THE PAST FOR SALE?
The Economic Entanglements of Cultural Heritage

MAY 15-17, 2013 AT THE UNIVERSITY OF MASSACHUSETTS AMHERST

Presented by
UMass Amherst Center for Heritage & Society
umass.edu/chs
ORGANIZING TEAM

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David Glassberg, Department of History, University of Massachusetts Amherst
Krista Harper, Department of Anthropology, Center for Public Policy and Administration, University of Massachusetts Amherst
Sophia Labadi, Department of Classical and Archaeological Studies, Kent University
Don Rypkema, PlaceEconomics
Neil Silberman, Center for Heritage & Society, University of Massachusetts Amherst
James Young, English Department, University of Massachusetts Amherst

VOLUNTEERS

Greg Alexander      Lyzann Harlow      Elena Sesma
Heidi Bauer-Clapp    Melissa Hojnowski  Honora Sullivan-Chin
Jill Bierly          Valerie Joseph     Evan Taylor
Christa Burdick     Erica Kowsz         Michel Venne
ABOUT THE CENTER FOR HERITAGE & SOCIETY

Welcome to the University of Massachusetts Amherst (UMass) and to the UMass Amherst Center for Heritage and Society (CHS). The Center is a multidisciplinary initiative to craft new approaches to heritage conservation and communication around the world. CHS offers research opportunities for scholars working in heritage-related fields, such as archaeology, history, environmental science, landscape architecture, planning, European studies, Native American Indian Studies, Afro-American Studies, Classics, legal studies, public health, and public policy. Additionally, the Center provides undergraduate and graduate students with training and experience in heritage planning and management.

To learn more about the UMass Amherst Center for Heritage and Society, please visit our website at:

http://www.umass.edu/chs.

UMass Amherst Center for Heritage and Society
215 Machmer Hall, University of Massachusetts Amherst, MA 01003
phone: 413.577.1605 fax: 413.545.9494

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Sponsors

THE INTERNATIONAL COALITION OF SITES OF CONSCIENCE
The International Coalition of Sites of Conscience is a worldwide network of “Sites of Conscience”—historic sites specifically dedicated to remembering past struggles for justice and addressing their contemporary legacies.

THE JOUKOWSKY INSTITUTE, BROWN UNIVERSITY
The Joukowsky Institute for Archaeology and the Ancient World is dedicated to the academic study and public promotion of the archaeology and art of the ancient Mediterranean, Egypt, and Western Asia (the latter broadly construed as extending from Anatolia and the Levant to the Caucasus, and including the territories of the ancient Near East); our principal research interests lie in the complex societies of the pre-modern era.

MANEY PUBLISHING
Maney Publishing is an independent publishing company specializing in academic journals in materials science and engineering, the humanities, and health science. Maney is committed to publishing high quality journals in print and electronic formats that are international in scope and peer-reviewed. With offices in Leeds and London in the UK, and in Philadelphia in North America, Maney publishes extensively for learned societies, universities and professional bodies around the world.

THE SUSTAINABLE PRESERVATION INITIATIVE
The Sustainable Preservation Initiative (SPI) seeks to save and preserve the world’s cultural heritage by providing transformative and sustainable economic opportunities to poor communities in which archaeological sites are located.
Sponsors

US/ICOMOS
The International Council on Monuments and Sites (ICOMOS) is a non-governmental international organization dedicated to the conservation of the world's monuments and sites. The U.S. National Committee of ICOMOS (US/ICOMOS) is part of this worldwide network of people, institutions, government agencies, and private corporations who support the preservation of our global cultural heritage.

SOCIAL & BEHAVIORAL SCIENCES RESEARCH COUNCIL, UMASS AMHERST
The College of Social and Behavioral Sciences at UMass Amherst is home to departments and programs leading to the Bachelor of Arts. The College focuses on behavior and organization from cultural, social, and biological perspectives. Graduates of the College have strong analytic and problem-solving abilities, good human relations skills, and confidence in their ability to learn and grow in new work situations.

DEPARTMENT OF ANTHROPOLOGY, UMASS AMHERST
The Department of Anthropology was established in 1969. At the University of Massachusetts Amherst, the Anthropology Department is a four-field program, each concerned with one of the main branches of Anthropology: Archaeology, Biological Anthropology, Cultural Anthropology, and Linguistic Anthropology.

DEPARTMENT OF ECONOMICS, UMASS AMHERST
The Department of Economics is committed to advancing, teaching, and applying social science to understand and improve our economy and society. It aims to provide students and the public with tools for advancing social justice and the Commonwealth.
Sponsors

DEPARTMENT OF HISTORY & PUBLIC HISTORY, UMASS AMHERST

The Department of History is dedicated to cultivating students' critical abilities, as well as their skills in core historical methodologies and analytical writing. The department prides itself particularly on its long-standing commitment to transatlantic and global history, gender and labor studies, public history and American history.

DEPARTMENT OF LANDSCAPE ARCHITECTURE REGIONAL PLANNING, UMASS AMHERST

Through integrative teaching, research, creative work, and outreach, we design and plan sustainable communities and regions. We seek integrative, regenerative, community-based, beautiful solutions to serve the ecological, economic and social needs of human as well as natural systems. Our distinctive academic department enables us to connect spatial and social forms across multiple scales, from the site to the city to the region, and from design to plan to program and policy implementation.

INTERDISCIPLINARY STUDIES INSTITUTE, UMASS AMHERST

The Interdisciplinary Studies Institute is a forum for faculty at the University of Massachusetts Amherst to engage with one another in a spirit of intellectual and creative adventure. We host seminars, residencies, and visiting speakers, and work with others to foster interdisciplinary work on campus.

INTERNATIONAL PROGRAMS OFFICE, UMASS AMHERST

The International Programs Office is a comprehensive office that works with incoming international students and scholar representing over 70 countries. IPO also manages the study abroad and exchange programs, sending over 1000 UMass undergraduates abroad each year.
The Challenge

The economic valuation of cultural heritage —whether protected and developed or illegally looted and exported—is among the most pressing practical research questions in the fields of both Cultural Heritage Studies and Community Development. What price in dollars or social value does heritage have in the 21st century? How is heritage marketed and sold in an era of rampant globalization and neoliberalism?

On the one hand, nations, regions, cities, and even small towns are investing significant public funds in the development and public presentation of archaeological sites, historic monuments, and historic districts in the hope of economic revitalization through tourism or increased property values. On the other, unprecedented diplomatic and legal measures are being taken to repatriate looted cultural property and put an end to the enormously profitable antiquities trade. What is happening on the ground? What types of heritage are being marketed, returned, or sold, and for what purposes? Who stands to gain from these processes?

The goal of this conference is to bring together a wide range of academics, economists, heritage professionals, development experts, government officials, and community leaders to examine the economic impacts of cultural heritage and its implications for contemporary society. Yet rather than seeing heritage-based tourism, urban redevelopment, and antiquities looting as distinct economic instances involving monetary profits or losses, we hope to encourage a trans-disciplinary discussion of the overlapping economic entanglements of cultural heritage and the broader social implications.
Themes

TOURISM
How has the need to market cultural heritage shaped communities, landscapes, and historic centers? Do common methods for drawing tourists (seeking UNESCO World Heritage status, creating destinations, building new museums, etc.) actually increase tourism? What kinds of social or economic costs does tourism give rise to, and who or what bears the burden of these costs?

URBAN REVITALIZATION
How does the promise of heritage tourism revenues lead to new ways of marketing or packaging the city? What types of (mega)projects does heritage tourism give rise to? Does it lead to ‘economic revitalization’? Who ultimately profits? And what impacts does it have on the fabric of the city?

ARCHAEOLOGICAL LOOTING, THE ANTiquITIES MARKET, AND ITS COSTS
What does looting tell us about the needs of the communities who live on and near archaeological sites? What is the larger socio-economic context of looting in the global antiquities market? Who benefits from the movement of archaeological material from field to lab to museum?
Gregory Ashworth
Gregory Ashworth is Professor of heritage management and urban tourism in the Department of Planning, Faculty of Spatial Sciences, University of Groningen (Netherlands). He is also visiting professor at the National Business College for Tourism and Travel, Breda, NL and a member of the CUBUS research group on the economics of heritage at the University of Brighton, UK. His main research interests focus on the interrelations between tourism, heritage, and place marketing, largely in an urban context. He is author of over 100 book chapters, 200 articles and over two dozen books, including “Pluralising Pasts: Heritage, Identity and Place in Multicultural Societies” (2007: co-authored with Brian Graham, and J. E. Tunbridge) and “A Geography of Heritage: Power, Culture and Economy” (2000: co-authored with Brian Graham; and J. E. Tunbridge). He received honorary life membership of the Hungarian Geographical Society in 1995, an honorary doctorate from the University of Brighton in 2010 and was knighted for services to Dutch Science in 2011.

Françoise Benhamou
Françoise Benhamou is Professor at Sciences Po Paris and serves on numerous boards and advisory committees for institutions such as the Autorité de régulation des communications électroniques et des postes, the Musée du Louvre, and the Institut national du patrimoine. She also serves as President of the Association for Cultural Economics International. She has written several books and articles on cultural heritage and economics. Some of her recent books include “L’Economie du patrimoine culturel,” and “Valoriser le patrimoine culturel de la France,” and “L’économie de la culture.”

Neil Brodie
Neil Brodie has held positions at the British School at Athens, the McDonald Institute for Archaeological Research at the University of Cambridge, where he was Research Director of the Illicit Antiquities Research Centre, and Stanford University’s Archaeology Center. Since 2012 he has been Senior Research Fellow at the Scottish Centre for Crime and Justice Research, at the University of Glasgow, where he is researching the criminology and economics of the antiquities market. He has published widely on issues concerning the antiquities market. He was co-author (with Jennifer Doole and Peter Watson) of the report “Stealing.” He co-edited “Archaeology, Cultural Heritage, and the Antiquities Trade” (2006, with Morag M. Kersel, Christina Luke and Kathryn Walker Tubb), “Illicit Antiquities: The Theft of Culture and the Extinction of Archaeology” (2002, with Kathryn Walker Tubb), and “Trade in Illicit Antiquities: The Destruction of the World’s Archaeological Heritage” (2001, with Jennifer Doole and Colin Renfrew). He has worked on archaeological projects in the United Kingdom, Greece and Jordan, and continues to work in Greece.

J.P. Singh
**Schedule of Sessions and Events**

*All events will be held in the Campus Center, University of Massachusetts Amherst*

### Wednesday May 15, 2013

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<tr>
<td>7:00-10:00</td>
<td>Registration, UMass Campus Center Foyer*</td>
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<td>8:15-10:00</td>
<td>Simultaneous Sessions, room 101, 163C</td>
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<td>10:00-10:30</td>
<td>Break</td>
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<td>10:30-12:30</td>
<td>Simultaneous Sessions, room 101, 163C</td>
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<td>12:30-1:30</td>
<td>Lunch</td>
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<td>1:30-3:30</td>
<td>Simultaneous Sessions, room 101, 163C, 165-169</td>
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<th>Time</th>
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<tr>
<td>8:00-9:00</td>
<td>Registration, UMass Campus Center Foyer</td>
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<tr>
<td>8:30-10:30</td>
<td>Simultaneous Sessions, room 101, 163C</td>
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<td>10:30-11:00</td>
<td>Break, poster sessions</td>
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<tr>
<td>11:00-12:30</td>
<td>Plenary, room 101</td>
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<td>12:30-2:00</td>
<td>Lunch</td>
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<td>2:00-3:30</td>
<td>Plenary, room 101</td>
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<td>3:30-4:00</td>
<td>Break</td>
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<td>4:00-6:00</td>
<td>Simultaneous Sessions, room 101, 163C, 165-169</td>
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<td>6:00</td>
<td>Dinner (advance registration required) Amherst Room</td>
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### Friday May 17, 2013

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<td>3:30-5:00</td>
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*For registration later in the day, please visit Conference Services on the 9th floor of the Campus Center.*
Presentations will be 15 minutes in length.

**Wednesday, May 15th**

8:15am - 10:00am  
101  

**Issues in Artifact Collecting**  
Chaired by Honora Sullivan-Chin, UMass Amherst  

Where Have All the Jinns Gone? The Complicity of Archaeologists and Looters in the Disenchantment of the Landscape  
*Peri Johnson*  

A ‘Day in the life of the Jetavana Monastery’ a 3rd Century ADE Buddhist Monastery in Sri Lanka. The Challenges of Heritage Management in Developing Countries  
*Ashley de Vos, ADV Consultants*  

The Emergence of a Small-Scale Tourism of the Mining City of Muntok, Indonesia  
*Evawani Ellisa*  

From ‘Stones’ to ‘Our Heritage’: Archaeology and Tourism Development in Patara, Southern Turkey  
*Eisuke Tanaka, Fukuoka Jo Gakuen University*  

Study the Looter: The Place of Looters in Cultural Resource Management Reconsidered  
*Evan A Kutzler University of South Carolina - Columbia*  

Wealthy 'Poor Looters' and Poor 'Nasty Dealers.' Economic Trajectories and Hierarchy in Rural Networks of the Illegal Antiquities Trade in Mali  
*Cristiana Panella Royal Museum for Central Africa*  

8:15am-10:00am  

**Heritage and Tourism**  
Chaired by Ian Baxter, *University Campus Suffolk, UK*  

Heritage Economics and the Future of the Past in the UK  
*Ian Baxter, University Campus Suffolk, UK*  

Selling Authenticity: China's Battle between Historic Preservation and Urban Profit-Making  
*Yanshuo Zhang, Stanford University*  

Exploring the Role of Interventions on Archaeological Heritage for Ensuring Economic Development: The Case of Ephesus  
*Gokce Simsek, Adnan Menderes University*  

Preparing for Archaeotourists: What Can We Do?  
*Ben Thomas, Archaeological Institute of America*  
*Meredith Langlitz, Archaeological Institute of America*  

10:00am-10:30am  

Break  

10:30am - 12:30pm  

**Measuring Heritage Value**  
Chaired by Michael Sugerman, UMass Amherst  

Outcomes of Heritage Surveys in an Inner City Area of Melbourne, Australia  
*Robyn J. Clinch*
The City is an Oeuvre
Catalina Strother, SCAD

Methods for the Economic Valuation of Urban Heritage: A Sustainability-Based Approach
Laurent Dalmas, Cemotex University of Versailles, France
Vincent Geronimi, Cemotex University of Versailles, France
Jean-François Noél Pr., Cemotex University of Versailles, France
Jessy Tsang King Sang, Cemotex University of Versailles, France

Walking into Somebody Else's Past
Gabriele Dolff-Bonekaemper, Technische Universität Berlin

10:30am - 12:30 pm 163C

Negotiating Diverse Heritages
Chaired by Evan Taylor, UMass Amherst

The Economic and Moral Value of Mijikenda Memorial Statues: Navigating African Art in an Era of Rising Cultural Identity Politics
Monica Udvardy, University of Kentucky

Whose Spirit Sings? Re-imagining Social Value in First Nations Museum Representation
Evan P. Taylor, University of Massachusetts Amherst

Native Museums: Technological Challenges VS Heritage Protection and Transmission
Carole Charette, UQAM-CELAT
Daniel Arsenault, UQAM-CELAT

Measuring the Future Losses of Rebecca Belmore's "Worth"
Lilian Mengesha, Brown University

12:30pm - 1:30pm
Lunch Break

1:30 - 3:30pm 101

Reconciling Heritage Tourism and Conservation
Chaired by Ashley Sherry, UMass Amherst

Tourism and Urban Revitalization in Brazil
Aline Vieira Carvalho, Brasil

Densified and/or Diluted? - On the Planning and Development of Industrial Heritage along the Aker River
Rikke Stenbro, Norwegian Institute for Cultural Heritage Research
Sveinung Krokann Berg, Norwegian Institute for Cultural Heritage

Negotiating Sustainability: From Commercialization to a Dynamic Equilibrium
Jack Corbett, Portland State University
Nelly Robles Garcia, National Institute of Anthropology and History, Oaxaca, Mexico

Heritage as Property
Paulla Ebron, Stanford

Harmonizing Heritage Tourism and Conservation through Stakeholder Collaboration: The Case of Lalibela, Ethiopia
Temesgen Kasabun Assefa, National Graduate Institute for Policy Studies, Japan
Emiko Kakiuch, National Graduate Institute for Policy Studies, Japan
1:30 - 3:30pm 165-169

Regulating Antiquities Markets
Chair by Elena Sesma, UMass Amherst

WikiLoot: The Possibilities and Perils of Crowdsourcing the Illicit Antiquities Trade  
Senta German, Ashmolean Museum, University of Oxford  
Fiona Rose-Greenland, University of Michigan Ann Arbor

Marketing Mummies  
Heather Gill-Frerking, NTK Services

The Economics of Looting and of Looting Prevention: Looking Beyond the Antiquities Market  
Lawrence Rothfield, University of Chicago

Sticks v. Stones: A Comparative Discussion of the Commercialization and Regulation of Palaeontological and Archaeological Material  
Donna Yates, Scottish Centre for Crime and Justice Research, University of Glasgow  
Ross A Elgin Department of Geology, Staatliches Museum fuer Naturkunde Karlsruhe (SMNK)

The Case About Sale: Intellectual and Institutional Battles over the Memory Market  
Ricardo Santihago, Brazil

Heritage and the Problem of Land: Economic Valuation of Cultural Heritage Resources in Land Restitution and Compensation in Post-Apartheid South Africa.  
McEdward Murimbika Siyathembana, Heritage Foundation

1:30 - 3:30pm 163C

Contested Heritage
Chair by Krista Harper, UMass Amherst

Cultural Heritage in Postsocialist Romania: Economic Entanglements, Corruption and Institutional Malfunctioning in the Promotion and Protection of Cultural Heritage  
Alin Rus, University of Massachusetts Amherst  
Vasile Cotinga, University Alexandru Ioan Cuza, Iasi, Romania

Revolution and the Heritage Industry: Egypt in the Third Millennium  
Robyn Gillam, York University

Boom! Heritage, Resource Frontiers, and the New Heritage Landscapes  
Melissa F. Baird, Stanford University

Balancing Education and Memorialization against Exploitation in Dark Tourism: Negotiating Diverse Heritage Values Associated with Human Remains  
Heidi Bauer-Clapp, University of Massachusetts Amherst

Catching up with Balboa  
Jaime Figueroa Navarro, Panama All In One, Inc.

