). Cham: Springer.**

In this chapter, a discussion of the possible directions that museums could take with respect to the rapidly developing digital culture in which they find themselves is hard. Successful museums must be very adaptable to the changing nature of public expectations. The authors take this knowledge and speculate how museums could adapt to survive in the digital environment that is increasingly integrated as part of the real environment, in what will rapidly become a post-digital world. Summarizing the prospective directions for museums and related institutions, this chapter adds context of changes in the digital landscape of the rest of society.

Giannini, T., & Bowen, J. P. (2019). Rethinking Museum Exhibitions: Merging Physical and Digital Culture—Past to Present. In Giannini, T., & Bowen, J. P. (Eds.), *Museums and Digital Culture: New Perspectives and Research* **(pp. 163-194). Cham: Springer.**

This chapter brings focus to museum exhibitions and how they are evolving in the digital landscape while connecting to the past and present, mixing physical and digital media. Drawing on observation, published reviews, research materials, and multimedia sources, the author's use an evidence-based approach with the goal of creating a rich tapestry that merges art, information, and experience. It is argued that, when taken together, this tapestry offers new perspectives on how museums are transforming in the digital ecosystem in ways that bring together museums, people, and communities, locally, globally, onsite, and online.

Green, P. (2006). Colour Management in Heritage Photography. In MacDonald, L. (Ed.), *Digital Heritage: Applying Digital Imaging to Cultural Heritage* **(pp. 293-326). Oxford: Elsevier Butterworth-Heinemann.**

Through color vision, colorimetry, and device characterization, the author delves into the importance of color management in heritage photography. The goal of color management is summed up as interoperability, consistency, and pleasing color reproduction; all while ensuring authenticity. Currently, color management consists of the use of CIE tristimulus colorimetry, which has become the basis for color transformations between different media.

Greenfield-Gilat, Y. (2008). THROUGH FORM AND CONTENT: New Media Components and Cultural Heritage Sites Management, in the Jewish Traditional Society. In Kalay, Y., et al. (Eds.), *New Heritage: New Media and Cultural Heritage* **(pp. 53-66). Abington & New York: Routledge.**

Proposed in this paper is that traditionally oriented societies, wishing to ensure the wholesome transference of their cultural heritage to the future, must undergo technological and cultural adjustments, in an attempt to contend with the changing semiotic significance of communications through new media methods. It is asserted that different cultural heritage sites negotiate their ideas, concerns and values to the new generations

according to different philosophies, achieving different effects. The examples in this paper emphasize the transformations taking place within the Jewish Orthodox society as they preserve their tradition by developing methods of adapting new media components to the social-traditional structure.

Grycz, C. J. (2006). Digitising Rare Books and Manuscripts. In MacDonald, L. (Ed.), *Digital Heritage: Applying Digital Imaging to Cultural Heritage* **(pp. 33-68). Oxford: Elsevier Elsevier Butterworth-Heinemann.**

In this chapter, the author uses the company they direct as a case study, placing digitization activities in the context of the effort to overcome the myriad technical, management, and financial challenges associated with digital preservation. It is argued that digital reproductions should be as inspirational as the original works themselves, as the opportunity to photograph rare books is unlikely to be afforded more than once. Digitization, whenever it takes place, should employ the highest-quality equipment, be conducted in the safest procedural circumstances, and include the highest standards for image capture and quality controls.

Guccio, C., et al. (2016). Technology and Public Access to Cultural Heritage: The Italian Experience on ICT for Public Historical Archives. In Borowiecki, J. K., et al. (Eds.), *Cultural Heritage in a Changing World* **(pp. 55-76). Cham: Springer.**

In Italy, the Ministry for Cultural Heritage and Activities and Tourism (MiBACT) has undertaken several programs involving the use of digital technology to promote a larger access to cultural heritage, through the collection of metadata on cultural products preserved in the country and the provision of digital cultural products. This study analyzes the digital projects carried out by the MiBACT for the preservation and utilization of cultural heritage that is managed by public historic archives so as to evaluate their impact on the access to cultural products.