3:30pm - 5:00pm 101

Plenary: Urban Heritage And Local Economic Development: An Ambivalent Relationship

GJ Ashworth, Emeritus Professor Of Heritage Management And Urban Tourism At The Faculty Of Spatial Sciences Of The University Of Groningen, And Visiting Professor At University Of Brighton (UK) Tourism And Research Group And NHTV Breda (Netherlands)
5:00pm-6:30pm  Hadley Room, 10th Floor
Opening Reception

Thursday, May 16th

8:30am - 10:30am  101 Cultural Property
Chaired by Robert Paynter, UMass Amherst

Beauty or Context in Greek and Italian Museums
Elizabeth M. Marlone, Colgate University

The Fiction of Firmitas: A Survey of Real Property Law and Cultural Impermanence
Eve L. Ererrickson

Music in the Ancient Egyptian Civilization and its Impact on Other Civilizations
Inas Moussa Diab

Sonic Entanglements: Songwriters, Publishers and the Business of Label Copy
Meredith Holmgren, Smithsonian Institution

Rethinking Property: Community Rights and Heritage
Ned Kaufman, Pratt Institute, New York, USA

10:30am-11:00am
Break

11:00am - 12:30pm  101 Plenary: Cultural Networks & Economic Development: Heritage Preservation at UNESCO Betwixt Idealism and Participation
J. P. Singh, Professor of Global Affairs & Cultural Studies
George Mason University

12:30pm - 2pm
Lunch Break
2:00pm - 3:30pm

**Plenary: The Antiquities Market: It’s All In A Price**

Neil Brodie, Senior Research Fellow, Scottish Centre for Crime and Justice Research, University of Glasgow.

3:30pm-4pm

**Break**

4:00pm - 6:00pm

**UNESCO, World Heritage and the Politics of Self-Care**

Organized by John Collins, Maki Tanaka, and Matthew Hill
Chaired by Matthew Hill

"Our Culture is our Life": Cultural Heritage as a Resource for Development in Southern Africa
Rachel F. Giraudo, California State University – Northridge

Cuba as ‘Exception’: UNESCO’s World Heritage Program and the Neoliberal Management of Historic Centers
Matthew J. Hill, University of Massachusetts Amherst
Maki Tanaka, University of California - Berkeley

“What’s In It For Us?”: Debates about UNESCO Oversight and Heritage Tourism in Antigua Guatemala
Walter E. Little, University at Albany - SUNY

Capacities of and Capacitating the Human in the “Cradle of Brazil”
John F. Collins, Queens College and the Graduate Center – CUNY

Converting Córdoba: Personhood, Patrimony, and Place in Jewish Spain
Charles A. McDonald, New School for Social Research

Is Heritage a Right or an Obligation?
Philip W. Scher, University of Oregon

Using the Past to Serve the Present: Heritage-Making in Post-Socialist China
Robert J. Shepherd, George Washington University

4:00pm - 6:00pm

**Heritage, Placemaking, or Branding: Cases from Europe**

Chaired by Steve Pendery, UMass Amherst

"There's Nothing in There for Me" The Threat of Culture led Regeneration to Local Provision of Cultural Heritage
Jamie Larkin

New Land, Old Stories
Jeroen Rodenberg, VU University Amsterdam
Demelza van der Maas, VU University Amsterdam

Marketing Difficult Pasts: Case Studies from Spain
Grace Cleary, University of Massachusetts Amherst

Re-imagining Spain: Tourism, Culture, and the Potential for Contestation
John A. Tyson, Emory University

Alsacez-Vous!: Language Commodification and Heritage in Tourism
Christa Burdick, University of Massachusetts Amherst

Acadian Heritage and Tourism in the United States and France
Steven R. Pendery, University of Massachusetts Amherst
### Friday, May 17th

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| 8:30am - 10:00am | 101     | **Plenary: The Politics of Heritage. The Quest for New Resources in a Context of Crisis**  
Françoise Benhamou, Professor of Economics at Sciences Po-Paris, President of the Association for Cultural Economics International (ACEI), and Commissioner of the ARCEP |
| 10:00am-10:30am |          | Break                                                                   |
| 10:30am - 12:30pm | 163C   | **Tourism and Urban Redevelopment**                                    
Chaired by Flavia Montenegro-Menezes, UMass Amherst |
|               |          | Revitalization in Deindustrialized Areas in Sao Paulo: The Case of Mooca District  
Verônica S Pereira, FAAC Unesp |
|               |          | Not-So-“New” Downtowns: Historic Rehabilitation Tax Credits and the Transformation of U.S. Downtowns  
Stephanie Ryberg Webster Cleveland State University |
|               |          | Economic Development in Zabid Urban Development Project  
Zouka Karazoun |
|               |          | Locals Only: Revitalizing More Than Just Main Street  
Jong Hyun Lim, Savannah College of Art and Design  
Andrew Webb, Savannah College of Art and Design |

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### 4:00pm - 6:00pm

**Heritage Routes and Sites**  
Chaired by Jill Bierly, UMass Amherst

- Routes of Jesuits in Brazil - New Identities, Heritage and Nature for Scenarios of Tourism  
  *Aline Vieira Carvalho, Brasil*  
  *Patricia Nunes Marinese, Nepam Unicamp*

- Reviving HemisFair Park as a Tourist Destination  
  *Sedef Doganer, University of Texas at San Antonio*  
  *Angela Lombardi, University of Texas at San Antonio*

- The Pilgrimation of Plymouth: Creating and Maintaining a Landscape of Memory in Plymouth, Massachusetts  
  *Anne Reilly, University of Delaware*

- Continuing Sense of Place: California’s Missions  
  *Kathleen A. Tobin, Purdue University, Calumet Campus*

- Heritage Management and Funding for Conservation in the Indian Context  
  *Lakshmi Priya Telikicherla*

- Tourism on UNESCO World Heritage in Southwest Brazil: Preliminary Remarks for Cultural and Environmental Sustainability  
  *Aline Vieira de Carvalho; Environment Research Center (Nepam), University of Campinas, Brazil*  
  *Cristina Fachini, Researcher, Brazil*

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**6:00pm**  
**Amherst Room, 10th Floor**

**Optional Dinner**  
(advance registration required)
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<td>Markets In Cultural Heritage Objects</td>
<td>Chaired By Morag Kersel, DePaul University</td>
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<td>Avoiding Noxious Markets in Cultural Heritage</td>
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<td>For Sale: Mosaics, from, out of, and Back to Turkey</td>
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<td>The High-End Market for Pre-Colombian Antiquities at Auction, 2000-2010</td>
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<td>The Price of Pots</td>
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<td>2:00pm - 3:30pm</td>
<td>Sustainable Cultural Heritage Management</td>
<td>Chaired by Heidi Savery, Binghamton University</td>
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<td>Heritage Resources as an Economic Driver</td>
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<td>Sustaining Heritage in the Developing World</td>
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<td>Imagining Bluefields: Heritage Tourism Development in Jamaica</td>
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<td>The Effect of Community-Managed Heritage Sites on Socio-Economic Inequalities in Africa</td>
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<td>2:00pm - 3:30pm</td>
<td>Tourism In Historic Urban Centers</td>
<td>Chaired by Matthew Hill, UMass Amherst</td>
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<td>Accelerating Heritage Tourism in Antalya, Turkey</td>
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12:30pm - 2pm

Lunch Break
Urban Ecology and Agriculture, Poverty Alleviation, and The Failure to Balance Elements of Mixed Heritage Landscapes: A Case Study from the UNESCO World Heritage Site of Luang Prabang, Laos
Gerard P. Dougher, Fulbright Fellowship, National University of Laos

Tourism in the Historic Urban Center of Istanbul and Its Impacts
Ege Uluca Tumer

Tourist or Inhabitant? Stakeholders Place in World Heritage City Center Value
Mathieu Dormaels, University of Montreal

Conservation Strategies for Greater Bridgetown and Its Garrison
Sherwood McCaskie, Caribbean Broadcasting Corporation

Community Libraries and Museums: The 'Shrines' of our Time?
Emmanuel Anan; B Ed., Cape Coast, Ghana

Posters First Floor Lobby

Presenters will be available to discuss posters on Thursday from 10:30-11:00am and on Friday from 10:00-10:30am

The Challenge of Living in Morelia, Mexico and its Surroundings

Analysis of the Criminal Phenomenon of “Archaeo-mafi” and its Social Costs on the Local Communities in Italy
Giacomo M Tabita

Heritage in Qatar; An Example of Culturally-led Economic Regeneration, that led to Redisplay Collections with Various Stories.
Mariam Ibrahim Al-Mulla Qatar, Museum Authority

3:30pm-5:00pm Hadley Room, 10th Floor
Closing Reception
Abstracts
Arranged by surname

Mariam Ibrahim Al-Mulla; Museum Authority, Qatar
Heritage in Qatar; An Example of Culturally-led Economic Regeneration, that led to Redisplay Collections with Various Stories.
Presenters will be available to discuss posters on Thursday from 10:30-11:00am and on Friday from 10:00-10:30am

With the development of modern Qatar in the mid 1970s and the end of the British protectorate, there was a new focus on museums and the heritage of the country. This focus on the role of culture has increased rapidly in the last five years, and can be mapped against the wider cultural developments in the Gulf, as countries aim to be more open to the West and the tourist industry and to address critical issues of the global perception of the Muslim world. There has been a paradigm shift in the country in recent times, which has recognised a much wider and more important role for museums and their collections in Qatar. This move has been government-driven, in a country where the political system is still very much founded on the ruling royal family. They have decreed that the previous system of national heritage and historical preservation in Qatar should be critically rethought, with an aim to reflect the country’s position both regionally and globally. This has led the museum authority to focus on building a new museum culture in the country and consider establishing seven specialist museums. Such a large museum building programme has required the curators to look far further afield for suitable collections for display, and Qatar has played an interesting role in increasing the price of antiques at auction across the world, particularly for Islamic objects. Qatar is explicitly putting its oil riches into the creation of a museum culture in order to compete on a global scale. As a curator at the National Museum of Qatar, I have been able to witness these changes first hand. This case study of Qatar will allow us to look at a specific example of the role of museums in the market.

Emmanuel Annan; B Ed., Cape Coast, Ghana
Community Libraries and Museums: The 'Shrines' of our Time?
Thursday, 8:30am-10:30am, 101

As soon as a discovery of an artifact from the past is made in the West (be it a historic relic from a sunken ship from the ocean or a relic which has been dug out of the earth’s surface) the next news that follows is that it has been auctioned for such and such amount, in hard currency. In contrast, in traditional African societies such a relic would have been considered a ‘god’ and hence would be possibly kept at a community shrine as an embodiment of something belonging to whole community. As a matter of fact, the notion of ‘selling of the past’ to a single individual that makes the highest bidding in the west is slowly creeping unto the African setting in current times. Does this have to be the case? This study is a documentation of examples of some discovered artifacts (as reported in the media, particularly BBC world service) which have been sold to individuals, and as well makes an enquiry into instances where discovered artistic relics have been donated to educational institutions like museums and libraries—lending themselves, perhaps, to a more wider reach or patronage in the community it serves.

J. Alberto Bedolla Arroyo, Universidad Michoacana de San Nicolás de Hidalgo, Mexico
Elia M. Alonso Guzman, Universidad Michoacana de San Nicolas de Hidalgo, Mexico
Wilfrido Martinez Molina, Universidad Michoacana de San Nicolas de Hidalgo, Mexico
Anyul M. A. Cuellar Lopez, Universidad Michoacana de San Nicolas de Hidalgo, Mexico
Jorge Quiroz Rosales, Universidad Michoacana de San Nicolas de Hidalgo, Mexico
The Challenge of Living in Morelia, Mexico and its Surroundings
Presenters will be available to discuss posters on Thursday from 10:30-11:00am and on Friday from 10:00-10:30am

Morelia, Mexico is a Human Inheritance city by Unesco since the early 1990’s. There are over 1100 architectural ignimbrite stones buildings in downtown and it is a tourism city plenty of hotels, hostels, restaurants and so on. But there are also a lot of convent-churches in the surroundings of Morelia, colonial churches and convents in small towns like Cuitzeo, Charo, Chucandiro, Copandaro, Ucareo, Capula, Patzcuaro, Tzintzuntzan. Some of these towns are now named “Magical Towns” by Unesco: Cuitzeo, Patzcuaro, Tzintzuntzan; and even more, near these small communities there are very interesting prehispanic archeological sites. Near Morelia there are too many places to visit which owns
geological patrimony, landscape views, biological inheritance, intangible and traditional inheritance, but some of the
smallest are not yet prepared to receive enough tourism; they need to explore how to grow up if they want to be
successful and they would like to preserve their way of life. Near Morelia there is also the possibility to visit geothermal
landscape where it is produced electrical energy for the country: Los Azufres (The Sulphur Town) and it has hotels and
spas to receive tourists. In regards to the colonial churches in small towns, the named government has to work with the
recognized government (the local authorities or religious authorities) to offer visits to tourists even when they go back to
Morelia to sleep because they do not have hotels. This activity should help local people and ethinical groups living there
to have economical activities instead of immigrate to big cities or to other countries, but the tourism has to be regulated
to preserve their way of life and to preserve their traditions. This research explores the possibilities of these counties to
open to tourism their advantages and disadvantages and how to manage them.

Daniel Arsenault, UQAM-CELAT, Canada
Carole Charette, UQAM-CELAT, Canada
Native Museums: Technological Challenges VS Heritage Protection and Transmission
Wednesday, 10:30am-12:30pm, 163C

This paper intends to address some issues related to the challenges that indigenous communities face in Quebec
nowadays with regards to museums and other places of preservation and transmission of their ancestral heritage. Apart
from the current context in which these institutions must operate, often with limited financial resources or with reduced
or insufficiency trained staff, the administrators have to cope with apathy among community members toward their
living culture as well as with the “generational gap” which exists between the elderly and younger generations. In this
context, they are invited to rethink their current interpretive approaches so as to conveniently better illustrate and
explain Indigenous past and present realities. One of the current means appears to be the implementation of some new
technologies of communication, but in a way that aims at reaching positive benefits for their community. For example,
those new technologies can help to create some interactive spaces (with access to computers, multi-touch screens, tools
which create augmented or virtual realities, etc.) and, in so doing, may even play a unifying role by emphasizing the
specificities of the indigenous cultural heritages in their own communities. However, one can wonder whether this
technological turn is the most profitable in terms of sustainable development of these cultures and with regard to the
transmission of ancestral knowledge and know-how. Using two Innu museums institutions (Uashat Mak Mani-Utenam
and Mashteuiatsh) and one Inuit Interpretation Centeras case-studies, this paper will look at how some impacts
(economical, social, cultural) may entail decisions and choices made by local communities and cultural institutions. By the
same token, it will evaluate how the First Nations and Inuit peoples of Quebec strive to preserve their ancestral
traditions now, what can be the available strategies for museums and other cultural centers that will allow the indigenous’
cultures to be better valued and respected, and how these institutions may succeed in developing profitable partnerships
with members from and outside their communities without selling their souls.

Temesgen Kasahun Assefa, National Graduate Institute for Policy Studies, Japan
Emiko Kakiuch, National Graduate Institute for Policy Studies, Japan
Harmonizing Heritage Tourism and Conservation through Stakeholder Collaboration: The case of Lalibela,
Ethiopia
Wednesday, 1:30pm-3:30pm, 101

Less-developed regions are often characterized as indiscriminately pursuing mass tourism with little consideration for
culture and social values. In these regions, heritage conservation is often viewed as an exorbitant luxury when other
public services are in short supply. As a result, cultural values have often been sacrificed for commercial gain and cultural
assets have been presented as commoditized tourism products. Conversely, there are situations when tourism is also
compromised to ensure that cultural values are not sacrificed merely for the benefit of tourism. Therefore, the
relationship between tourism and conservation is characterized by contradictions whereby conservation stakeholders
consider tourism as antithetical to conservation goals. Sustainability can occur only when the practice of compromising
and contradiction ceases and, instead, the harmonization between tourism and conservation flourishes. However, one of
the main idiosyncrasies that has been overlooked in the literature is how to harmonize these two sectors. The foremost
concern of this study is to harmonize heritage tourism and conservation in Lalibela, which is one of the flagship world heritage destinations in Ethiopia, known for its rock-hewn churches. The study aims to promote this harmonization by finding common ground between tourism and conservation stakeholders. Interviews were held with more than 30 key tourism and conservation stakeholders both in Lalibela and Addis Ababa from August to September 2011. Results show that the relationships between stakeholders in Lalibela are often characterized by full on conflict and mistrust. Tourism-oriented stakeholders such as hotels, souvenir shops, and tour guides have had no participation privileges in the decision-making processes of the town's tourism and conservation issues. In addition, these tourism-oriented stakeholders are in open conflict with the church owners on several issues. Hence, if heritage tourism and conservation are to be harmonized in Lalibela, a symbiotic relationship free from undesirable conflict among stakeholders must exist.

Melissa F. Baird, Stanford University, USA

Booming Heritage, Resource Frontiers, and the New Heritage Landscapes
Wednesday, 1:30pm-3:30pm, 163C

The Pilbara Coast of Western Australia represents a resource frontier—with infrastructure (physical, political, and social) being built to support the multinational corporations’ expanding iron-ore operations. At the same time, mining giants (i.e., Rio Tinto, Fortescue Metals, and Billiton HP) are mobilizing the language of heritage, indigenous rights, and sustainability in their conceptions of heritage and through their corporate campaigns. Historically, we know that Aboriginal communities have not benefited from mining operations. But recent agreements have provided considerable compensation and avenues for redress. In many contexts, descendant communities have emerged as key players within resource frontiers. As I have argued elsewhere, stakeholders may be engaging with neoliberal logics as a way to reframe structural asymmetries, and to negotiate and defend claims to lands, resources, and rights that were alienated through colonial processes. These realignments have forged new paths and access to resources, and repositioned stakeholders as key negotiators. Stakeholders are not only using the courts, Native Title claims or Tribunals, but they also are actively shaping public discourses, forming coalitions and negotiating directly with corporations. In this paper, I present preliminary insights that point to the urgency in making clear the competing claims and tracing the varied agendas of global institutions, corporations, the nation-state, and stakeholders. How exactly is heritage used in claim-making and how do actors work within these “new heritage landscapes”? Specifically, how do corporate conceptions of heritage intersect with ideas and issues surrounding land and access, indigeneity, sustainable development, and the rights of indigenous peoples, amongst others?

Ian Baxter; University Campus Suffolk, UK

Heritage Economics and the Future of the Past in the UK
Wednesday, 8:00am-10:00am, 163C

The past decade in the United Kingdom has seen major change in policy, management, operations and visitor interactions within the heritage sector, and its perception within popular culture has shifted from remote and sterile toward inclusive and creative. The wider business environment for the sector has contributed significantly to this change, and the paper will review some of the major drivers of the ‘strategic management turn’ which characterises the decade, such as attraction development, policy divergence within devolved nations of Scotland and Wales, social attitude change, and technological development for enhanced engagement. Perhaps the most significant driver, economic, has played out through the demand for UK heritage tourism, and this will be considered in further critical detail. Whilst tourism impact is significant and important, there are wider implications of the heritage tourism successes for management as a whole within the sector. It will be questioned whether heritage has been a potential victim of its own success when it comes to policy development and creation of new business models to date, where the ‘easy win’ via tourism may have hampered a better appreciation of the potential for heritage within British society and successful strategic planning and policy-making. The paper will draw out some lessons from the specific geographic focus to help future-proof heritage management approaches in a rapidly changing global context.