Hazan, S. (2007). A Crisis of Authority: New Lamps for Old. In Cameron, F., & Kenderdine, S. (Eds.), *Theorizing Digital Cultural Heritage: A Critical Discourse* **(pp. 133-147). Cambridge & London: MIT press.**

Questioning the role of new media in museums, this chapter looks at new media for their efficiency and for their modification between the museum and the visitor in hopefully in any meaningful way. It is argued that the term "museum" now covers a variety of institutions where each kind conjures up a different image and represents a different kind of experience for visitors. It is argued that new media applications integrated into museum practice do not seek to displace or distract from the museum mission, rather they serve to enhance and extend the museum mandate in novel ways and open up to new types of visitors.

Kalay, Y. E. (2008). Introduction: Preserving Cultural Heritage through Digital Media. In Kalay, Y., et al. (Eds.), *New Heritage: New Media and Cultural Heritage* **(pp. 1-10). Abington & New York: Routledge.**

This chapter examines the affordances and implications of digital media for the preservation of cultural heritage through two metaphorical paradigms: rounding a square peg to fit a round hole, versus the horseless carriage. The first implying a dysfunctional relationship between the media and the task they are applied to, the later a misunderstanding of the affordances of the media for changing the tasks themselves. Both

paradigms are used to argue that much more research is needed before we can unequivocally recommend New Media as a vehicle for the preservation of cultural heritage.

Kamposiori, C., et al. (2017). Accessing and Using Digital Libraries in Art History. In Münster, S., et al. (Eds.), *Digital Research and Education in Architectural Heritage* **(pp. 83-101). Cham: Springer.**

The goal of this paper is to highlight the importance of understanding user behavior and needs for building digital libraries and resources that have a positive effect on the whole scholarly workflow using the art historical discipline as an example. The author employs an ethnographic approach to the study of scholarly habits, uncovering the requirements that art historians have in terms of accessing and using digital libraries. It is asserted that digital technologies have expedited the processes of seeking the information to the analysis of the data.

Kenderdine, S., et al. (2008). Co-evolutionary Narrative and Augmented Stereographic Panoramas, Vijayanagara, India. In Kalay, Y., et al. (Eds.), *New Heritage: New Media and Cultural Heritage* **(pp. 275-293). Abington & New York: Routledge.**

This chapter describes the theoretical and technical framework for two immersive virtual heritage demonstrators developed at iCinema Centre for Interactive Cinema Research in conjunction with Museum Victoria, Australia. The research is realized as Place-Hampi and results in a set of tools for the application of co-evolutionary narrative that extends the concept of interactivity to include autonomy in the transactions between machine agents and humans.

Koch, G. (2013). Studying Heritage in the Digital Era. In Albert, M. T., et al. (Eds.), *Understanding Heritage: Perspectives in Heritage Studies* **(pp. 169-182). Berlin & Boston: Walter de Gruyter.**

This chapter suggests the impact of digital media technology on the heritage field, which contributes to make people create and disseminate media with passive consumption. Media using new formats produce and shape cultural production and cultural changes, so that these cultural products and media to disseminate them can influence each other.

Lomas, A. (2019). Morphogenetic Creations: Exhibiting and Collecting Digital Art. In Giannini, T., & Bowen, J. P. (Eds.), *Museums and Digital Culture: New Perspectives and Research* **(pp. 353-366). Cham: Springer.**

In 2016, the Victoria and Albert Museum (V&A) acquired a number of Andy Lomas' works from an exhibition to add to its Computer Art Collection, including prints, multi-screen video, and stereoscopic works. This chapter looks at the works involved, as well as two more pieces, as a case study of providing digital works in a form suitable for preservation, and for display in the future when technology for playback of media is likely to have significantly changed.

MacDonald, L., et al. (2006). Image of Stained-glass Windows. In MacDonald, L. (Ed.), *Digital Heritage: Applying Digital Imaging to Cultural Heritage* **(pp. 411-443). Oxford: Elsevier Butterworth-Heinemann.**

The authors of this chapter articulate how digital photography and image processing may be applied to stained glass windows. By using controlled lighting and a digital camera of a known color sensitivity, colorimetric images may be captured directly from the windows without the use of film. By image processing techniques, the windows may be segmented into the individual pieces of glass and lead or combined into mosaics of arbitrary size, while also being filtered to remove shadows cast onto the glass by external structures.

Malpas, J. (2008). Cultural Heritage in the Age of New Media. In Kalay, Y., et al. (Eds.), *New Heritage: New Media and Cultural Heritage* **(pp. 13-26). Abington & New York: Routledge.**

The author directs attention to the way in which technologies release cultural objects from their unique presence in a place and make them uniformly available irrespective of spatial location. The way in which photography and film apparently obliterate the place of cultural objects, so too does new digital technology and media. It is argued that a loss of sense of place of object threatens a loss of the sense of place of the subject, and with it, a loss of a proper sense of heritage.

Mason, I. (2007). Cultural Information Standards—Political Territory and Rich Rewards. In Cameron, F., & Kenderdine, S. (Eds.), *Theorizing Digital Cultural Heritage: A Critical Discourse* **(pp. 223-244). Cambridge & London: MIT press.**

Questioned in this chapter is the cultural information standards and the infrastructure for the collection and preservation of, and access to, digital cultural heritage. It is asserted that digital cultural heritage comes at a cost, by which the process of standardization requires significant international goodwill, interest, and investment in people, time, and technology, by those that are participants in developing the standards. The author argues that Cultural practitioners must transfer the social awareness, integral to their roles as cultural information creators and knowledge enablers, into their shaping of information standards for digital cultural heritage.

McCarthy, G. (2007). Finding a Future for Digital Cultural Heritage Resources Using Contextual Information Frameworks. In Cameron, F., & Kenderdine, S. (Eds.), *Theorizing Digital Cultural Heritage: A Critical Discourse* **(pp. 245-260). Cambridge & London: MIT press.**

Argued in this chapter is that the systematic preservation of contextual information is currently the most likely means by which heritage professionals can mitigate epistemic failure. The author highlights the fact that the creation and subsequent management of digital cultural heritage resources gives rise to a considerable amount of information and knowledge; often held by few individuals in the heritage community. However, it is asserted that it cannot be said that the knowledge necessary to understand the information by outsiders to that community, and by future generations, is being effectively preserved.

Meethan, K. (2008). Remaking Time and Space: The Internet, Digital Archives and Genealogy. In Timothy, D. J. & Guelke, J. K. (Eds.), *Geography and Genealogy: Locating Personal Pasts* **(pp. 99-112). Hampshire: Ashgate Publishing.**

Examining the Internet phenomena in relation to the growing leisure pursuits of family history and genealogy, the authors explore the relationship between Internet capitalism and digitization of archives.

The present and the past that cuts across the constraints imposed by space and time. The development of information technologies has created the means by which people can now reclaim their lost kin, and by so doing provide a tangible and proven connection between the immediate "now" and the more abstract temporal scale of history and collective memory.

Milekic, S. (2007). Toward Tangible Virtualities: Tangialities. In Cameron, F., & Kenderdine, S. (Eds.), *Theorizing Digital Cultural Heritage: A Critical Discourse* **(pp. 369-388). Cambridge & London: MIT press.**

Focusing on two characteristics of virtual environments, namely the absence of support for meaningful (experiential) interactions with virtual information and the fact that currently the emphasis on virtual environments is placed on the quantity of information rather than on the quality. The author makes a case that one can make knowledge transfer (learning) more efficient by tying abstract information to (tangible) experience and that the introduction of multiple modalities in interaction with virtual environments is especially relevant for digital archives containing cultural heritage information.

Minelli, S. & Polo, A. (2006). Digital Access to a Photographic Collection. In MacDonald, L. (Ed.), *Digital Heritage: Applying Digital Imaging to Cultural Heritage* **(pp. 93-114). Oxford: Elsevier Butterworth-Heinemann.**

This chapter describes a case study presenting the main issues for the Alinari Photo Archive and similar commercial companies in seeking to digitize their content and provide it online for education and business usage. The authors detail how the Alinari Photo Archive developed strong skills in content-based retrieval, watermarking, web semantic, picture management, and e-commerce. Concluding, technology can be very useful in support of institutional needs, but unless used correctly, it can be very complex and time-consuming to manage.