Paolo Del Bianco; Fondazione Romualdo Del Bianco, Life Beyond Tourism, Italy
ABSTRACTS

Wednesday, 8:00am-10:00am, 163C

Since more than a century ago, efforts have been made to refine principles and working methods for conservation practice in different parts of the world. Heritage values interpretation and presentation in heritage tourism is a new challenge for its social fruition. Tourism, which is at this very moment is mainly oriented towards services and consumption, has discovered heritage tourism as a new market using economic working methods and partnerships and quantitative measures of success; in addition, it should discover and valorize especially the values of the visited sites in order to contribute to a profound knowledge of their specific character and to foster intercultural dialogue in a globalizing and changing world. In other words, one should move from the term tourism towards the notion beyond tourism, where better knowledge and respect by means of cultural heritage is the motive for travel. The cultural sector has other objectives and applies other working methods and partnerships with qualitative success factors to foster self-consciousness of the local inhabitants of their heritage values, knowledge of other cultures, social cohesion, cultural enrichment and peaceful cohabitation. This requires specific research and development of best practice and an international forum for communication and exchange of experiences. The Life Beyond Tourism initiative, an innovative best practice, develops cities models of interdisciplinary best practice of heritage value interpretation and presentation for intercultural dialogue and the development of humanity leading to respect, conservation and illicit traffic combat. It stresses integrated partnership between all heritage sectors and economic enterprises and focuses on 'What story do we convey and how?' With this scope, the Foundation has created the Life Beyond Tourism Portal-Community, a self-supporting platform of communication and experience exchange, helping self-supporting conservation management.

Patricia Bingue, Voices of Culture
A Modern day Dilemma: Walking the Fine Line Between Preserving and Selling to the Highest Bidder - A Closer Look at Cultural Heritage Management for Caribbean Nations
Friday, 2pm-5pm, 101

Cultural heritage can be a great source of wealth for economic development, a source of emotional and spiritual bond for the community members and a source of national pride. How do communities, cities, and countries ensure a balance between these equally important needs? Cultural heritage encompasses our way of life, beliefs, traditional medicine, artifacts and native skills, which help shape how we relate to the world around us. They are the foundation of our national and socio-cultural identity. From a philosophical and spiritual perspective, elements of a community's cultural heritage can be viewed as the key ingredients that promote the wellbeing of a community, a country and by extension, the greater good of humanity. From a pragmatic perspective, cultural heritage provides an important resource that can be used to fuel economic development in the respective communities and countries as its members seek equitable compensation in return for the goods and services rendered using elements of their cultural heritage. However, cultural heritage can begin to feel like a curse with serious negative consequences when a balanced approach is undermined and all activities are directed to the prostitution of a community driven by the need for monetary gain or, when the community becomes so protective of their heritage that they resist all forms of exchange with the outside world, isolation. Focusing on the Caribbean region, this paper proposes the development of a holistic approach to the challenges faced by contemporary communities with regard to the management, promotion and utilization of their cultural heritage for economic development and stability. This essay will address areas such as knowledge transfer to future generations, right of ownership, strategies to address the inequity associated with payment of services associated with cultural heritage such as tourism and public performances; the protection of cultural heritage and communities emotional space and the importance of branding cultural heritage in a globalized world.

Paul M Bray, University at Albany, USA
Heritage Resources as an Economic Driver
Friday, 2pm-5pm, 101

By the 1970s “urban renewal” through clearing urban areas to make them available for redevelopment was falling into disfavor. Too many times cleared areas were not redeveloped and or not developed well. This circumstance helped give birth in the neighboring New York State industrial cities and villages of Troy, Waterford, Cohoes, Watervliet and Green Island to the notion of capitalizing on their industrial heritage as a means of urban revitalization. Although advocates of National Parks distained an association with economic development, great park leaders like Stephen Mather, the first
Director of the National Park Service, and Frederic Law Olmsted understood the success of their “separate and apart” parks depended on generating economic activity. It has been a significant leap forward to openly connect conservation with economic development when heritage areas took shape on the basis of advancing intersecting goals of conservation, education, recreation and economic development. Heritage tourism is a primary economic vehicle for heritage areas, but it is not the only vehicle. Designation itself establishes a cachet for an area whether it is a city or a region and conservation, recreation and education provide qualities that increase livability, an underpinning for residential development, downtown renewal and adaptive reuse of historic structures for 21st century development. Riverspark was established by an inter-municipal agreement in 1977. Later that year the State Legislature enacted two laws that first designated the HMUCP/Riverspark as the state first heritage area and secondly directed the state parks agency to a plan for a statewide system. Riverspark became part of the statewide system interpreting the themes of industry and labor when it was established in 1982. Riverspark is managed by a commission made up of 10 municipal leaders. This paper will discuss the positive changes that have taken place since 1977 because of Riverspark, the challenges of being a “partnership” park, the role of “heritage” in economic development, and some unresolved challenges in urban heritage management and partnerships.

Christa Burdick, University of Massachusetts Amherst

Alsacez-Vous!: Language Commodification and Heritage in Tourism
Thursday, 4pm-6pm, 165-169

In France, linguistic diversity has long been vilified as undermining a cohesive Republic, epistemologically constituted by the now familiar ‘one nation-one language’ paradigm. Following efforts in the early 90’s to reclaim rights for France’s regional languages under the auspices of the European Charter for Minority Languages, a nation-wide controversy ensued that had many once again invoking the threatening and particularistic nature of language diversity. Minority and regional languages are not, however, absent from the public eye, or the tourist gaze. Rather, in many instances they are forefronted to demonstrate exoticity, community and heritage of a region or city. In Alsace, France, the regional language variety that has become politicized through historically violent changes in nationality is currently undergoing increased attempts at commodification through the incorporation of Alsatian dialect in tourism marketing. The language variety, formerly stigmatized and valued only as a language of rural farmers, is the object of a renewed valuing—not for communicative ends—but for added-value and niche marketing. The discursive heritagization of regional languages in France is echoed in policy: the 2003 UNESCO decision to include language as a vehicle for intangible cultural heritage implicates language in chronotopic treatments of the past. Similarly and significantly, in a 2008 amendment, regional languages have more recently found a place in the French constitution, but are deemed as belonging to French national heritage. My aim in this paper is to explore the ways in which the Alsatian language is reified as heritage—how it is located in the past, far from the reaches of political struggle—and envisioned and used as added-value in regional tourism marketing discourse. Otherwise stated, I seek to understand how language, in the context of tourism, becomes endowed with value as heritage, as a marker of the past—often idealized, romanticized, seen as bucolic and simple—and how that coexists with the political antagonism of the present. I explore the emblematic usages of Alsatian language and particularly their emplacement and entextualization in tourist public spheres, tourism magazines and websites.

Josefina del Carmen Campos Gutiérrez, Instituto Tecnológico de Campeche, Colombia

Reconstructing the Past. A Marketing Strategy to Attract Tourism in Campeche, a World Heritage City
Friday, 10:30am-12:30pm, 163C

Before Campeche was included in the World Heritage List, works tending to value the preservation of its colonial heritage gained importance. Once Campeche was in the list, these works multiplied. The aim of this project is not only to conserve the past, but to reconstruct it. Apart from the urban image recovering projects in the old urban core and other historic districts of Campeche, restorations of certain historic colonial houses were revived with a new use and some have been turned into stores, hotels and restaurants to fit into the plan for attracting tourism to the community. However, some 20th century city historical buildings were compromised to reach this end. The adopted practice is to raze 20th century contexts and replace them with new buildings made to look like the correct period structures of the time to fit in with the relative historical theme of the "colonial city" tourist attraction of Campeche. Unfortunately, this practice has come at a cost to losing forever part of the urban and architectural history of Campeche knitted into the city throughout the years. Although tourism is the main focus of these projects, the number of tourists is not yet increasing proportionately with the investments and only some of the private investors have seen a return. This is mainly because Campeche is a small city and currently has few sites to visit. In this presentation all the actions done for the
ABSTRACTS

Campeche government and the impact in the tourism and urban contexts are going to be considered, evaluating the positive and negative sides of each.

_Aline Vieira Carvalho, Brasil_

**Tourism and Urban Revitalization at Brazil.**
Wednesday, 1:30pm-3:30pm, 101

This presentation aims to do a historical analysis of Brazilian's theories about Heritage and to stress the relations between the development of these theories and the urban revitalization nowadays. We will compare the discourses produced by the Federal institute of patrimony (IPHAN) during the XX and XXI centuries about heritage and the development of the urban landscape of northern coast of São Paulo Estate. We recognize, for the Brazilian scenario, that the official discourses about Heritage are powerful narratives. Not in a sense of assigning plural meanings to heritage, nor regarding its ability to bring communities together and discuss their patrimony with them. Otherwise, we perceive the power of this official bureau as responsible in emptying the meanings of the local patrimonies. This process is composed by the sacralization of heritage and, in some cases, by the conjunction between the public policies on this so-called sacred heritage, the academic studies about the Memory/Past and tourism. In this trivet, the landscape can be redesigned without the participation of local communities. Therefore, in the light of this situation it becomes crucial to formulate questions like: How does the promise of heritage tourism revenues lead to new ways of marketing or packaging the city? What types of (mega)projects does heritage tourism give rise to? Does it lead to 'economic revitalization'? Who ultimately profits? And what impacts does it have on the fabric of the city? This presentation is supported by FAPESP/Brazil.

_Aline Vieira Carvalho; Environment Research Center (Nepam), University of Campinas, Brazil_
_Cristina Fachini, Researcher, Brazil_

**Tourism on UNESCO World Heritage in Southwest Brazil: Preliminary Remarks for Cultural and Environmental Sustainability**
Thursday, 4pm-6pm, 163C

There are 25 parks in very poor areas of Southwest Brazil that are part of UNESCO’s World Heritage, with both natural and archaeological sites. Tourism is seen as a potential alternative of income improvement by local and state government and also by local population in the rural area. In 2006, a partnership between a mining company and the Intervales Park has made it possible to elaborate the management plan of the park. Touristic routes were proposed, intersecting the natural area with the archaeology findings from the mining company. Recently, state government has invested significant public funds in the development and public presentation of polices to stimulate ecotourism in the natural protected areas of Sao Paulo. In 2009, the local government has launched the slogan “Green Southwest of Sao Paulo, the barn region of the Sao Paulo State, ecological paradise, a model of sustainable development with quality of life” and tourism technical courses have been created in some cities to capacitate local population to reception tourism. But policies concerning tourism development are confronting difficulties to be implemented and it is uncertain that investments have the return expected. Particularly, policies concerning conservation and development consider the community to be an upside-down way of involvement. The study aims to analyze the potential impacts the touristic polices can have on the region. It includes analysis on what identities are built on the natural and archaeological sites to attend the tourism policies and how its proposal can be interesting for the integration of cultural and environment sustainability.

_Aline Vieira Carvalho, Brazil_
_Patricia Nunes Marques, Nepam Unicamp, Brazil_

**Routes of Jesuits in Brazil -New Identities, Heritage and Nature for Scenarios of Tourism**
Thursday, 4pm-6pm, 163C

In the same way of international context, in Brazil, we are watching the investment of huge public funds in the creation of scenarios representing historic moments of national history and about nature. The goal of this investment is to promote the tourism in different areas of the country; heritage has been used as a platform for these projects. Unfortunately, at the moment, it hasn't been unusual that the state's offices look for inspirations in other countries and chose to do a “transposition” of these experiences. One example of this is the case of Jesuit routes in the south and middle coast of Brazil. It was fabricated like a route of peregrination, as was the route of Santiago of Compostela. Created
in 2011, the Jesuit Routes are composed by Catholic’s churches (cultural heritage) and the Atlantic forest (natural heritage). The idea is to afford to the tourist something very near the “contemplation experience” of Jesuits in Brazil. Created with public funds by the State, this scenario ignores the complexity of colonial History (characterized by negotiations and violence between Indians and Europeans), the existence of a plurality of religiousness in our country, and, finally, the existence of the own local community. An important question is: does it work? What do the local communities think about these actions? What kind of social or economic costs does tourism give rise to, and who or what bears the burden of these costs? This paper aims to discuss this violent experience.

Heidi Bauer-Clapp, University of Massachusetts Amherst

Balancing Education and Memorialization against Exploitation in Dark Tourism: Negotiating Diverse Heritage Values Associated with Human Remains

Wednesday, 1:30pm-3:30pm, 163C

The development of sites of dark tourism, which focus on death, suffering, and/or violence, increased after the Holocaust and has surged since the 1990s. Dark tourism, also referred to as thanatourism or heritage of violence, offers diverse publics the opportunity to learn about and commemorate violent events of the past. However, it can be difficult to balance education and memorialization against the potential for exploitation of the dead, particularly when one or more stakeholders stand to gain economically from the development of a dark tourism site. Human fascination with death and suffering is an undeniable motivation for many visitors to sites of dark tourism, but how can stakeholders work to minimize the potential to sensationalize violent death for economic gain? This question becomes more complex when human remains are involved either directly (e.g. displaying the remains of the dead for public viewing) or indirectly (e.g. displaying photographs of the bodies of the dead) in dark tourism. While the cultural and social meanings associated with human remains are not rooted in the economics of tourism, these potentially conflicting values must be considered holistically. In this paper I address the question of how multiple distinct heritage values (e.g. economic benefit, education, memorialization, respect for the dead) can be negotiated within projects involving human remains. I focus on three potential resources to guide stakeholder negotiations: the Tamaki Makau-rau Accord on the Display of Human Remains and Sacred Objects; the Vermillion Accord on Human Remains; and the Code of Ethics for the International Council of Museums. Using discourse analysis I explore the manner in which each of these documents reference three themes: (1) identifying and assigning power to diverse stakeholders; (2) if and how the rights of the dead are identified; and (3) guidance on centralizing education and memorialization while avoiding exploitation of the dead within heritage and tourism projects.

Sveinung Krokann Berg, Norwegian Institute for Cultural Heritage, Norway

Rikke Stenbro, Norwegian Institute for Cultural Heritage Research, Norway

Densified and/or Diluted? - On the Planning and Development of Industrial Heritage along the Aker River

Wednesday, 1:30pm-3:30pm, 101

During the last decades the pressure of growth and the increased demand for building-sites in Oslo have raised the attraction of productions plants dating from the industrial era, located in the vicinity of the riverbanks and harbours fronts. Even though this phenomenon is in accordance with, and largely influenced by trends in major cities elsewhere in Europe, the development in Oslo might, at least during the last few years, have taken another pace and direction since the financial crisis, and have not hit the Norwegian society as hard as its neighbouring countries. Now, Oslo is developing faster than any other Nordic capital city (Gundersen, 2011). Due to Oslo’s narrow geographical setting, as a built corridor caught between the fjord on one side and the marka (which have been conceived as an impassable green belt surrounding the city at least since the General plan for Oslo was launched in 1950) on the other, the possibilities of expanding the urban territory have widely been understood as being limited and densification generally presented as a tool that in an efficient manner could be applied in urban renewal processes in areas where authorized heritage institutions were involved. Taking departure in a redeveloped industrial site bordering the Aker River in Oslo, this paper will investigate the economics and aesthetics of heritage in an acknowledged urban development project. Since the 1980s, different environmental considerations have influenced the development of the former industrial sites along the river. Initially changing an area formerly known as dangerous and polluted into a “clean” and attractive green park belt was emphasised. Later on the environmental considerations took a slightly different direction – the green image was no longer going to be obtained through parkification, but also through densification and the implementation of new energy efficient technologies that can brand the architecture, both old and new, as sustainable. The image of green is still important but no longer in its literal sense. The site-specific coexistence where industrial architecture have been given
Grace Cleary, University of Massachusetts Amherst, USA
Marketing Difficult Pasts: Case Studies from Spain
Thursday, 4pm-6pm, 165-169

There is a commonly repeated narrative that heritage sites will bring tourists and that tourism will generate revenue locally. When heritage sites become entangled in this process, the differing goals of heritage sites and commercial enterprises become apparent: one’s goals are primarily social while the other’s are financial (Manzukh 2003). What is gained and what is lost when revenue generation becomes a major focus of heritage sites and events? My paper will explore this question using case studies of cities participating in the European Capital of Culture contest, a European Union cultural initiative whose victory is assumed to generate revenue through increased tourism and investment. This paper will look specifically at the ways in which difficult historical moments were marketed within the context of the contest and the challenges of marketing without trivializing, essentializing, or erasing the past.

Robyn J. Clinch
Outcomes of Heritage Surveys in an Inner City Area of Melbourne, Australia
Wednesday, 10:30am-12:30pm, 101

This paper presents a history of the heritage surveys undertaken in the state of Victoria Australia and the resultant outcomes for urban revitalization through heritage planning since the 1970s. The statutory controls and other legal instruments that were developed are explored. Influencing factors such as political events, social events and phenomena such as gentrification are discussed. The development of methods of assessment of heritage places and methodologies for heritage surveys is covered. A phased model is then presented of this development with key factors of each phase outlined. The outcomes, whether intentional or unintentional of the methods and methodologies are discussed and how these have been mitigated through the resultant planning process. The tensions as experienced by urban planners that require balance between the needs of ‘economic revitalization’ and the resultant changes to the built form fabric are discussed. A selected urban inner city area in Melbourne is used as a case study of how the heritage surveys and the resultant planning controls have influenced the built form and fabric of the area under consideration. Issues such as what is compromised in terms of legal measures being taken for development outcomes, economic gains and losses through the process and the time required to contest such cases are covered. A discussion of what is considered to be of heritage value in these situations is undertaken and the resultant revitalisation or otherwise of heritage precincts and streetscapes in the urban centre.

Carole Charette, UQAM-CELAT, Canada
Daniel Arsenault, UQAM-CELAT, Canada
Native Museums: Technological Challenges VS Heritage Protection and Transmission
Wednesday, 10:30am-12:30pm, 163C

This paper intends to address some issues related to the challenges that indigenous communities face in Quebec nowadays with regards to museums and other places of preservation and transmission of their ancestral heritage. Apart from the current context in which these institutions must operate, often with limited financial resources or with reduced or insufficiently trained staff, the administrators have to cope with apathy among community members toward their living culture as well as with the “generational gap” which exists between the elderly and younger generations. In this context, they are invited to rethink their current interpretive approaches so as to conveniently better illustrate and explain Indigenous past and present realities. One of the current means appears to be the implementation of some new technologies of communication, but in a way that aims at reaching positive benefits for their community. For example, those new technologies can help to create some interactive spaces (with access to computers, multi-touch screens, tools which create augmented or virtual realities, etc.) and, in so doing, may even play a unifying role by emphasizing the
specificities of the indigenous cultural heritages in their own communities. However, one can wonder whether this technological turn is the most profitable in terms of sustainable development of these cultures and with regard to the transmission of ancestral knowledge and know-how. Using two Innu museums institutions (Uashat Mak Mani-Utenam and Mashteuiatsh) and one Inuit Interpretation Center as case-studies, this paper will look at how some impacts (economical, social, cultural) may entail decisions and choices made by local communities and cultural institutions. By the same token, it will evaluate how the First Nations and Inuit peoples of Quebec strive to preserve their ancestral traditions now, what can be the available strategies for museums and other cultural centers that will allow the indigenous’ cultures to be better valued and respected, and how these institutions may succeed in developing profitable partnerships with members from and outside their communities without selling their souls.