Missikoff, O. (2006). Assessing the Role of Digital Technologies for the Development of Cultural Resources as Socioeconomic Assets. In Russell, I. (Ed.), *Images, Representations and Heritage: Moving beyond Modern Approaches to Archaeology* **(pp. 139-159). Boston & MA: Springer.**

With rapid growth in technology and proliferation of media, it is growing more important to invest in culture to create one's own social, professional, and existential identity. Argued in this chapter is the heritage sector's need to only express its potential and unlock its value by developing a creative model that combines cultural contents with technology and management.

Munteán, L. (2017). Touching Time: Photography, Affect and the Digital Archive. In Tolia-Kelly, D. P., et al. (Eds.), *Heritage, Affect and Emotion: Politics, Practices and Infrastructures* **(pp. 201-218). Abingdon & New York: Routledge.**

Using a case study involving Hungarian online archive of private photography, Forepan, the author demonstrates how the digitization of analogue images can lead to the production of new photographic heritage. Utilizing affect in the sense of atmosphere, the focus is on how this archive operates as a platform for affective engagements with the new photographic heritage that it catalyzes.

Murgatroyd, P. (2013). Visualising Large-Scale Behaviours: Presenting 4D Data in Archaeology. In Ch'ng, E., et al. (Eds.), *Visual Heritage in the Digital Age* **(pp. 259-274). London: Springer.**

Agent-based modelling (ABM) is an excellent technique for investigating certain types of complex behaviors. Archaeologists have started to explore the possibilities of ABM as a means of simulating the processes that shape past human societies, processes that can be hard to reconstruct by other means. However, the complex nature of these models and the four-dimensional (4D) nature of the data they produce can be problematic to present via traditional archaeological means of publication such as journals and monographs. This article reviews the problems faced when presenting 4D data via 2D media and presents some ways in which the Medieval Warfare on the Grid project attempts to solve those problems.

Nobayashi, A. (2016). Rewiring Museum Information: Mobile and Cloud. In Sonoda, N. (Ed.), *New Horizons for Asian Museums and Museology* **(pp. 89-96). Singapore: Springer.**

At the National Museum of Ethnology in Minpaku Japan, several softwares and instruments have been designed to connect different kinds of information on an object through images instead of text. These examples show that rapid progress in the design of digital devices and growth of the Internet community have changed the way to offer information on exhibitions and the museum itself. By connecting the information, visitors and users might find additional information or produce new contents and feed them back to the museum. As Minpaku collects materials concerned with human culture, the author argues it can show the existence of material culture in each period all over the world.

Ott, M., & Pozzi, F. (2010). Towards a New Era for Cultural Heritage Education: Discussing the Role of ICT. *Computers in Human Behavior.* **27(4), pp. 1-7.**

This paper investigates how ICT tools can contribute to enhancing Cultural Heritage Education. It is an attempt to answer the question concerning whether ICT can really provide any added value to Cultural Heritage pedagogy, education and learning. By focusing on those Cultural Heritage artifacts that pertain to the field of arts and archeology, the paper assumes a methodological perspective and provides examples of some of the most innovative experiences in the field, thus driving the reader to reflect on the pedagogical impact that may derive from exploiting ICT potentialities.

Parry, R. (2007). *Recoding the Museum: Digital Heritage and the Technologies of Change.* **London & New York: Routledge.**

Drawing upon an impressive range of professional and theoretical sources, this book offers one of the first substantial histories of museum computing. Its ambitious narrative attempts to explain a series of essential tensions between curatorship and the digital realm. Ultimately, it reveals how through the emergence of standards, increased coordination, and celebration of the 'virtual', the sector has experienced a broadening of participation, a widening of creative horizons and, ultimately, has helped to define a new cultural role for museums.

Phiri, L., & Suleman, H. (2015). Managing Cultural Heritage: Information Systems Architecture. In Ruthven, I., & Chowdhury, G. G. (Eds.), *Cultural Heritage Information: Access and Management* **(pp. 113-134). London: Facet.**

This chapter discusses the system architecture to store, preserve and provide access to digital cultural heritage. It deals with some significant design for implementing this system architecture and also suggests some existing patterns as examples. It argues that current digital archiving system architectures are insufficient for Third World countries with poor network infrastructure and access. This chapter aims to propose an architectural design which is more uncomplicated and more comfortable to implement with two case studies of South Africa.

Polmeer, G. (2019). Historical Questions on Being and Digital Culture. In Giannini, T., & Bowen, J. P.(Eds.), *Museums and Digital Culture: New Perspectives and Research* (pp. 49-62). Cham: Springer.

This chapter discusses poetic and imaginative experience in relation to being, aesthetics and technology. The aim is to examine art, technology, and meaning within questions of art's meaning amidst its technological developments, and creativity, and the imagination. The historical development of technical understanding in philosophy and the sciences, of which art and technology are largely a continuation, is considered within the poetical and spiritual questions of experience towards different perspectives on the idea of art and the museum.

Richards, J. D., et al. (2013). Preserving Our Digital Heritage: Information Systems for Data Management and Preservation. In Ch'ng, E., et al. (Eds.), *Visual Heritage in the Digital Age* (pp. 311-326). London: Springer.

This chapter outlines the key issues surrounding access, sharing and curation, and describes current efforts to establish research infrastructures in a number of countries. It aims to provide a detailed overview of the issues involved in the creation, ingest, preservation and dissemination of 3D datasets in particular. The chapter incorporates specific examples from past and present Archaeology Data Service (ADS) projects and highlights the recent work undertaken by the ADS and partners to specify standards and work-flows in order to aid the preservation and reuse of 3D datasets.

Roegiers, S. & Truyen, F. (2008). History is 3D: Presenting a Framework for Meaningful Historical Representations in Digital Media. In Kalay, Y., et al. (Eds.), *New Heritage: New Media and Cultural Heritage* (pp. 67-77). Abington & New York: Routledge.

Shown in this chapter is where the problem with realism in digital historical publications is situated, and that this goes back to the age-old fear of the unmediated experience. Proposed are two threefold frameworks to contextualize historical information: time, space, and community; and the descriptive, the contextual, and the comprehensive. This chapter navigates how e-learning settings enable learners to put historical reflection into practice and thus build the necessary mental constructs to gain a nuanced understanding of the complex historical subject matter.

Ruvane, M. B. & Dobbs, G. R. (2008). Genealogy, Historical Geography, and GIS: Parcel Mapping, Information Synergies, and Collaborative Opportunities. (2007). In Timothy, D. J. & Guelke, J. K. (Eds.), *Geography and Genealogy: Locating Personal Pasts* (pp. 43-62). Hampshire: Ashgate Publishing.

In this chapter, the authors examine the importance of maps as tools and sources for genealogists and historical geographers, and the limitations of both paper and digital sources. They explore the potential

for geographic information systems (GIS) as a vehicle enhancing these functions of maps in the historical genealogical research context. Evidence is provided as to the overlap and complementarity between sources and needs of these groups of researchers to support the vision of a GIS-based collaborative tool.

Saunders, D., et al. (2006). Digital Imaging for Easel Paintings. In MacDonald, L. (Ed.), *Digital Heritage: Applying Digital Imaging to Cultural Heritage* **(pp. 521-548). Oxford: Butterworth-Heinemann.**

Discussed in this chapter is the digital imaging of easel painting for the purpose of conservation, preservation, and research. Firstly, images are being made to assist with the technical study and documentation of paintings, including utilizing infrared reflectography to examine underdrawings, X-radiography to examine compositional changes, and raking light to study surface texture. Secondly, imaging technologies are being used for general documentation of paintings, to build image libraries that can be used for specialist consultation in museums and galleries as a basis for public-access systems or for primary resources for the reproduction of images.

Serlorenzi, M., et al. (2017). The SITAR Project: Web Platform for Archaeological Knowledge Sharing. In Apaydin, V. (Ed.), *Shared Knowledge, Shared Power: Engaging Local and Indigenous Heritage* **(pp. 119-128). Cham: Springer.**

Presenting the Archaeological Territorial Informative System of Rome (SITAR) Project and its information technology architecture and the new social applications developed to get people involved in the Project. Along with the preservation and the reproducibility of archaeological knowledge, one of the main goals of this chapter is to go towards a real comprehension and consciousness of Rome together with citizens' contribution.