Shadreck Chirikure, Department of Archaeology, University of Cape Town, South Africa

What is the Economic Value of Heritage? Evidence from Africa
Wednesday, 8:00am-10:00am, 163C

One of the most obvious paradoxes in cultural heritage studies is that it is often argued that the past is a common good which cannot have a monetary value attached to it. And yet, for the last forty or so years, the world has witnessed increased financial investment into the development of heritage-based tourism by private and public sector entities. The principal motivating factor is that the return on investment has a positive knock on effect for the economy at various levels - local, regional or national. Indeed, heritage tourism is associated with infrastructure development, new venture creation, and revenue generation through entrance fees. In the Gauteng region of South Africa, the Cradle of Humankind World Heritage Site contributes an estimated US$500 million annually to the local economy. The main issue however is how do we value heritage assets? This contribution fuses data from various economic indicators, such as income, using econometric and option pricing models to determine the economic value of heritage. It shows that cultural heritage sites, particularly those with high visitor numbers, have high economic value and are often significant nodes in local economies. However, that every heritage site has potential to generate immense economic benefits strongly suggests that economic reasons alone should not be used as the sole reason for protecting heritage.

John F. Collins, Queens College and the Graduate Center – CUNY, New York, USA

Capacities of and Capacitating the Human in the “Cradle of Brazil”
Thursday, 4pm-6pm, 101

In this paper I will examine Brazil’s current Monumenta Program, an IDB-funded line of credit aimed at "immaterial heritage" and designed to "capacitate" professionals across Brazil, leaving them expert in restoration, tourism, and other areas considered essential to culture-based development. Drawing on the case of Salvador, Bahia’s Pelourinho Historical Center, I will concentrate on the contradictions that become apparent at a juncture at which the state seeks to nurture Afro-Brazilian workers’ skills even as it strives to dislodge Afro-Brazilian residents of the crumbling, colonial buildings on which these people are supposed to labor. My ethnographic case suggests that the residents’ vibrant presence has been replaced, in a sense, by their representation in heritage archives. In other words, this is a paper about the conjuring, limitation of, and archival redeployments of ostensibly natural qualities of human beings. By looking at how development efforts turn on both the fomentation of new habits and dispositions as well as the virtual “preservation” of other qualities I seek to understand better how economic value is captured in the carefully delimited space of the UNESCO historical center today.

Jack Corbett, Portland State University, USA

Negotiating Sustainability: From Commercialization to a Dynamic Equilibrium
Wednesday, 1:30pm-3:30pm, 101

To communities confronting economic pressures the opportunity to commercialize cultural heritage presents a variety of temptations. External investment, local employment, new sources of income, and future prosperity outweigh negatives or warnings of pitfalls. The risk of destructive saturation and abuse is easy to rationalize in the face of potential profit.
Therefore heritage protection likely to foster significant development requires anticipatory attention to possible threats to heritage it may trigger. This paper assesses efforts by Mexico’s National Institute of Anthropology and History (INAH) to negotiate agreements, frameworks, and behaviors with the community of Santa Maria Atzompa as part of a major archaeological project in the state of Oaxaca. Aware of ways in which exploration resulted in uncontrolled commercialization and subsequent threats to other sites, from the beginning INAH searched for ways to incorporate the community in the project in ways fostering local commitment to heritage protection. By emphasizing multiple pathways to sustainability for both site and community, INAH promoted grassroots embrace of the concept of dynamic equilibrium, the creation of resilient mechanisms to secure sustainability in spite of change or unanticipated circumstances. Key to this effort has been INAH’s recognition that negotiating sustainability has to proceed on two levels: (1) formal institutional agreements with a variety of social actors, and (2) attention to the ways in which household economies benefit or suffer from the presence of the new project. Thus INAH negotiated with a local organization operation of the site museum, knowing that doing so provided incentives to the operators to engage in active management as this would bring more visitors (and possible customers) to the ceramics-producing community. Such agreements run counter to INAH policy and contracts with its unions but in practice this and other initiatives appear to create community engagement in sustainability and interest in anticipating destabilizing circumstances. We describe this community perspective as "Dynamic Equilibrium." This research is based on participant observation and interviews across a six-year period.

Vasile Cotiuga, University Alexandru Ioan Cuza, Iasi, Romania
Alin Rus, University of Massachusetts Amherst, USA

Cultural Heritage in Postsocialist Romania: Economic Entanglements, Corruption and Institutional Malfunctioning in the Promotion and Protection of Cultural Heritage

Wednesday, 1:30pm-3:30pm, 163C

In Romania, an ex-communist country with a totalitarian past, the economic valuation of cultural heritage is fraught with a large variety of problems and difficulties. The State and its institutions are still the main levers through which the cultural heritage is promoted, just like in the recent dictatorial past of the country. This state of facts exists in spite of adoption by Romania of all the European conventions in the field of the protection of cultural and historical heritage. These realities persist even after the inclusion of Romania in the European Union, and in spite of the new national legislation covering the heritage and a number of national and local institutions dedicated to the protection of the cultural heritage. The task of promoting the cultural heritage is troubled by a series of negatives, endemic to the post-communist period: corruption and political clique-ism right inside the institutions supposed to protect the heritage, the lack of funding for the promotion of heritage, the ignorance and lack of understanding by the local administration of the policies of protection of cultural and historical heritage, as well as the acute lack of specialists in the field of cultural management. The issues raised on the above problems are: how this state of facts can be overcome? Who and how could implement new policies of protecting and promoting the cultural heritage? Is the private management (through NGOs) the solution for the protection and promotion of certain UNESCO-listed monuments, as well as for a high quality heritage management? Is this solution a realistic one? However, the management through private companies and NGOs would not be seen as selling their own national heritage by those who have lived a life in a system where the state was the only guarantor of promoting and protecting heritage?

Laurent Dalmas; Cemotex University of Versailles, France
Vincent Geronimi; Cemotex University of Versailles, France
Jean-François Noël Pr.; Cemotex University of Versailles, France
Jessy Tsang King Sang; Cemotex University of Versailles, France

Methods for the Economic Valuation of Urban Heritage: A Sustainability-Based Approach

Wednesday, 10:30am-12:30pm, 101

Today, development actors see urban heritage as a resource for their territory, which is why they need to define its economic value. But its evaluation is a delicate exercise as such heritage is consisting of four interdependent economic, cultural, social and environmental dimensions. Our methodology leads us to propose an operational analysis grid in a coherent framework aimed at evaluating the economic interest of projects such as rehabilitating and promoting urban heritage and using different kinds of monetary and non-monetary indicators. We will stress that the question of sustainability is essential in the case of urban heritage, taking into account the interaction between its four different and closely interlinked dimensions. Rather than a “weak sustainability approach” (Hartwick, 1977), we would here prefer an
approach in terms of “strong sustainability” (Daly, 1990), assuming that the four different dimensions of heritage are complementary rather than substitutable according to certain thresholds beyond which the loss of one of the constituent dimensions of urban heritage would be irreversible. Then, our own economic analysis grid of projects concerning urban heritage is incorporating the main contributions of the approaches of Ost (2009) and the IDB (2010). By analogy with the “genuine savings” approach (World Bank, 2006), and based on investment and deterioration flows of goods and services resulting from urban heritage, it is then possible to estimate “net accumulation rates” in its four dimensions, then summarised and presented on a “sustainability diagram” characterising the urban heritage situation according to thresholds. We illustrate our urban heritage evaluation procedure from a methodological standpoint through the cases of Saint Louis (Senegal) and Sousse (Tunisia), both on the World Heritage List, but with very different urban characteristics and histories. We conclude by identifying the thresholds and risks which might weigh on heritage rehabilitation or renovation projects in the future.

Brian I Daniels, University of Pennsylvania, USA
Sasha F Renninger, University of Pennsylvania, USA
Richard M Leventhal, University of Pennsylvania, USA

The High-End Market for Pre-Colombian Antiquities at Auction, 2000-2010
Friday, 10:30am-12:30pm, 165-169

This study examines the visible, high-end market in Pre-Columbian antiquities in order to illuminate recent trends in the sale of ancient material from Central and South America. Most prior work about the antiquities market has focused on antiquities from the ancient Mediterranean world, leaving a relative gap in our knowledge of the Pre-Columbian market. Expanding upon pioneering earlier work by Elizabeth Gilgan for Belize and Donna Yates for South America, we approach the Pre-Columbian art market as defined by auction houses themselves, and examine the provenance and descriptive information listed for the total of 3,318 Pre-Columbian objects listed for auction at Sotheby's and Christie's between 2000 and 2010. During this period, the total value of auctions sold at Sotheby's and Christie's in New York, Amsterdam, Paris amounted to a $36.7 million USD market. From the collected information we infer trends in how the objects are described, the kinds and provenance of objects offered for auction, differences in auction offerings between national legal regimes, and the internal policies for each auction house in selling certain classes of material publically.

Inas Moussa Diab, Alexandria University, Egypt

Music in the Ancient Egyptian Civilization and its Impact on Other Civilizations
Thursday, 8:30am-10:30am, 101

The Egyptian civilization of the oldest civilizations tradition and authenticity and the most influential contemporary civilizations and subsequent But we cannot deny is also preferred other civilizations as civilizations Babyloniens and Assyrians in Mesopotamia and civilization Phoenicians in Syria and the Persian civilization in Persia and civilizations Greek and Romanian in Greece and Rome. If the Western civilization beholden in and reached into Greek civilization and which have had more impact in the fields of philosophy, medicine, astronomy, sports and all branches of art, it is worth noting that back to the emergence of Greek civilization and development and relate to the Egyptian civilization and their vulnerability and cannot be ignore recognize many Greek scientists thanks to Egypt's civilization and other civilizations of the ancient Near East some of whom had studied in Egypt and learned a lot of scientists in the fields of arts and sciences. The linear Egyptians strides in several areas, including, for example, but not limited to the field of literature either in the field of music hard to Egyptian music has spread throughout Asia and musicians Greeks were learning assets musical notation and musical scale and play musical instruments invented by the ancient Egyptian and moved to other civilizations (flute, guitar and other ...). The ancient Egyptian civilization is full of mysteries and music is one of its puzzles it is noteworthy that more ways to find out music of ancient Egyptis knowing music (Coptic Church). The Coptic churches in Egypt were limited to recite religious hymns and tunes that were prevalent in the ancient Egyptian temples and remained Turtle Coptic language and therefore retained the Coptic Church a lot of the heritage of our ancestors and ancient Egyptian private tunes and saved from extinction Research will address the historical explanation of the following elements 1 -Music in ancient Egypt 2 -Music in ancient civilizations 3 -Church and Renaissance music 4 -Coptic music used in religious rituals and their relationship to ancient Egyptian music 5 -Musical manuscripts The search will conclude the findings and recommendations of scientific desired
ABSTRACTS

Laurent Dissard, University of Pennsylvania, USA
For Sale: Mosaics, from, out of, and Back to Turkey
Friday, 10:30am-12:30pm, 165-169

Sensational discoveries of Roman mosaics periodically make the headlines in Turkish newspapers. After being unearthed, removed from their original context, these ancient artifacts slowly make their way to archaeological museums, often displayed on walls as if they were paintings. Sometimes, however, they are looted, sold on the antiquities market, and sent outside of the country. This talk will examine the curious afterlife of some Roman mosaics in Turkey; their transformation from buried and forgotten things in the ground, to sanitized artifacts, aesthetic masterpieces, and contested objects of desire. Sometimes promoted to the status of national icons, and sometimes the source of legal disputes, mosaics will also serve as a powerful metaphor to discuss placement and dis-placement, owning and dis-owning, unity and dis-unity in a country, Turkey, which (like a mosaic) can be understood as fragments of a whole.

Sedef Doganer, University of Texas at San Antonio, USA
Angela Lombardi, University of Texas at San Antonio, USA
Dr. Ege Uluca Tumer, Istanbul Kultur University, Turkey
Accelerating Heritage Tourism in Antalya, Turkey
Friday, 2pm-5pm, 165-169

Antalya is one of Turkey’s most popular tourist destinations. In 1980, tourism was encouraged to constitute a new sector as an economic and political objective and is now the second largest industry in Turkey, attracting 28.6 million visitors. The number of tourists visiting Antalya reached 9.6 million in thirty years. Thanking to the support given to entrepreneurs by the government through tourism planning decisions, a great number of hotels and holiday villages have been built on the east and west coasts of Antalya. The number of beds exceeded the target bed number and reached 230,000 in 2000; today Antalya has a 385,000-bed capacity. Besides the positive sides of development, some other problems occur, including fast population growth and the speedy consumption of the historical, natural, and cultural resources related to the rise of mass tourism. Historical, natural and cultural entities—the real values of tourism—have almost been forgotten, and the tourism industry in the area has mostly focused on sea-sun-sand (3S) tourism. Antalya is rich in historic sites and monuments dating from Hellenistic, Roman, Byzantine, Seljukian and Ottoman periods. Xanthos-Letoon, Antalya is inscribed in the UNESCO World Heritage List since 1988 and has also seven nominated properties in the tentative list: Karain Cave (1994), St. Nicholas Church (2000), Alanya Castle and Dockyard (2000), Kekova, Antalya (2000), Gulluk Mountain Termessos National Park (2000), Ancient Cities of Lycian Civilisation (2009), Archaeological Site of Perge (2009). Unfortunately only 29% of the tourists visiting Antalya visit the natural, archeological and historic sites, and 2.2% visit Antalya, Alanya, and Side museums. These numbers show the lack of interaction between the tourists, World Heritage Sites and museums. Within this context, the real values of tourism have to be brought back; it is necessary to take the concept of tourism out of the monopoly of sea-sun-sand and diversify by means of new concepts directed to sustainable tourism alternatives, such as heritage tourism. This paper discusses the strategies to accelerate the heritage tourism in the World Heritage Site of Antalya, to improve the interaction between tourists and built heritage, and to re-interpret the historic identity of Antalya, Turkey.

Sedef Doganer, University of Texas at San Antonio, USA
Angela Lombardi, The University of Texas at San Antonio, USA
Reviving HemisFair Park as a Tourist Destination
Thursday, 4pm-6pm, 163C

The city of San Antonio has a unique historic urban landscape with its river and its famous Riverwalk, historic neighborhoods and major landmarks such as five 18th century Spanish missions. It is one of the state’s top tourist cities. In the last few years, the Riverwalk has become the domain of tourists, visited every year by millions of tourists and characterized by cafes, restaurants and various tourist activities which bring economic prosperity. This place, though, has become almost absolute domain of tourists. HemisFair Park is located in the downtown San Antonio, approximately 78 acres, deeply connected with the Riverwalk. This landmark initiated San Antonio as a tourist destination: it was heavily redeveloped for a 1968 World’s Fair with funds from the Federal Government. At that time, HemisFair lured 6.4 million visitors, and gave the city its first big international spotlight, setting the stage for San Antonio to become a favorite
tourist destination. The area of HemisFair was previously occupied by a neighborhood of over 1,000 structures: today there are still 22 extant buildings, plus two stabilized ruins, surviving from the pre-1968 period. The site also includes a visible remnant of the historic and highly significant acequia, typifying and defining the development of San Antonio in the 18th and 19th centuries. HemisFair, even though located on the Riverwalk, is now almost abandoned, disconnected and sadly has become an underutilized place after 1968 World’s Fair. The city recently has developed a new master plan to re-connect HemisFair to its surrounding neighborhoods: it intends to promote the unique aspects of city’s history, tradition, landscape and culture through heritage tourism activities in the HemisFair Park area while creating prosperity for the residents of San Antonio. This paper discusses how HemisFair can be re-developed as an urban heritage tourist destination linking it to the nearby Riverwalk, providing also maximum efficiency in the economical, historical, social, and cultural dimensions of tourism with sustainable development practices.

Gabriele Dolff-Bonekaemper, Technische Universität Berlin, Germany
Walking into Somebody Else’s Past
Wednesday, 10:30am-12:30pm, 101

Presuming that cultural heritage communities, like they are defined in the Faro Convention on the social value of cultural heritage, are open to every person who wants to step in, feel concerned and perhaps take responsibilities, no matter where or when she lives, could we then conceive of “past-communities,” meaning people who assemble to share a specific past, get attached to it and take responsibilities as well? Is it possible to opt for a specific past or several, and, perhaps, opt out of others? And how would we conceive of the relation between pasts, spaces and communities? Would there be some logic that pushes people who move to a specific place—let us say Berlin—that has been shattered and broken and reassembled several times in recent history, to step into its past, get involved in the community and share concern and responsibility for things that happened long before they arrived? I want to look into questions of local attachment to place, heritage and the past and into time-spans of local belonging and modes of active sharing, that would increase the social value of cultural heritage.

Mathieu Dormaels, University of Montreal, Canada
Tourist or inhabitant? Stakeholders Place in World Heritage City Center Value
Friday, 2pm-5pm, 165-169

World heritage sites are complex, especially when they are city centers where many stakeholders are involved, and where management constantly requires negotiations between everyone’s needs and the heritage conservation responsibility. But they are also, at least as a common belief, strong tools of economic development through tourism. In some case, where there are a lot of tourist activities, it seems that local authorities give priority to facilities they need to take place and expand. Eventually, changes in the urban organization draw away inhabitants to let space to new activities (functional shift to commercial use) or to new populations (gentrification). But recent evolutions in tourism brought to light new expectations from tourists who no longer want to visit “desert towns” or “disneyficated sites.” At the same time, heritage site specialists and managers transform their approach to be more inclusive of local communities and try to keep the diversity of use and of populations among their site. One of the last tools produced in this perspective is the recent UNESCO Recommendation on the Historic Urban Landscape. The question is how to manage an urban World Heritage site in a way that maintains inhabitant population and diversity, and allows economic development promoting heritage tourism? This paper aim to provide some possible answers to this challenge from our work on 2 cases: the historic center of Arequipa (Peru), inscribed on the List in 2000, and the Old Quebec (Canada), inscribed on the List in 1985. These examples will allow us to present how inhabitants and tourism both participate of the heritage value of a site, and how the local authorities of these cities took action to resolve the necessary balance between the different stakeholders involved in these sites.

Gerard P. Doughler; Fulbright Fellowship, National University of Laos, Laos
Urban Ecology and Agriculture, Poverty Alleviation, and The Failure to Balance Elements of Mixed Heritage Landscapes: A Case Study from the UNESCO World Heritage Site of Luang Prabang, Laos
Friday, 2pm-5pm, 165-169
Luang Prabang, Laos was inscribed as a UNESCO World Heritage Site in 1995 for its “outstanding example of the fusion of traditional architecture and Lao urban structures.” Since inscription, heritage preservation organizations have encouraged local and national Lao agencies to implement aggressive urban preservation projects as the necessary apparatus for poverty alleviation and economic development. While the economic benefits of these heritage preservation projects is not yet clear, they have succeeded in obfuscating French colonial legacies, privatizing communal spaces of urban ecology and agriculture, and, most critically, attenuating human-environmental linkages. Through constructing an ethnography of riverbank gardens and wetlands—two of the most endangered, yet vital, aquaculture spaces in Luang Prabang—this paper seeks to address how heritage regimes associated with UNESCO have prioritized cultural preservation and de-emphasized environmental heritage and sustenance production in mixed heritage landscapes. By prioritizing profit-engineering and private ownership of space, heritage preservation projects in Luang Prabang have classified riverbank garden and wetland spaces as disorderly, economically stagnant, impossible to package for tourist revenue purposes, and thereby implicitly dangerous to built heritage and potentially inhibiting economic development and poverty alleviation. Yet, a multitude of groups—Lao families, Buddhist sangha, ethnic minority migrants—rely on these public spaces as both sources for food and as a vital community space. Through looking at the connections—both amongst persons and between humans and the environment—this paper argues that, for heritage preservation projects to truly produce economic gains for local citizenry, UNESCO must resist equating urban landscapes as solely artificial, and must, instead, view culture as a more dynamic process of how individuals construct, use, and move about in their spaces that resist Western dichotomies of urban vs. rural spaces.

Paulla Ebron, Stanford, USA

Heritage as Property
Wednesday, 1:30pm-3:30pm, 101

How will tensions between the promoters of cultural heritage as a commodity be reconciled with the cautionary aspirations of preservationists? This paper explores the processes of heritage-making together with questions about heritage ownership in an area located off the southeastern region of the United States. A geographic distance that extends along the four hundred mile coastal area, spanning from North Carolina to Florida, is historically noted for its distinctive regional identity. The high concentration of a historic diasporic community created distinctive linguistic patterns and hybridized cultural practices from their diverse backgrounds of West and Central Africa and the colonial British Caribbean. In 2006, a federal law marked the area the Gullah-Geechee Heritage Corridor, thus accentuating a national sense of the significance of the region. This attention raises the possibilities of economic development through tourism. Cultural preservation of the area, a concern of some throughout the twentieth century, now meets the growing interests of Sea Island residents as many more people begin to appreciate the value of their culture beyond everyday embodied practices. Contemporary descendants of those who were enslaved, and oft-times willed along with other property to ante-bellum plantation owners’ affluent relatives, now find themselves participants and self-conscious curators of their history. At the center of a regional debate is what is worth preserving. How are questions about the fate of cultural heritage negotiated among community members and across communities and state borders? Using methodological approaches informed by Anthropology and Cultural Studies, this paper explores the insights offered by heritage and material culture studies, U.S. state and federal cultural policies along with the pervasive interests of the global heritage industry. The paper will propose a model for how one might analyze heritage, as commodity, at different scales.

Evawani Ellisa

The Emergence of a Small-Scale Tourism of the Mining City of Muntok, Indonesia

Presenters will be available to discuss posters on Thursday from 10:30-11:00am and on Friday from 10:00-10:30am

The city of Muntok, Indonesia is the typical example of a mining city once enjoyed the glory of boom in the 20th century, when Muntok become the site of the biggest tin smelter in the world. Mining activities in the city considered a special type of industrial site encompassed not only landscape elements related to topography but also architectural elements. However, during 1985s when world tin prices fell by more than half, Muntok, whose economy was traditionally based on the “mining monoculture,” gradually declined and the city became largely a relic of historic signal of tin mining glory. Following other mining cities in the world, economic crises in Muntok arouses the necessity to use tourism as vehicle for developing new economic opportunities. Muntok, situated in west part of Bangka, is one of the two major islands of Bangka-Belitung (BaBel) islands province, the 31st province in Indonesia. If seen from its tourism sector, both major islands enriched by beautiful beaches, the unique landscape with its purely white sand, and the crystal
clear seawater. This beautiful nature is also accompanied by hundreds of small islands, which add potencies of tourist industry in the region. However, situated remote to the important sun and beach tourist based places, Muntok finds difficulties to seize the opportunity for taking advantage of the presence of high numbers of tourists. This study tried to analyze the character of built environment, natural and designed landscape of Muntok inner city, as derived from its heritage and history, based on extensive fieldwork conducted in 2012. The finding of the study enabled an understanding of the existing character of each area of the inner city and the capacity to which it can accommodate development and future change. The study concluded that while the buildings and structures of townscape merit offered appealing sites for tourists, its remoteness and isolation remain as a potency to create small-scale tourism largely centered around its historical sites. Findings of the study offer strategies to prevent Muntok from becoming typical “mining museumization” characterized by approximate open-air museums, selling a package, and re-creating versions of history from the perspective of mass tourists.

Eve L. Errickson, National Trust for Historic Preservation, USA

The Fiction of Firmitas: A Survey of Real Property Law and Cultural Impermanence
Thursday, 8:30am-10:30am, 101

This paper is a survey of real property laws and vernacular architecture in North America, Eastern Europe, and Asia to show the impact of such laws on cultural heritage. Legal definitions of architecture remain economically entangled with the fiction that buildings last forever. As a consequence, modern laws and traditions not only provide more favorable economic treatments to owners of conventional architecture, but expressly exclude owners of impermanent structures from favorable economic treatment. Cultural groups affected by these laws are disproportionately on the fringes of society—“chattel” houses of tenant farmers on Barbados plantations, Roma encampments in eastern Europe, and predatory leasing of mobile homes in the United States, among others. Although the preservation value of such structures may seem questionable to the old guard, their vulnerability highlights a very persistent Achilles’ heel in cultural heritage preservation—trying to protect vulnerable resources that modern property law does not recognize and cannot remedy. Conversely, traditions in countries such as Bhutan and Japan that expressly embrace permanence may be useful to those seeking the return of cultural heritage extracted from vernacular architecture forms. Instead of being concerned primarily with the building as an attachment to the land, these traditions champion the structure as a primary place for traditional spiritual practices, record of architectural design, craftsmanship, or communally held wealth. As a consequence, when real property remedies are unavailable or ineffective, destruction or looting of architectural remnants might more effectively be pursued as a human rights violation or civil tort. By outlining legal strategies based on alternative property ownership models, this paper will provide general recommendations on laws that undercut the standing of vernacular architecture, with the goal of continued support for those working to appropriately protect and repatriate cultural heritage.

Jennifer S. Esperanza, Beloit College, USA

Pan-Ethnic Aesthetics and Other Exotic Imaginaries in Bali, Indonesia
Thursday, 8:30am-10:30am, 163C

For nearly a century, Bali has been a popular destination for tourists fascinated with catching a glimpse of a culture where the visual and performing arts have not yet been “tainted” by globalization and mass consumer culture. From its architectural, dance and woodcarving traditions, Bali is often characterized as an island teetering on the precipice of tradition and modernity—with the latter looming just ahead. In this paper, I will explore the contradictions behind this trope, utilizing ethnographic research conducted on the Balinese tourism and handicrafts industries. Specifically, I will discuss the long-standing presence of the exotic imagination and “pan-ethnic” aesthetics on the island. From the production of Native American totem poles for the mass market, the proliferation of Rastafarian music and clothing in resort areas, to local Balinese women offering Indian-style henna tattoos to tourists, the question of aesthetic purity, heritage and tradition becomes complicated in tourism sites such as Bali. I argue that the usage of aesthetic traditions borrowed from other cultures has a long history that predates colonialism, but is often obscured by conservative calls for authenticity when political actors find their power and influence are under threat.

Cristina Fachini, Researcher, Brazil
Tourism on UNESCO World Heritage in Southwest Brazil: Preliminary Remarks for Cultural and Environmental Sustainability

Thursday, 4pm-6pm, 163C

There are 25 parks in very poor areas of Southwest Brazil that are part of UNESCO’s World Heritage, with both natural and archaeological sites. Tourism is seen as a potential alternative of income improvement by local and state government and also by local population in the rural area. In 2006, a partnership between a mining company and the Intervales Park has made it possible to elaborate the management plan of the park. Touristic routes were proposed, intersecting the natural area with the archaeology findings from the mining company. Recently, state government has invested significant public funds in the development and public presentation of policies to stimulate ecotourism in the natural protected areas of São Paulo. In 2009, the local government has launched the slogan “Green Southwest of São Paulo, the barn region of the São Paulo State, ecological paradise, a model of sustainable development with quality of life” and tourism technical courses have been created in some cities to capacitate local population to reception tourism. But policies concerning tourism development are confronting difficulties to be implemented and it is uncertain that investments have the return expected. Particularly, policies concerning conservation and development consider the community to be an upside-down way of involvement. The study aims to analyze the potential impacts the touristic policies can have on the region. It includes analysis on what identities are built on the natural and archaeological sites to attend the tourism policies and how its proposal can be interesting for the integration of cultural and environment sustainability.

WikiLoot: The Possibilities and Perils of Crowdsourcing the Illicit Antiquities Trade

Wednesday, 1:30pm-3:30pm, 165-169

In the past decade, changes in laws, institutional norms, and public opinion have reconfigured the ways that antiquities are circulated and owned. Nobody knows exactly what the future of collecting looks like, in part because the discussion now includes people not normally considered to be key actors in the cultural heritage landscape, including the public at large. High profile cases of the return of objects illegally exported from source countries have served to raise public awareness of the illicit antiquities trade. Investigations supporting these returns rendered a massive disaggregated archive of high-value data which reflect the complex networks and hierarchies of players in the black market for antiquities, only a small portion of which has been analyzed. In the interest of employing these data to further document and fight the illicit antiquities trade, a crowdsourcing model has been proposed: WikiLoot. Our paper will examine this proposal against the growing complexities of contemporary cultural heritage practice. WikiLoot is envisaged as a free, open source web platform dedicated to the “publication and analysis of primary source records and photographs documenting the illicit trade in looted antiquities” (quotation taken from the WikiLoot Facebook page). The model shares many features of citizen science projects such as Zooniverse and SciStarter but in some important ways it is a radical social and technological experiment. Our paper will ask: how is technology impacting the global trade in antiquities; what are the potential risks and benefits of applying a crowdsourcing model on this particular dataset; why is the prospect of WikiLoot already so divisive among scholars, collectors, journalists, and members of the public? Lastly, looking comparatively at other citizen science and crimesourcing projects we will offer a prospectus of WikiLoot with the ultimate goal of assessing its potential value in the fight against the illicit antiquities trade.

Methods for the Economic Valuation of Urban Heritage: A Sustainability-Based Approach

Wednesday, 10:30am-12:30pm, 101

Today, development actors see urban heritage as a resource for their territory, which is why they need to define its economic value. But its evaluation is a delicate exercise as such heritage is consisting of four interdependent economic, cultural, social and environmental dimensions. Our methodology leads us to propose an operational analysis grid in a coherent framework aimed at evaluating the economic interest of projects such as rehabilitating and promoting urban
heritage and using different kinds of monetary and non-monetary indicators. We will stress that the question of sustainability is essential in the case of urban heritage, taking into account the interaction between its four different and closely interlinked dimensions. Rather than a “weak sustainability approach” (Hartwick, 1977), we would here prefer an approach in terms of “strong sustainability” (Daly, 1990), assuming that the four different dimensions of heritage are complementary rather than substitutable according to certain thresholds beyond which the loss of one of the constituent dimensions of urban heritage would be irreversible. Then, our own economic analysis grid of projects concerning urban heritage is incorporating the main contributions of the approaches of Ost (2009) and the IDB (2010).

By analogy with the “genuine savings” approach (World Bank, 2006), and based on investment and deterioration flows of goods and services resulting from urban heritage, it is then possible to estimate “net accumulation rates” in its four dimensions, then summarised and presented on a “sustainability diagram” characterising the urban heritage situation according to thresholds. We illustrate our urban heritage evaluation procedure from a methodological standpoint through the cases of Saint Louis (Senegal) and Sousse (Tunisia), both on the World Heritage List, but with very different urban characteristics and histories. We conclude by identifying the thresholds and risks which might weigh on heritage rehabilitation or renovation projects in the future.

Robyn Gillam, York University, Canada

Revolution and the Heritage Industry: Egypt in the Third Millennium
Wednesday, 1:30pm-3:30pm, 163C

Concerns about the effects of the 2011 revolution on Egyptian heritage have focused on three areas: looting, illegal encroachment on archaeological sites and economic fallout from fewer foreign tourists. This paper will argue that all these stem from the role that tourism played in economic liberalization under Mubarak. From 1991, a master plan added new coastal areas to the industry and redeveloped old ones. This development frequently involved radical exercises in urban planning that led to mass expropriation and eviction. Tourism development also permitted further state repression, justified by the management and protection of valuable tourist traffic. While a high profile campaign for the repatriation of stolen antiquities was popular with Egyptians, it is clear that the close association of antiquities with the Mubarak regime generated a negative association. Looting is also driven by economic hardship and the lure of the art market. Encroachment on heritage sites is not only the product of economic and spatial pressures, but an explicit response to the land grabbing ways of the former government. Since the revolution, the absence of state security at these sites is as much the result of absence of funds as political will. This chronic funding problem has been exacerbated by the sudden departure of Mubarak and his associates. Concern in Egypt with decreased tourist traffic since the revolution indicates its centrality to economic health. Foreign archaeologists and heritage professionals have long provided essential “research and development” for tourism, facilitating the displacement of those who stood in its way. Although many such researchers in Egypt strive for ethical practice, all must share some responsibility for the current situation in which Egypt and its heritage finds itself and reflect on their future role.

Heather Gill-Frerking, NTK Services

Marketing Mummies
Wednesday, 1:30pm-3:30pm, 165-169

People are fascinated by mummies. The factual presentation of mummies in television programs, films, books, documentaries, exhibitions, and consumer products is often obscured by sensationalism, and there is a high risk of replacing education with “edutainment”. Furthermore, many articles are sold with representations of mummies, inevitably in the style of bandage-wrapped Egyptian mummies. Museums and commercial exhibitions sell a wide range of mummy-themed merchandise, some of which is inappropriate in relation to recognizing mummies as human beings, not objects. Furthermore, mummies are commonly sought by collectors. There is a thriving market for all types of ancient human remains, but especially for mummies, many of which are looted from archaeological sites. This paper explores the marketing of human mummies as objects. In particular, the paper will address the sale of mummy-themed merchandise, the marketing of exhibitions and entertainment activities featuring mummies, and the sale of mummies as collectible objects.

Rachel F. Giraudo, California State University – Northridge, USA

"Our Culture is our Life": Cultural Heritage as a Resource for Development in Southern Africa
Thursday, 4pm-6pm, 101
In southern Africa, discourse about the value of cultural heritage is shifting from that of national or group pride to its sustainable development potential. Based on the enormous success of ecotourism and non-governmental organizations (NGOs) working in the region, several national governments anticipate that heritage tourism can help alleviate poverty for communities with limited resources except their heritage. This paper examines the emphasis of cultural heritage as a resource through the community-based natural resource management (CBNRM) development model. It focuses on heritage tourism CBNRM projects in Botswana where transnational NGOs have been instrumental in initiating projects that promote the heritage of ethnic minorities and indigenous groups for localized sustainable development. It also traces the government of Botswana’s response to these projects, including a recent policy to nationalize the financial benefits of CBNRM. This paper contributes to a more critical analysis of the role of cultural heritage in southern Africa by questioning what happens when minority and indigenous heritage becomes a national commodity.

Elia M. Alonso Guzman, Universidad Michoacana de San Nicolas de Hidalgo, Mexico
Wilfrido Martínez Molina, Universidad Michoacana de San Nicolas de Hidalgo, Mexico
J. Alberto Bedolla Arroyo, Universidad Michoacana de San Nicolas de Hidalgo, Mexico
Annyul M. A. Cuellar Lopez, Universidad Michoacana de San Nicolas de Hidalgo, Mexico
Jorge Quiroz Rosales, Universidad Michoacana de San Nicolas de Hidalgo, Mexico

The Challenge of Living in Morelia, Mexico and its Surroundings
Presenters will be available to discuss posters on Thursday from 10:30-11:00am and on Friday from 10:00-10:30am

Morelia, Mexico is a Human Inheritance city by Unesco since the early 1990’s. There are over 1100 architectural ignimbrite stones buildings in downtown and it is a tourism city plenty of hotels, hostels, restaurants and so on. But there are also a lot of convent-churches in the surroundings of Morelia, colonial churches and convents in small towns like Cuitzeo, Charo, Chucandiro, Copandaro, Ucareo, Capula, Patzcuaro, Tzintzuntzan. Some of these towns are now named “Magical Towns” by Unesco: Cuitzeo, Patzcuaro, Tzintzuntzan; and even more, near these small communities there are very interesting prehispanic archeological sites. Near Morelia there are too many places to visit which owns geological patrimony, landscape views, biological inheritance, intangible and traditional inheritance, but some of the smallest are not yet prepared to receive enough tourism; they need to explore how to grow up if they want to be successful and they would like to preserve their way of life. Near Morelia there is also the possibility to visit geothermal landscape where it is produced electrical energy for the country: Los Azufres (The Sulphur Town) and it has hotels and spas to receive tourists. In regards to the colonial churches in small towns, the named government has to work with the recognized government (the local authorities or religious authorities) to offer visits to tourists even when they go back to Morelia to sleep because they do not have hotels. This activity should help local people and ethnical groups living there to have economical activities instead of immigrate to big cities or to other countries, but the tourism has to be regulated to preserve their way of life and to preserve their traditions. This research explores the possibilities of these counties to open to tourism their advantages and disadvantages and how to manage them.