Shiri, A. (2015). Semantic Access and Exploration in Cultural Heritage Digital Libraries. In Ruthven, I., & Chowdhury, G. G. (Eds.), *Cultural Heritage Information: Access and Management* **(pp. 177-196). London: Facet.**

This chapter presents an overview of knowledge organization systems and metadata standards in heritage digital archiving. It explores how digital libraries have incorporated vocabularies under control of user interfaces, by suggesting three case studies. It also examines the degree to which these semantic access maps are used in the recent research on the information search strategies of cultural heritage information.

Siefring, J. (2019). Democratizing Discovery: The Impact of Digital Culture on the Research Library. In Giannini, T., & Bowen, J. P. (Eds.), *Museums and Digital Culture: New Perspectives and Research* **(pp. 491-506). Cham: Springer.**

This chapter considers the changing nature of the work of research libraries such and the Bodleian Libraries in response to the digital shift, and the requirement to refresh, extend, and enhance skills beyond traditional librarianship. The author considers the importance of an integrated approach to physical and digital collections and curation, and the key importance of collaboration for future digital development. Changing focus from researchers and scholars to the public at large, it is asserted that institutions such as the Bodleian may need to reassess user needs and audience expectations.

Silberman, N. (2008). Chasing the Unicorn?: The Quest for "Essence" in Digital Heritage. In Kalay, Y., et al. (Eds.), *New Heritage: New Media and Cultural Heritage* **(pp. 81-91). Abington & New York: Routledge.**

This chapter examines the recording and preservation of the "essence" of both tangible and intangible heritage. The author argues that heritage is, by its nature, a social activity embedded in a changing contemporary context and that the challenge for digital heritage is to facilitate that activity, rather than establish a definitive simulacrum of the past. New socioeconomic developments in the field of heritage are described, with particular emphasis on the role of digital technologies, and introduces instances of problematic digital "authenticity."

Smith, N. (2006). Digitising Documents for Public Access. In MacDonald, L. (Ed.), *Digital Heritage: Applying Digital Imaging to Cultural Heritage* **(pp. 3-32). Oxford: Elsevier Butterworth-Heinemann.**

The author of this chapter reviews the strategic, policy, and management aspects of the British Library's digitization program and describes the technical approach to digital capture. The chapter discusses the standards, guidelines, and digitization methods used by the British Library, examining the case of their website, Collect Britain. The assertion is made that digital capture will enable photographers to shorten the time for the image-process cycle, therefore cutting the length of time from commissioning an image to their delivery to audiences.

Stevenson, J. (2006). Digitisation Programmes in the V&A. In MacDonald, L. (Ed.), *Digital Heritage: Applying Digital Imaging to Cultural Heritage* **(pp. 69-92). Oxford: Elsevier Butterworth-Heinemann.**

In this chapter, the author describes the history and rationale behind the digitization programs at the Victoria and Albert Museum (V&A), the UK National Museum of Art & Design. As the volume of the museum's image collection continues to grow, their use of a Digital Asset Management (DAM) system will enable clients to control their access to content, in the UK and anywhere in the world. By going through the V&A's extensive plans for digitization, the author proposes that the museum experience is expected to become a virtual collection for a virtual visitor.

Stiller, J., & Petras, V. (2015). A Framework for Classifying and Comparing Interactions in Cultural Heritage Information Systems. In Ruthven, I., & Chowdhury, G. G. (Eds.), *Cultural Heritage Information: Access and Management* **(pp. 153-176). London: Facet.**

This chapter draws some significant characteristics of user interactions in heritage information, which is distinct from those of conventional information services. In this chapter, some strategies for cultural institutions are discussed, which provides some purposeful interaction means with digital cultural heritage. It provides some examples from the European digital library, to suggest a framework for evaluation of interactions, and it concludes the cultural heritage information system is important to be aware of their influence on accessibility.

Terras, M. (2015). Cultural Heritage Information: Artefacts and Digitization Technologies. In Ruthven, I., & Chowdhury, G. G. (Eds.), *Cultural Heritage Information: Access and Management* **(pp. 63-88). London: Facet.**

In this chapter, the author claims that some expectation is given to institutions that they should accept the digitization programs. This chapter explains the background to the current environment for digitization, suggesting the methods and approaches involved. It discusses the current development of 2D and 3D digitization methods, which now has relatively affordable prices. However, it also questions about the meaning of digital literacy and our understanding of it to create digital versions of cultural inheritance.