Matthew J. Hill, University of Massachusetts Amherst
Maki Tanaka, University of California –Berkeley, USA

Cuba as ‘Exception’: UNESCO’s World Heritage Program and the Neoliberal Management of Historic Centers
Thursday, 4pm-6pm, 101

In an age when cities compete with each other within a neoliberal economy, urban historic centers have become a “universal” resource for formulaic revitalization of a city that features its “uniqueness.” While the IMF and other supranational financial institutions regulate states in terms of market principles, UNESCO seems to have successfully evolved into a cultural metaregulatory framework (Shepherd 2006, also see Peck and Tickell 2002) of historic preservation. States in compliance with the UNESCO principles in managing World Heritage properties are deemed good subjects while those who violate them or are suspected to not share the UNESCO values—the “universal” values—are condemned. For its management of Old Havana and its Fortifications, Cuba is considered as a model under UNESCO’s regime of cultural normativity. Apart from this lauded status granted by UNESCO, Cuba occupies an exceptional position in other aspects. It is one of the few countries that have no formal diplomatic relations with the...
United States, has limited membership in international organizations (though a member of UNESCO since 1947), and is a destination largely forbidden to US citizens. This anti-US status is probably contributing to Cuba’s favorable relations with UNESCO, from which the United States has withdrawn its funding twice in the past. UNESCO also has its Regional Bureau for Culture for Latin America and the Caribbean in Havana. This paper explores the state of exception within the politics of UNESCO and how neoliberal management of heritage sites in some ways reinforces the socialist regime of Cuba.

*Meredith Holmgren, Smithsonian Institution, USA*

**Sonic Entanglements: Songwriters, Publishers and the Business of Label Copy**

Thursday, 8:30am-10:30am, 101

Since the advent of tape recording, the music business has flourished with “traditional” sounds from around the world. Published for enjoyment, documentation, research, cultural continuity, and sometimes as curiosity, recordings of traditional music often exist at a crossroads of cultural expression and commodified business transaction. Nowhere do we witness this nexus more than in music publishing, where record production often necessitates the attribution of “ownership” through designating authorship, arrangement, copyright, and publisher. Focusing on “traditional music,” this paper examines the field of label copy – that is, the aforementioned assignment of attribution that is carried out by record labels during record production. What does the process of label copy entail and who are the stakeholders? What can selected case studies in label copy tell us about the negotiation of “intangible” cultural expression in a decidedly “tangible” marketplace? By blending the methods of participatory observation and interview with direct engagement in business practice, and by referencing the “if value, then right” theory of creative property, I present a self-reflexive analysis of the inter-relational processes involved in researching and practicing label copy for “traditional music” recordings.

*Andrew Webb, Savannah College of Art and Design*

*Jong Hyun Lim, Savannah College of Art and Design*

**Locals Only: Revitalizing More Than Just Main Street**

Friday 10:30am-12:30pm, 163C

Preservation has a history of nurturing sustainable urban growth. Preservation-centric programs have fostered the successful revitalization of urban city centers, core historic districts and downtown Main Streets in the United States. While these programs and organizations focus primarily on improving the commercial hubs of historic American cities through the incentivisation of heritage tourism and local business vitality, they overlook outlying districts and neighborhoods that essentially contribute to the entirety of the urban cultural landscape. There is a division between the revitalization of the traditional “Main Street” and the revitalization of the “Non-Main Street” or the Secondary Main Street – commercial corridors which are not associated with the nostalgic, and more marketable, core of ordinary American downtown, but rather act as business districts created by, and for, local communities. Secondary Main Streets do not have typically apparent historic infrastructures or identities to attract outsiders, but rather, have a unique sense of place that has been shaped by local community for local uses. If these districts cannot benefit from implementing typical methods of community renewal, including appealing to outside tourists or increasing surrounding property values, what can the residents or interested parties of Secondary Main Streets do to physically and economically revitalize their communities? A new approach to urban revitalization is needed to ensure the health of all vicinities of the city, no matter physical, social or economic statuses. Exceeding the confines of physical preservation to combat social and financial decay, the revitalization of the Secondary Main Street cannot be supported by preservation alone, but by a broader alliance of professionals dedicated to the continuity of the historic built environment. Using the Waters Avenue and Victory Drive communities in Savannah, Georgia as case studies, this research illustrates a new revitalization plan be created to help revive local, Secondary Main Streets. By analyzing past and present approaches of community revitalization, including strategic planning methods set forth by the National Trust as well as alternative programs and agencies, this research shows how a comprehensive revitalization plan can be created to better suit the needs of misrepresented communities while strengthening the broader context of the urban cultural landscape.

*Peri Johnson, Turkey*

**Where Have all the Jinns Gone? The Complicity of Archaeologists and Looters in the Disenfranchisement of the Landscape**

Wednesday, 8:15am-10:00am, 101
In the early nineteenth century, travelers in Ottoman lands reported jinns at sculpted and distinctive natural features of the landscape. These features were woven into the local memories and were living places in the landscape. With the increasing agricultural infrastructure projects and local participation in the markets of liberal capitalism not only has the physical appearance of the land changed but also attitudes to the land itself. While these developments have brought prosperity to the inhabitants, various other archaeological, bureaucratic, and economic processes have contributed to the disenfranchisement of the inhabitants. The professional authority of archaeologists to determine the authentic cultural interpretation and value of land, particularly the agricultural lands of inhabitants, has fostered an environment where the inhabitants are no longer stewards of their cultural landscape. The management of cultural resources by heritage councils has also led to hostility of the inhabitants to archaeological heritage, particularly when it is not seen as their heritage. This often leads to small-scale looting where locals armed with shovels seek economic advantage from what the state has taken from them. The most deleterious, large-scale looting with industrial equipment, however, is not conducted by locals but by outsiders. Through several examples from the Yalburt Yaylası Archaeological Landscape Research Project, a survey project located on the west of the Anatolian Plateau of Turkey, this paper will discuss how our project has dealt with survey methodology and looting with particular reference to issues of social justice. Extensive looting but not tourism is present in this landscape, and the paper discusses the looting of the Şanır Mağaza Sinkhole Sanctuary, Aktepe Cave, and Uzun Pınar Hittite settlement. With the flight of the jinns, local inhabitants are both estranged from these places at the same time as they are victimized by looters.

Emiko Kakiuch, National Graduate Institute for Policy Studies, Japan
Temesgen Kasahun Assefa, National Graduate Institute for Policy Studies, Japan
Harmonizing Heritage Tourism and Conservation through Stakeholder Collaboration: The case of Lalibela, Ethiopia
Wednesday, 1:30pm-3:30pm, 101

Less-developed regions are often characterized as indiscriminately pursuing mass tourism with little consideration for culture and social values. In these regions, heritage conservation is often viewed as an exorbitant luxury when other public services are in short supply. As a result, cultural values have often been sacrificed for commercial gain and cultural assets have been presented as commoditized tourism products. Conversely, there are situations when tourism is also compromised to ensure that cultural values are not sacrificed merely for the benefit of tourism. Therefore, the relationship between tourism and conservation is characterized by contradictions whereby conservation stakeholders consider tourism as antithetical to conservation goals. Sustainability can occur only when the practice of compromising and contradiction ceases and, instead, the harmonization between tourism and conservation flourishes. However, one of the main idiosyncrasies that has been overlooked in the literature is how to harmonize these two sectors. The foremost concern of this study is to harmonize heritage tourism and conservation in Lalibela, which is one of the flagship world heritage destinations in Ethiopia, known for its rock-hewn churches. The study aims to promote this harmonization by finding common ground between tourism and conservation stakeholders. Interviews were held with more than 30 key tourism and conservation stakeholders both in Lalibela and Addis Ababa from August to September 2011. Results show that the relationships between stakeholders in Lalibela are often characterized by full on conflict and mistrust. Tourism-oriented stakeholders such as hotels, souvenir shops, and tour guides have had no participation privileges in the decision-making processes of the town's tourism and conservation issues. In addition, these tourism-oriented stakeholders are in open conflict with the church owners on several issues. Hence, if heritage tourism and conservation are to be harmonized in Lalibela, a symbiotic relationship free from undesirable conflict among stakeholders must exist.

Zouka Karazyon
Economic Development in Zabid Urban Development Project
Friday, 10:30am-12:30pm, 163C

Historic preservation was seen in the past as a contradiction to economic development. Recently, around the world, historic preservation is becoming viewed as an effective opportunity for economic growth. However, some projects of historic city development that considered economic development in their approaches had created additional problems
and cultural conflict for populations, especially when they excessively use tourism. Importance is placed on the use of heritage preservation as vehicle for local economic development, job creation and income generation based on local and domestic resources and strengths. The real challenge is to create economic benefits derived from index other than tourism. The Project for the Development of Historic Cities of Yemen (PDHCY) is a co-financing cooperation project with funds from the German Ministry for Economic Cooperation (BMZ) and the Social fund for Development of Yemen (SFD). This project comprises three components (Shibam, Zabid and the third city). This paper will present the case study of The Project for The Development of The Historic City of Zabid. Zabid is a secondary city in Yemen that has been listed on the World Heritage List in 1993. However, taking into account the context of low governmental capacity and high poverty level, preserving the historic city of Zabid was an over-ambitious task without considering the idea of heritage preservation as an integral tool of economic development; the two components are mutually supportive and interrelated. Through a careful balance between well-calculated subsidies to encourage demand for heritage services, and the provision of capacity building and training to improve supply, a cycle of economic supply and demand was created around heritage trades. Furthermore, the case of Zabid emphasizes the importance of mobilizing domestic resources of household and small firms and provoking investments of local, central government and moreover private sector in order to increase household income which is inter alia, and thus is one of the project's objectives.

Ned Kaufman, Pratt Institute, New York, USA

Rethinking Property: Community Rights and Heritage
Thursday, 8:30am-10:30am, 101

Most economic studies of heritage focus on visitor attractions. But many fundamental conservation dilemmas instead concern people’s home places. They arise from the clash between people’s experience of land as place and the capitalist definition of land as asset, commodity, or factor of production. The former is a humanistic description, the latter an economic one that redefines people’s home places as market goods. This would be harmful even if most people owned their home places, but this is far from the case. The resulting situation deprives residents of profits from their investments and of a meaningful voice in the neighborhood’s future, while placing neighborhood life under a perpetual cloud of insecurity. These consequences are harmful as well as unjust. The damage can be seen along distant development frontiers where business interests acquire common property from long-time residents, or in the heart of American cities where development interests “rediscover” undervalued investment opportunities. Wherever residents lack title or the economic and political power to back it up, they are essentially defenceless. Free-market economists who recognize this as a problem typically recommend apportionment of individual land titles to common property residents, contending that this makes them full participants in the capitalist marketplace. But typically this merely facilitates the transfer of land to outside interests. In any case, even this solution does not apply in urban neighborhoods where all property is already privately owned. To protect the human rights and cultural heritage of communities, new approaches are needed. Where common property remains in force, legal mechanisms should shield it from privatization. Where property is private, ownership interests should be awarded to residents based on occupancy. To shield them from outside purchase or repossession, they could be vested in the community or in individuals, subject to restrictions. These measures would go a long way to lifting the insecurity that hangs over traditional communities and giving residents both a voice and an economic stake in their future. That in turn would greatly help to ensure the transmission of their heritage to the future.

Morag Kersel, DePaul University, USA

The Price of Pots
Friday, 10:30am-12:30pm, 165-169

Early Bronze Age pots from the Dead Sea Plain in Jordan have been appearing for sale in the legal antiquities market in Israel for decades. More recently consumers can make purchases from the comfort of their own home on eBay or other internet venues. Artifacts from this part of the world have long held a fascination for pilgrims, tourists and locals, which can often be tied to a substantiation of faith based on the material past. Previously sold in the legal market in Israel as Early Bronze Age, these prosaic, often looted pots are now typically labeled as “From the Time of Patriarchs.” The tie in to early biblical narratives is directly related to the identification of the target consumer – religious pilgrims to the area who all want to take home a piece of the Holy Land and potential connections of this landscape to the biblical sites of Sodom and Gomorrah. Does this new sales appellation correlate to increased profits in the marketplace? Using archival research, oral histories, archaeological evidence, and sales records, this will be an investigation of the collecting of
archaeological materials, the effects on the archaeological landscape, and the sales biographies of those artifacts entwined in the trade in Holy Land antiquities.

Herman O Kirama

**Sustainable Heritage Management**

Friday, 2pm-5pm, 101

The concept of sustainable development is more often associated with protecting the natural environment than with preserving cultural heritage. Whereas in natural heritage sustainability implies use and replace, for cultural heritage the issue is on preservation and managing change. The cultural heritage sector has for years focused on repairing and restoring sanitized heritage environments without thinking about the future contexts of heritage places. Repairing and restoring heritage places in this case were short-term oriented. Sustainable heritage management thus implies not only preservation of the cultural environment but also planning for the future of the heritage place. Sustainable heritage management also recognizes the social and physical environment in which heritage places find themselves. One thus is not only focusing on the benefits that can accrue from the heritage site to the community but also recognizing and maintaining the traditional skills that could be critical in the conservation and preservation of that heritage place. Cultural heritage places also sustain communities as they act as sites of long term memory of societies. Sustaining this memory within communities also has implications on the survival of heritage places. It has been recognized in many parts of the world that disappearance of heritage places can have serious negative effects on the community that commemorates it. Sustaining heritage is thus a process of sustaining the society spiritually, socially, as well as psychologically. Sustainable heritage development thus requires stakeholder involvement in management of common resources like heritage. One thus is not only focusing on the benefits that can accrue from the heritage site to the community but also recognizing and maintaining the traditional skills that could be critical in the conservation and preservation of that heritage place.

Alexandra Marie Kowalski, Cen US

**Between Theft and Regulation: On the Social Origins of "Cultural Property"**

Thursday, 8:30am-10:30am, 101

What is cultural property? A strange hybrid of symbol and matter, of spiritual and economic resources, of inalienable values and commodity, the notion was invented by UNESCO through a series of charters serving as international regulatory mechanisms. The practices (enclosure and circulation of cultural goods) regulated by these charters preexisted the concept, of course, as did national laws and institutions meant to contain the commercial flows of art and antiquities. Taking clues from this long history, the paper explores the social origins of the category of "cultural property" (or "cultural goods") through an historical analysis of two UNESCO conventions that coined these notions: the 1970 Convention on the means for Prohibiting the Illicit Import, Export and Transfer of Ownership of Cultural Property, and the 1995 UNIDROIT Convention on Stolen or Illegally Exported Cultural Objects. I explore more particularly the hypothesis that cultural objects owe their categorical existence to the conflict-ridden relationship between market and state over the material monopoly of symbolic goods. I do so by focusing on the joint and dialogical effect of theft and regulation in the process.

Ming-chun Ku, Institute of Sociology, National Tsing Hua University, Taiwan

**Ritual Economy and the Reconstruction of Moral Community in Heritagization of Mazu belief in China**

Thursday, 8:30am-10:30am, 163C

In 2009, Mazu belief and customs were inscribed on the Representative List of the Intangible Cultural Heritage of Humanity (hereafter ‘ICH’) and Putian area was inscribed as the central area of Mazu belief and customs. Mazu belief is popular in the southeastern China and overseas Chinese communities and is the first folk belief inscribed as ICH in China. It was considered as “superstitious activity” and forbidden in Mao’s China and has been revived since the late 1970s due to the participation of local believers and overseas pilgrims. The inscription of Mazu belief not only symbolizes the official recognition of its status as “heritage” but also is used as a strategy to acquire material or symbolic resources for local development. This article analyzes the economic impacts and moral implication of heritagization of Mazu belief and customs. The case analyzed in this article is the Mazu Homecoming Ceremony in the GangLi village in Putian. The ceremony was once forbidden in Mao’s years and revived in the 1980s, and soon was reorganized into a
larger scale with some reinvented rituals. Visitors in the 2012 ceremony include invited scholars like me, media, local and overseas religious groups, and tourists. Participants in the rituals include representatives of local Mazu temples and donators. By describing the rituals and practices in this ceremony, this article will argue the changing cultural orders of this religious ceremony. It will analyze the ceremony as a complex of religious sacredness with heritagization plus tourism. This article will discuss the ritual economy related to this ceremony, and the changing opportunity structure of local development as well as the reconstruction of the moral community of local believers in the heritagization of the Mazu belief.

Evan A Kutzler University of South Carolina- Columbia, USA

Study the Looter: The Place of Looters in Cultural Resource Management Reconsidered
Wednesday, 8:00am-10:00am, 101

This paper explores how archaeologists and cultural resource management (CRM) professionals categorize and study the ways laypeople relate to the past through artifact collecting. It also examines artifact collectors—defined as those who use archaeological material for nonprofessional purposes—in their own words. Drawing largely on published studies on looting, and the wealth of material available through new media sources by collectors themselves, I argue that artifact collectors are a diverse group warranting more careful study. One of the particular pitfalls of studying artifact collectors is lumping. The term looting is often employed to characterize a wide range of behaviors—from stealing to distasteful amateurism—that are unethical by professional standards. But lumping is misleading because the terms looter and looting imply illegal activity and oversimplify the range of collector motivations, personal ethics, and practices. More importantly, lumping may be self-defeating by alienating potential allies and losing sight of the worst offenders. Some collectors have been and continue to be allies with the professional community, and private collections may have a place in academic research. This paper hopes to start a conversation about the categorization of artifact collectors and the place of these people and their collections in academic research. Without seeking to absolve illegal collecting or ignore the ethical problems of the antiquities market, this paper considers how collectors justify their behavior, whether they choose to surface collect or dig, how they relate to the past, and what “preservation” means to them. It offers the interpretation that artifact collectors have meaningful perspectives on cultural resources and they should be studied in their own terms—however distasteful that might be to professionals.

Meredith Langlitz Archaeological Institute of America
Ben Thomas, Archaeological Institute of America

Preparing for Archaeotourists: What Can We Do?
Wednesday, 8:00am-10:00am, 101

Growing interest in archaeotourism has resulted in greater numbers of visitors to archaeological sites. While additional visitors can generate more revenue for local interests, they also increase human impact on the site. Unfortunately, in many cases, not enough has been done to account for these changes. Sites are unprepared for the increased tourism and often do not have the resources or services to meet the greater demand. A few years ago, the Archaeological Institute of America (AIA) worked with the Adventure Trade Travel Association (ATTA) to put together a manual on responsible tourism for visitors, site managers, and tour operators. This paper discusses the need to prepare for visitors, to collaborate with the tourism industry, and set guidelines for site usage while providing insights into the positive nature of the collaboration between the AIA and ATTA.

Richard M Leventhal, University of Pennsylvania, USA
Sasha F Renninger, University of Pennsylvania, USA
Brian I Daniels, University of Pennsylvania, USA

The High-End Market for Pre-Colombian Antiquities at Auction, 2000-2010
Friday, 10:30am-12:30pm, 165-169

This study examines the visible, high-end market in Pre-Columbian antiquities in order to illuminate recent trends in the sale of ancient material from Central and South America. Most prior work about the antiquities market has focused on antiquities from the ancient Mediterranean world, leaving a relative gap in our knowledge of the Pre-Columbian market. Expanding upon pioneering earlier work by Elizabeth Gilgan for Belize and Donna Yates for South America, we approach the Pre-Columbian art market as defined by auction houses themselves, and examine the provenance and descriptive information listed for the total of 3,318 Pre-Columbian objects listed for auction at Sotheby’s and Christie’s
between 2000 and 2010. During this period, the total value of auctions sold at Sotheby’s and Christie’s in New York, Amsterdam, Paris amounted to a $36.7 million USD market. From the collected information we infer trends in how the objects are described, the kinds and provenance of objects offered for auction, differences in auction offerings between national legal regimes, and the internal policies for each auction house in selling certain classes of material publically.

Jong Hyun Lim, Savannah College of Art and Design, USA
Andrew Webb, Savannah College of Art and Design, USA
Locals Only: Revitalizing More Than Just Main Street
Friday 10:30am-12:30pm 163C

Preservation has a history of nurturing sustainable urban growth. Preservation-centric programs have fostered the successful revitalization of urban city centers, core historic districts and downtown Main Streets in the United States. While these programs and organizations focus primarily on improving the commercial hubs of historic American cities through the incentivisation of heritage tourism and local business vitality, they overlook outlying districts and neighborhoods that essentially contribute to the entirety of the urban cultural landscape. There is a division between the revitalization of the traditional “Main Street” and the revitalization of the “Non-Main Street” or the Secondary Main Street – commercial corridors which are not associated with the nostalgic, and more marketable, core of ordinary American downtown, but rather act as business districts created by, and for, local communities. Secondary Main Streets do not have typically apparent historic infrastructures or identities to attract outsiders, but rather, have a unique sense of place that has been shaped by local community for local uses. If these districts cannot benefit from implementing typical methods of community renewal, including appealing to outside tourists or increasing surrounding property values, what can the residents or interested parties of Secondary Main Streets do to physically and economically revitalize their communities? A new approach to urban revitalization is needed to ensure the health of all vicinities of the city, no matter physical, social or economic statuses. Exceeding the confines of physical preservation to combat social and financial decay, the revitalization of the Secondary Main Street cannot be supported by preservation alone, but by a broader alliance of professionals dedicated to the continuity of the historic built environment. Using the Waters Avenue and Victory Drive communities in Savannah, Georgia as case studies, this research illustrates a new revitalization plan be created to help revive local, Secondary Main Streets. By analyzing past and present approaches of community revitalization, including strategic planning methods set forth by the National Trust as well as alternative programs and agencies, this research shows how a comprehensive revitalization plan can be created to better suit the needs of misrepresented communities while strengthening the broader context of the urban cultural landscape.

Walter E. Little, University at Albany –SUNY, USA
“What’s In It For Us?: Debates about UNESCO Oversight and Heritage Tourism in Antigua Guatemala
Thursday, 4pm-6pm, 101

In 1979, Antigua Guatemala was one of the first heritage sites to be placed on the UNESCO World Heritage List. In recent years, residents, politicians, and tourism sector workers have debated the value of being on the list against the regulatory requirements stipulated by UNESCO to remain on the list. Essentially, the debate is about whether the designation matters to the city’s economic viability as a tourism site and its intrinsic aesthetic heritage value. In this presentation, I place these local debates into the context of UNESCO (funding, regulation, and deliberations over threats to Antigua’s heritage) and Guatemalan national supervision to consider the dynamic of social constructions of heritage, economic tourism performances, and the governance of public space. I draw on Aihwa Ong’s Neoliberalism as Exception (2006) and Guy Debord’s The Society of the Spectacle (1967) to explore the convergence of heritage, economy, and governance. In other words, I will explain why tourism sector business owners’ and workers’ frustrations with UNESCO indicate how they are out of sync with neoliberal exceptions—the interactive modes of citizens’ rights according to marketable skills. Furthermore, I argue that it is tourism workers’ dual subject position within the World Heritage site, as producers of tourism spectacle and tourism spectacles themselves, that their on-the-ground economic and political tactics expose the limitations of UNESCO and national governance, because the economic and aesthetic value of the place is part of mobile touristic imaginaries that, ultimately, make it difficult for UNESCO and the state to affectively control the place.

Angela Lombardi, University of Texas at San Antonio, USA
Sedef Doganer, University of Texas at San Antonio, USA
Accelerating Heritage Tourism in Antalya, Turkey
Antalya is one of Turkey’s most popular tourist destinations. In 1980, tourism was encouraged to constitute a new sector as an economic and political objective and is now the second largest industry in Turkey, attracting 28.6 million visitors. The number of tourists visiting Antalya reached 9.6 million in thirty years. Thanking to the support given to entrepreneurs by the government through tourism planning decisions, a great number of hotels and holiday villages have been built on the east and west coasts of Antalya. The number of beds exceeded the target bed number and reached 230,000 in 2000; today Antalya has a 385,000-bed capacity. Besides the positive sides of development, some other problems occur, including fast population growth and the speedy consumption of the historical, natural, and cultural resources related to the rise of mass tourism. Historical, natural and cultural entities—the real values of tourism—have almost been forgotten, and the tourism industry in the area has mostly focused on sea-sun-sand (3S) tourism. Antalya is rich in historic sites and monuments dating from Hellenistic, Roman, Byzantine, Seljukian and Ottoman periods.

Xanthos-Letoon, Antalya is inscribed in the UNESCO World Heritage List since 1988 and has also seven nominated properties in the tentative list: Karain Cave (1994), St. Nicholas Church (2000), Alanya Castle and Dockyard (2000), Kekova, Antalya (2000), Gulluk Mountain Termessos National Park (2000), Ancient Cities of Lycian Civilisation (2009), Archaeological Site of Perge (2009). Unfortunately only 29% of the tourists visiting Antalya visit the natural, archeological and historic sites, and 2.2% visit Antalya, Alanya, and Side museums. These numbers show the lack of interaction between the tourists, World Heritage Sites and museums. Within this context, the real values of tourism have to be brought back; it is necessary to take the concept of tourism out of the monopoly of sea-sun-sand and diversify by means of new concepts directed to sustainable tourism alternatives, such as heritage tourism. This paper discusses the strategies to accelerate the heritage tourism in the World Heritage Site of Antalya, to improve the interaction between tourists and built heritage, and to re-interpret the historic identity of Antalya, Turkey.

Angela Lombardi, The University of Texas at San Antonio, USA
Sedef Doganer, University of Texas at San Antonio, USA

Reviving HemisFair Park as a Tourist Destination

Thursday, 4pm-6pm, 163C

The city of San Antonio has a unique historic urban landscape with its river and its famous Riverwalk, historic neighborhoods and major landmarks such as five 18th century Spanish missions. It is one of the state’s top tourist cities. In the last few years, the Riverwalk has become the domain of tourists, visited every year by millions of tourists and characterized by cafes, restaurants and various tourist activities which bring economic prosperity. This place, though, has become almost absolute domain of tourists. HemisFair Park is located in the downtown San Antonio, approximately 78 acres, deeply connected with the Riverwalk. This landmark initiated San Antonio as a tourist destination: it was heavily redeveloped for a 1968 World’s Fair with funds from the Federal Government. At that time, HemisFair lured 6.4 million visitors, and gave the city its first big international spotlight, setting the stage for San Antonio to become a favorite tourist destination. The area of HemisFair was previously occupied by a neighborhood of over 1,000 structures: today there are still 22 extant buildings, plus two stabilized ruins, surviving from the pre-1968 period. The site also includes a visible remnant of the historic and highly significant acequia, typifying and defining the development of San Antonio in the 18th and 19th centuries. HemisFair, even though located on the Riverwalk, is now almost abandoned, disconnected and sadly has become an underutilized place after 1968 World’s Fair. The city recently has developed a new master plan to re-connect HemisFair to its surrounding neighborhoods: it intends to promote the unique aspects of city’s history, tradition, landscape and culture through heritage tourism activities in the HemisFair Park area while creating prosperity for the residents of San Antonio. This paper discusses how HemisFair can be re-developed as an urban heritage tourist destination linking it to the nearby Riverwalk, providing also maximum efficiency in the economical, historical, social, and cultural dimensions of tourism with sustainable development practices.

Anyul M. A. Cuellar Lopez, Universidad Michoacana de San Nicolas de Hidalgo, Mexico
Jorge Quiroz Rosales, Universidad Michoacana de San Nicolas de Hidalgo, Mexico
Wilfrido Martinez Molina, Universidad Michoacana de San Nicolas de Hidalgo, Mexico
J. Alberto Bedolla Arroyo, Universidad Michoacana de San Nicolas de Hidalgo, Mexico
Elia M. Alonso Guzman, Universidad Michoacana de San Nicolas de Hidalgo, Mexico

The Challenge of Living in Morelia, Mexico and its Surroundings
ABSTRACTS

Presenters will be available to discuss posters on Thursday from 10:30-11:00am and on Friday from 10:00-10:30am

Morelia, Mexico is a Human Inheritance city by Unesco since the early 1990’s. There are over 1100 architectural ignimbrite stones buildings in downtown and it is a tourism city plenty of hotels, hostels, restaurants and so on. But there are also a lot of convent-churches in the surroundings of Morelia, colonial churches and convents in small towns like Cuitzeo, Charo, Chucandiro, Copandaro, Ucareo, Capula, Patzcuaro, Tzintzuntzan. Some of these towns are now named “Magical Towns” by Unesco: Cuitzeo, Patzcuaro, Tzintzuntzan; and even more, near these small communities there are very interesting prehispanic archeological sites. Near Morelia there are too many places to visit which owns geological patrimony, landscape views, biological inheritance, intangible and traditional inheritance, but some of the smallest are not yet prepared to receive enough tourism; they need to explore how to grow up if they want to be successful and they would like to preserve their way of life. Near Morelia there is also the possibility to visit geothermal landscape where it is produced electrical energy for the country: Los Azufres (The Sulphur Town) and it has hotels and spas to receive tourists. In regards to the colonial churches in small towns, the named government has to work with the recognized government (the local authorities or religious authorities) to offer visits to tourists even when they go back to Morelia to sleep because they do not have hotels. This activity should help local people and ethnical groups living there to have economical activities instead of immigrate to big cities or to other countries, but the tourism has to be regulated to preserve their way of life and to preserve their traditions. This research explores the possibilities of these counties to open to tourism their advantages and disadvantages and how to manage them.

Maria del Carmen López, Universidad Michoacana de San Nicolas de Hidalgo, Mexico
Claudia Rodríguez, Universidad Michoacana de San Nicolas de Hidalgo, Mexico

The "Pueblos mágicos" Program and its Impact in the Heritage Preservation
Thursday, 8:30am-10:30am, 163C

In México, the federal government had created the "Pueblos mágicos" program, which tries to attract cultural tourism to selected heritage towns, by investing public money in superficial actions like painting facades, changing materials in the sidewalks or re-locating informal commerce, thereby leaving aside the essence of the cultural heritage that gave character to the settlements in the first place. Sadly, this program is now seen as the perfect solution to improve local economies, making heritage a lucrative business. Tourists from all over the world are now coming to see these magic towns, ignoring the fact that many of the "local ancient traditions" are in fact recent creations of The Tourist Secretariat to attract national and international visitors. This paper presents an analysis of the program’s impact in the six “Pueblos mágicos” existing in the Mexican state of Michoacán.

Demelza van der Maas, VU University Amsterdam, The Netherlands
Jeroen Rodenberg, VU University Amsterdam, The Netherlands

New Land, Old Stories
Thursday, 4pm-6pm, 165-169

This paper will focus on the development of a new heritage park called Batavialand, located in the Dutch new town Lelystad [1]. Batavialand is the result of a politically and economically motivated alliance between three existing regional heritage institutions, each struggling to attract visitors on their own. In an ultimate effort to revitalize the depressed area of Lelystad and its surroundings through heritage tourism, Batavialand aims to offer its visitors a heritage experience that is focused on the mythical grand narrative of Dutch maritime history, thereby largely disregarding the less marketable -but unique – local reclamation history of the polder landscape. Building on recent insights from the emerging field of critical heritage studies, we will analyze the development of Batavialand and the history it wishes to tell. While stressing the importance of the local socio-political context, the paper will focus on the construction of the historical narrative and the translation of this narrative into a concrete selection of heritage. Illustrated by our analysis, we will claim that the economically motivated exchange of a narrative focused on local history for a mythical ‘grand narrative’ of national history, draws up on a very limited idea of what heritage is and how it should be managed. Furthermore, we will argue that Batavialand offers its visitors a rather problematic, exclusive vision on Dutch history that has little relation to the new community on new land it seeks to serve. Finally, we would like to conclude our critical analysis of Batavialand with some thoughts and suggestions for the future, specifically addressing the challenges of heritage institutions on new land. [1] Lelystad was founded in 1967 and is located in the IJsselmeerpolders, a large area of twentieth century land reclamations in the centre of the Netherlands.
Patricia Nunes Marins, Nepam Unicamp, Brazil
Aline Vieira Carvalho, Brazil

Routes of Jesuits in Brazil - New Identities, Heritage and Nature for Scenarios of Tourism
Thursday, 4pm-6pm, 163C

In the same way of international context, in Brazil, we are watching the investment of huge public funds in the creation of scenarios representing historic moments of national history and about nature. The goal of this investment is to promote the tourism in different areas of the country; heritage has been used as a platform for these projects.

Unfortunately, at the moment, it hasn’t been unusual that the state’s offices look for inspirations in other countries and chose to do a “transposition” of these experiences. One example of this is the case of Jesuit routes in the south and middle coast of Brazil. It was fabricated like a route of peregrination, as was the route of Santiago of Compostela. Created in 2011, the Jesuit Routes are composed by Catholic’s churches (cultural heritage) and the Atlantic forest (natural heritage). The idea is to afford to the tourist something very near the “contemplation experience” of Jesuits in Brazil.

Created with public funds by the State, this scenario ignores the complexity of colonial History (characterized by negotiations and violence between Indians and Europeans), the existence of a plurality of religiousness in our country, and, finally, the existence of the own local community. An important question is: does it work? What do the local communities think about these actions? What kind of social or economic costs does tourism give rise to, and who or what bears the burden of these costs? This paper aims to discuss this violent experience.

Erich H Matthes, University of California Berkeley, USA

Avoiding Noxious Markets in Cultural Heritage
Friday, 10:30am-12:30pm, 165-169

A fundamental question in assessing the challenges facing a given market is whether such a market ought, morally, even exist. Drawing on and critiquing recent work on the moral limits of markets (Satz 2010, Sandel 2012, Anderson 1995), I will suggest conditions under which markets in cultural heritage can be morally permissible. Though the majority of work on the moral limits of markets has focused on the economy of sex, organs, labor, and medications, I argue that markets in cultural heritage (at least in many of their current manifestations) share important similarities with the “noxious” features of these other objectionable markets. The primary goal of this talk will be to familiarize an interdisciplinary audience with recent and pertinent work in philosophy that is applicable to issues facing the global heritage market. Specifically, I will consider the virtues and drawbacks of two different approaches to critiquing specific markets and how these approaches relate to markets in cultural heritage. According to the first approach, certain markets corrupt the very meaning of certain social goods (for instance, a market in friendship would be objectionable on this basis). According to the second approach, certain markets undermine the standing of transacting parties to interact as equals (for instance, a market in votes in a democratic society would be objectionable on this basis). In exploring these approaches as they relate to markets in cultural heritage, I will pay particular attention the erosion of the archaeological record, government control of cultural property, access to cultural heritage objects, and practices of subsistence digging.

Susan Mbuthia, Karatina University College, Kenya
Stephen W Muchina, Karatina University College, Kenya

The Effect of Community-Managed Heritage Sites on Socio-Economic Inequalities in Africa
Thursday, 8:30am-10:30am, 163C

Heritage sites are growing in their prospects as the number of tourists visiting tourist attractions increase. There is a thin line between tangible heritage and intangible heritage. In one case the physical site, which in most cases is the representation of tangible heritage, has its significance emanating from cultural heritage. This goes to say that the community as custodians of culture may be better managers of such heritage sites, which is the case in this study; is possible through involvement intervention towards better management of heritage site. It is expected that community livelihoods improve as a result of this engagement and interaction. This is especially the case in Africa, where poverty levels in rural communities where heritage sites are to be found are very high. This study sought to establish whether there is a relationship between community participation in managing heritage sites and the economic well-being measured as socioeconomic inequality. A sample of 17 household heads was collected from the community based organization in charge of managing the Thingini Heritage site located on the Mt. Kenya Tourism Circuit. A control sample comprising of 31 household heads was also used from a different tourist attraction other than a heritage site; specifically, Kipepeo butterfly farm on the Kenyan coast. Level of inequality was determined in both cases using the
Gini index. The study found out that community involved in management of the heritage site had a higher level of inequality compared to their counterparts in the other attraction. The study concludes that community management of heritage sites in Kenya is yet to derive the expected levels of improved livelihoods. The study recommends that capacity of community as managers be improved to increase tourist visitors and income flows towards reducing socio-economic inequality.

Sherwood McCaskie, Caribbean Broadcasting Corporation

Conservation Strategies for Greater Bridgetown and Its Garrison
Friday, 2pm-5pm, 165-169

On June 25th 2011, “Greater Bridgetown and its Garrison” was declared a celebrated piece of the heritage of the world. On that day it was officially accorded the status of a World Heritage site by the United Nations Educational Scientific and Cultural Organisation (UNESCO). However, what is often forgotten is the fundamental role that the preserved intangible heritage played in securing this inscription for it was by consulting these pieces of our preserved heritage that a dossier was written to build a convincing case for Barbados. This calls attention to the overall unique challenges of heritage management especially in developing countries like Barbados, and some of its sister islands in the Caribbean region. Our tangible heritage is easily identified, and is readily showcased to the world. On the other hand, this is not the case with the intangible heritage, that which embraces our entire way of life, and is captured in our art forms; preserved in our books, and other publication; and in the audio and visual format. This preserved heritage facilitates a greater awareness of our self and our unique way of life. Unfortunately we are in danger of losing this, if steps are not put in place to address the many challenges to its managements. In Barbados and developing nations, the many heritage institutions, such as libraries, archive and museums need urgent attention.