Vileikis, O. (2016). Achieving Dialogue through Transnational World Heritage Nomination: The Case of the Silk Roads. In Logan, W., et al. (Eds.), *A Companion to Heritage Studies* **(pp. 507-521). Chichester: John Wiley & Sons, Inc.**

The appearance of serial transnational World Heritage nomination is a starting point for innovating approaches to heritage protection and recognition of a number of cultural heritage sites in the boundary of Outstanding Universal Value. However, this brought new challenges for the nomination and management of World Heritage sites which has nominated for serial transnational heritage. In this chapter, these challenges are discussed and some ideas are suggested through the case of Silk Road, where it has shown that the States Parties participate and cooperate together by inventing an online tool for the conservation and management of the heritage site, and ultimately used the case as a valuable tool for conversation among the stakeholders.

Walsh, P. (2007). Rise and Fall of the Post-Photographic Museum: Technology and the Transformation of Art. In Cameron, F., & Kenderdine, S. (Eds.), *Theorizing Digital Cultural Heritage: A Critical Discourse* **(pp. 19-34). Cambridge & London: MIT press.**

Theorized in this chapter is the concept that new museum websites are only the first manifestation of the post-Internet museum age. Now fully engaged in a new electronic world, art museums are being pressured to move to new, yet-to-be-defined directions, as they were by photography one hundred and fifty years ago. Using the South Kensington Museum as an example, the author asserts that the virtual space enabled by digital technology is a new art medium itself and presents new ways of interpreting and publicizing art.

Whatley, S., & Sabiescu, A. G. (2016). Interdisciplinary Collaborations in the Creation of Digital Dance and Performance: A Critical Examination. In Borowiecki, J. K., et al. (Eds.), *Cultural Heritage in a Changing World* **(pp. 17-36). Cham: Springer.**

This chapter explores the convergence between performance-based cultural heritage and new technologies, with a focus on interdisciplinary collaborations in creation and making processes. The authors show how creative work in mixed teams of performance artists, researchers, and practitioners on the one hand, is instrumental to the development of what is referred to as 'interdisciplinary artscapes' and 'interdisciplinary knowledge-scapes'. It is asserted that these interdisciplinary work spaces present a tremendous potential for innovative art making, as they bring together deep knowledge of the arts and artistic sensibility with a sound understanding of technology languages and possibilities.

Zellman, T. (2006). Image Compression and JPEG2000. In MacDonald, L. (Ed.), *Digital Heritage: Applying Digital Imaging to Cultural Heritage* **(pp. 327-350). Oxford: Elsevier Butterworth-Heinemann.**

This chapter is regarding the use of JPEG2000 Part 6 software in the use of an image database system. Looking specifically at the German Resistance Memorial Center, the author describes their integration of powerful images and document compression applications as a complex knowledge management system. With this image compression technology, institutions could have the resources for companies, public foundations, and private groups to archive and contextual cross-link larger volumes of image and text data.

Acknowledgement

Contributions

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⏐PLANNING, MANAGEMENT AND COORDINATION

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While the history of cultural heritage interpretation research is over sixty years, there is no clear definition of interpretation or presentation: the boundary between interpretation and presentation is too vague and both include a wide range of actions and practices. Although research on heritage interpretation and presentation serves as the basis for cultural heritage study, the lack of systematic structures in the field has led to relatively low accessibility to study information.

Accordingly, the preparatory office for the International Centre for the Interpretation and Presentation of the World Heritage Sites, a UNESCO Category 2 Centre in the field of world heritage interpretation and presentation, studied the basic research information on heritage interpretation and presentation and built a database of over 1,400 book chapters and over 160 research essays to enhance the Centre's research function and lay the foundation for international research prior to its establishment. The final result has been published as a reference book. For the book, we divided the information into two sections of heritage interpretation and presentation, read all the information in each section, and categorized it into thirteen categories so that readers can understand the overall research trends of cultural heritage interpretation and presentation. The book also outlines detailed study trends in each chapter. Each chapter is not independent but overlapped with each other, demonstrating the ambiguity of the interpretation and presentation.