Charles A. McDonald, New School for Social Research, New York, USA

Converting Córdoba: Personhood, Patrimony, and Place in Jewish Spain
Thursday, 4pm-6pm, 101

In the four decades since the fall of the Franco dictatorship, Spain’s Jewish “roots”—long disavowed for their supposed cultural and biological corruption of the national body—have come to be celebrated as Spain's cultural heritage. Judaism’s resurgence in Spanish public life dovetails with a broader historical turn, signified most emblematically by the convergence of a global vision of heritage championed by UNESCO and a distinctly Spanish notion of patrimony in the transformation of medieval Jewish neighborhoods into World Heritage Sites. While cities like Sevilla, Córdoba, and Barcelona claim that they are “returning” to their Jewish pasts, growing numbers of Spaniards are “returning” to the Judaism of their forcibly converted ancestors. Why are Spaniards converting to Judaism at the same time and in the same places as the Jewish past is being recuperated as national heritage? How might considering these conversions together offer new understandings of the ways in which materiality, value, and substance figure in public deliberations about who can rightfully make claims to national history in the present? In exploring these questions, I propose that “conversion” might have analytic purchase beyond narrow definitions of the religious for grasping the ways in which heritage works as a theory of history, a driver of political economies, and a repertoire of practices for making claims to a national or global commons. Asking after conversion, then, has as much bearing on the rise of neoliberal forms of governance and management as it does on the shifting demands placed on personhood as it is more tightly bound to pageantries of place. Thus, I ask what kinds of investments and rationalities are required and engendered by the conversions of Spanish people and history into artifacts of heritage. The resurgence of Judaism onto Spain’s landscape—whether in the form of Jewish heritage or of Jewish selves—is embedded in dense entanglements of philosemitism and anti-Semitism; changing notions of relatedness and belonging; turns to history, memory, and origins; and the development of a political economy heavily dependent on tourism. In this protean ecosystem, competing epistemological, ontological, moral, and political claims mingle with unpredictable consequences. My paper tracks these movements ethnographically through the figure of Haim, a Jewish convert whose journey to Judaism began when he was employed by and later became the program director of Casa Sefarad, one of Spain’s most important Jewish museums and cultural centers, and the only one which is privately owned and not state-subsidized. By interlacing his personal trajectory with the explosion of cultural
heritage in contemporary Spain, I hope to demonstrate the extent to which the political economy of heritage bears on the ways in which both the Jewish past and Jewish converts are being invested with new forms of value in World Heritage Sites like Córdoba. My argument is that the particularity of this situation has a broader relevance for understanding how the self, history, and the built environment are coming into new constellations of power as the past is enfolded into an increasingly inheritable present.

Lilian Mengesha, Brown University, USA

Measuring the Future Losses of Rebecca Belmore's "Worth"
Wednesday, 10:30am-12:30pm, 163C

In an ever-increasing urgency to claim and protect one's creative capital on the shores of neoliberalism, art (both visual and performative) becomes a space of slippage: when does artistic creation become a commodity that is bought and sold through museums and galleries? Who has the responsibility to create and to preserve objects of historically marginalized communities? This paper explores multi-disciplinary artist Rebecca Belmore's 2010 performance piece WORTH, a response to a lawsuit by her former art dealer, as a political action against the ascendency of neoliberal practices upon her own creative capacity. Belmore is an Anishnaabe artist who creates visual and performance pieces that are largely inspired by and directed to her First Nation's community. In 2004, Belmore decided to end her verbal contract with the Toronto based art dealer and curator, Pari Nadimi. Subsequently, Pari Nadimi sued Belmore for a total of one million dollars under the claim of “future losses.” In response to this lawsuit, Belmore performed Worth, a performance in which she posted a stenciled sign that read “I AM WORTH MORE THAN ONE MILLION DOLLARS TO MY PEOPLE,” laid her own body down on a bed spread woven with human hair, spread her arms wide, and after several moments of brewing silence, she yelled to the public “I quit!” On one hand, I undertake J.L. Austin's suggestion that words perform actions in order to complicate Belmore's declaration of “quitting the art world” by suggesting that her performance of resistance actually re-inducts her into the contemporary art world. On the other, I interrogate the durability of cultural authenticity and representation, as Belmore is one of the most visible and successful First Nations contemporary artists in Canada. Given the history of archaeological looting and the transformation of Native goods into museum and gallery objects, what are the political and historical stakes in suing a First Nation's artist for re-claiming her art work that clearly represents her Native community? This paper engages decolonization theory, with attention to the recent movements for land rights in the Idle No More movement, to argue that Pari Nadimi's appropriation of Belmore's artwork as a commodity harkens back to the ways in which First Nation's subjectivities and objects continue to be filtered through hegemonic legal terms of “rights,” “property” and “ownership” as a cultural ventriloquism for neo-colonialism.

Vincent L Michael, Global Heritage Fund, USA

Sustaining Heritage in the Developing World
Friday, 2pm-5pm, 101

The practice of conserving tangible and intangible heritage has evolved in recent years from a focus on product (architecture, landscape, archaeology, museum) to a focus on process. This focus means that local communities and cultures are integrated into planning the future of heritage sites, which serves both the economic benefit of the community and the long-term stewardship of the site. The shift from product to process means a shift from tourism as a primary economic rationale to a secondary one. The goal today is to develop tourist opportunities that have an economic rationale to the local community as well. For ten years, the Global Heritage Fund has promoted conservation of heritage sites as a strategy for economic empowerment in the developing world. Executive Director Vincent Michael will describe projects that incorporate tourism into sustainable community development at heritage sites in Colombia and rural China. In each case, infrastructural improvements that serve a tourist market are long-term community benefits as well. Moreover, since this approach integrates site management planning, the dangers of catastrophic tourist development can be mitigated or avoided. This approach is valuable not only because it recognizes economic realities and social issues. It is valuable because it is the only method of insuring the long-term stewardship and sustainability of a site. A community that benefits from the conservation of a tangible heritage has less motivation to plunder that site or allow tourists to overrun it. A community that seeks to conserve its intangible heritage is motivated to find markets - tourist and otherwise -that support traditional processes and products. Michael will describe a new project in Guizhou, China, that integrates these efforts to conserve tangible and intangible heritage by empowering the local community and partnering with an array of local, national and international agencies public and private.
Wilfrido Martinez Molina, Universidad Michoacana de San Nicolas de Hidalgo, Mexico
J. Alberto Bedolla Arroyo, Universidad Michoacana de San Nicolas de Hidalgo, Mexico
Elia M. Alonso Guzman, Universidad Michoacana de San Nicolas de Hidalgo, Mexico
Anyul M. A. Cuellar Lopez, Universidad Michoacana de San Nicolas de Hidalgo, Mexico
Jorge Quiroz Rosales, Universidad Michoacana de San Nicolas de Hidalgo, Mexico

The Challenge of Living in Morelia, Mexico and its Surroundings

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Stephen W Muchina, Karatina University College, Kenya
Susan Mbuthia, Karatina University College, Kenya

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Jaime Figueroa Navarro, Panama All In One, Inc.

Catching up with Balboa

Wednesday, 1:30pm-3:30pm, 163C
It was not until 1997 when the Panama Tourism Institute delivered passes for tourist visits to the enigmatic Darien, shamefully ignored by most Panamanians, as a result of exotic myths such as the presence of Colombian guerrillas behind every tree or the possibilities of venomous snake bites. The size of the island of Jamaica, with a population of 47,000, the province of Darien is the largest in the isthmus of Panama with the smallest population. With this perspective, I recently led an APEDE (Panama Business Executives Association) expedition along with USAID, to visit this second largest global lung after the Amazon. We envisioned several goals during this first visit to the zone, inhabited by the Embera, Wounaan and Guna (represented by the Cuevas) indian tribes, colonists from the Azuero peninsula, and cimarrones descendents, and black slaves that escaped the Spanish clasp during colonial times, all harmoniously sharing this paradise that brags about its leadership in regional ethnic tourism and, very possibly, home to the Garden of Eden, according to the book of Genesis. Given the celebration of the V Centennial of the Discovery of the Pacific Ocean in 2013 and our mission of inspiring cultural and historical isthmian tourism, we’re desirous to thrust the creation of a permanent tourist path in Balboa’s Darien route, taking advantage of VIP visitors, including the Kings of Spain, the Pope, the Presidents of hemispheric countries and other distinguished world leaders to Panama. The path would serve as a potent provincial tourism magnet without collateral ecological damage, as a permanent remembrance of the fertile history of the first municipality in the Americas, Santa Maria La Antigua. Balboa’s contribution to world trade is without doubt, magnificent. The discovery of the Pacific truly opened global trade, expanding the horizons from its 16th century limitations to the current world without frontiers.

Jean-François Noël Pr.; Cemotev University of Versailles, France
Laurent Dalmas; Cemotev University of Versailles, France
Vincent Geronimi; Cemotev University of Versailles, France
Jessy Tsang King Sang; Cemotev University of Versailles, France

Methods for the Economic Valuation of Urban Heritage: A Sustainability-Based Approach
Wednesday, 10:30am-12:30pm, 101

Today, development actors see urban heritage as a resource for their territory, which is why they need to define its economic value. But its evaluation is a delicate exercise as such heritage is consisting of four interdependent economic, cultural, social and environmental dimensions. Our methodology leads us to propose an operational analysis grid in a coherent framework aimed at evaluating the economic interest of projects such as rehabilitating and promoting urban heritage and using different kinds of monetary and non-monetary indicators. We will stress that the question of sustainability is essential in the case of urban heritage, taking into account the interaction between its four different and closely interlinked dimensions. Rather than a “weak sustainability approach” (Hartwick, 1977), we would here prefer an approach in terms of “strong sustainability” (Daly, 1990), assuming that the four different dimensions of heritage are complementary rather than substitutable according to certain thresholds beyond which the loss of one of the constituent dimensions of urban heritage would be irreversible. Then, our own economic analysis grid of projects concerning urban heritage is incorporating the main contributions of the approaches of Ost (2009) and the IDB (2010). By analogy with the “genuine savings” approach (World Bank, 2006), and based on investment and deterioration flows of goods and services resulting from urban heritage, it is then possible to estimate “net accumulation rates” in its four dimensions, then summarised and presented on a “sustainability diagram” characterising the urban heritage situation according to thresholds. We illustrate our urban heritage evaluation procedure from a methodological standpoint through the cases of Saint Louis (Senegal) and Sousse (Tunisia), both on the World Heritage List, but with very different urban characteristics and histories. We conclude by identifying the thresholds and risks which might weigh on heritage rehabilitation or renovation projects in the future.

B. Adisa Ogunfolakan, Natural History Museum, Obafemi Awolowo University, Nigeria

Archaeology and Cultural Heritage Management in Ile-Ife, Southwestern Nigeria
Friday, 2pm-5pm, 165-169

A recent impact assessment carried out on the sacred, historical and cultural landscape of Ile-Ife, Southwestern Nigeria shows that the heritage sites are in a deplorable state as a result of series of factors. This paper therefore examines these factors which include the quest for ancient Ife art works by the western world, influence of foreign religions and socio-political and economic crisis and urbanization of the ancient city immediately after the Ife-Modakeke crisis. The paper further observes that if the custodians of these heritage sites and the general populace are well sensitized and educated, these heritage sites will maintain and sustain the tradition of keeping the heritage alive. It then concludes that there is a need for a serious research and efforts to preserve these heritage sites and their proper management.
Almost every community, country and continent is experiencing one form of conflict or the other, Nigeria not being an exception with the emergence of religious group called BOKO HARAM (“western education is an abomination”) and their indiscriminate bombings. During any form of conflict or war, a lot happens. People die, houses are destroyed and every other thing in the society suffers. Wars in various countries have claimed antiquities, heritage materials, contemporary arts, galleries, museums, archives and very important monuments and heritage sites. My paper therefore deals with the effects of these strife, wars and conflict on our cultural heritage and tourism industries in Nigeria and how they can be protected and restored so as to yield the desirable economic gains commensurate with the amount of money the federal government is pumping into these fields. Preceding from the premise that conflict of any type puts our cultural heritage at risk, this paper also explores the practical challenges and opportunities available to us and therefore proffers solutions and recommendations on how to protect our treasures before, during and after the fracas. There will be reviews of relevant literature and documents on the effects of war on heritage materials from Nigeria in particular and other parts of the world in general. In conclusion, the paper recommends that cultural industries, materials and properties must be protected properly in times of risk because destroying and losing them means destroying people’s memories about their past.
Conservation living traditional dwellings were initially an approach to preserve local heritage as a way to sustain cultural identity. However, the dwellings continue to decline and local government have not been able to guard against the decline since the problem of maintaining a living cultural heritage is a complex business, which includes funding, social participation etc. As traditional dwellings gradually become touristic destination, philanthropic communities begin to get involved in helping traditional societies to preserve their own dwellings and seek cultural artifacts that would gain touristic interest and therefore could improve their domestic economy. The philanthropists sought to get involved at a certain decisive stage in maintaining through reconstruction of a living culture. A different and uncommon financing procedure to generate a preservation project is to apply a community-based participant that would later form a self-finance system to support conservation. This method even brought a broader opportunity to record undocumented and often unveiled traditional construction process within the cultural framework. This paper describes a philanthropy phenomena that brings new form of preservation of a lost or abandoned cultural artifact. This stimulates a mutual tourism-material culture dependency to preserve through self finance systems of support. The study emerges from a field observation during my visit, where I attended ceremonial reconstruction in a traditional village. Interviews were conducted and primary data were collected on and off site. The traditional village of Wainyapu, Western Sumba, Indonesia is a case of this study.

Steven R. Pendery, University of Massachusetts Amherst

Acadian Heritage and Tourism in the United States and France
Thursday, 4pm-6pm, 165-169

Acadia was a region settled in 1605 by French colonists, which now comprises the Canadian Maritime Provinces of Nova Scotia, New Brunswick, and Prince Edward Island. It shifted between French and British control at least ten times until the onset of the Seven Years War in 1755, when its inhabitants were forcibly deported and dispersed across Great Britain, its colonies, and France. This may represent the earliest instance in modern history of ethnic cleansing as imperial policy. By 1760 more than 6,000 Acadians either had been killed or exiled. Acadian refugees later regrouped and settled New Acadians in Louisiana, Haiti and in other locations. Perhaps the best-known creolized Acadian descendants are the Cajuns of Louisiana. Other descendant groups occupied the lower St. John Valley in New Brunswick, later pushing north into the State of Maine. Acadian exiles also settled in France, became French citizens and intermarried with locals. A more unified Acadian cultural identity and tourist industry emerged after the 1847 publication of Henry Wadsworth Longfellow’s poem, Evangeline, A Tale of Acadie. This fictionalized account describes the plight of Evangeline and her fiancée Gabriel, deported from Grand Prés just before they were to be married and finally reunited when Gabriel was on his deathbed. This paper explores the relationship between the renewal of Acadian identity with the advent and promotion of Acadian tourism at diaspora sites in Louisiana, the St. John Valley, Maine, and in western France. The argument made by French anthropologist Sara Le Menestrel for a causal relationship between these two variables in Louisiana is explored in the context of two other regions where an Acadian identity is present. The case is made that more systematic and comparative research is needed on the Acadian diaspora.

Verônica S Pereira, FAAC Unesp

Revitalization in Deindustrialized Areas in Sao Paulo: The case of Mooca District
Friday, 10:30am-12:30pm, 163C

Presently, the Mooca district is a “strategic” deindustrialized area in the city of São Paulo. Its heritage is the subject of an intense dispute among the State (specially the patrimony institutions), the real estate market, and part of its inhabitants, in a context of the implementation of the City Steering Plan (2001). It generated an ambiguous situation in the reoccupation of this region: a real estate boom in industrial areas and, at same time, it triggered the identification and selection of sites by technicians and population, leading to the recognition and claim for patrimonialization of this heritage. We will discuss four different situations in this district: the demolition of Santa Celina factory for the construction of a condominium (2004), the refurbishing of the Crespi Cotton Mill for the implementation of a hypermarket (2004), the dispute between the demand for construction of a condominium and the requirement for preservation of Minetti & Gamba Mill (2007), and the demolition of União Sugar Refinery with the preservation of a single chimney (2009). These situations produced distinct notions of aestheticization, forms of restoration, and conflicts between patrimony and urban laws. These processes involved a change in the attribution of the meanings to the subject of interest (historical, architectonical, aesthetic, economic), in the position of the involved, their alliances and rivalries, in the tactics of mobilization and in the forms of negotiation. Without considering these episodes as “evolutionary steps”
or as an accomplished process, we will discuss the following dimensions: from the political point of view, the expansion of the public political sphere; from the technical point of view, the dissolution of the rigid limits between specialized knowledge and common sense; from the economic point of view, the different ways of aestheticization of the industrial heritage by the States and the real estate market.

Sasha F Renninger, University of Pennsylvania, USA
Brian I Daniels, University of Pennsylvania, USA
Richard M Leventhal, University of Pennsylvania, USA

The High-End Market for Pre-Colombian Antiquities at Auction, 2000-2010
Friday, 10:30am-12:30pm, 165-169

This study examines the visible, high-end market in Pre-Columbian antiquities in order to illuminate recent trends in the sale of ancient material from Central and South America. Most prior work about the antiquities market has focused on antiquities from the ancient Mediterranean world, leaving a relative gap in our knowledge of the Pre-Columbian market.

Expanding upon pioneering earlier work by Elizabeth Gilgan for Belize and Donna Yates for South America, we approach the Pre-Columbian art market as defined by auction houses themselves, and examine the provenance and descriptive information listed for the total of 3,318 Pre-Columbian objects listed for auction at Sotheby’s and Christie’s between 2000 and 2010. During this period, the total value of auctions sold at Sotheby’s and Christie’s in New York, Amsterdam, Paris amounted to a $36.7 million USD market. From the collected information we infer trends in how the objects are described, the kinds and provenance of objects offered for auction, differences in auction offerings between national legal regimes, and the internal policies for each auction house in selling certain classes of material publically.

Elizabeth M. Marlowe, Colgate University, USA

Beauty or Context in Greek and Italian Museums
Thursday, 8:30am-10:30am, 101

Much of the discourse around looted antiquities pits rich, evil American museums, concerned only to fill their vitrines with beautiful treasure, against noble, victimized source countries, desperately seeking to preserve the past by focusing on the larger context of ancient material culture. This paper argues that the principles behind the installations of ancient artworks in the museums of Greece and Italy are in fact very similar to those of museums in New York and Malibu, where context is important only for less beautiful objects. Greece and Italy are missing the opportunity to educate the public about the role of context in understanding the past, and are even reaffirming the mindset that leads to looting.

Jeroen Rodenburg, VU University Amsterdam, The Netherlands
Demelza van der Maas, VU University Amsterdam, The Netherlands

New Land, Old Stories
Thursday, 4pm-6pm, 165-169

This paper will focus on the development of a new heritage park called Batavialand, located in the Dutch new town Lelystad [1]. Batavialand is the result of a politically and economically motivated alliance between three existing regional heritage institutions, each struggling to attract visitors on their own. In an ultimate effort to revitalize the depressed area of Lelystad and its surroundings through heritage tourism, Batavialand aims to offer its visitors a heritage experience that is focused on the mythical grand narrative of Dutch maritime history, thereby largely disregarding the less marketable but unique – local reclamation history of the polder landscape. Building on recent insights from the emerging field of critical heritage studies, we will analyze the development of Batavialand and the history it wishes to tell. While stressing the importance of the local socio-political context, the paper will focus on the construction of the historical narrative and the translation of this narrative into a concrete selection of heritage. Illustrated by our analysis, we will claim that the economically motivated exchange of a narrative focused on local history for a mythical ‘grand narrative’ of national history, draws up on a very limited idea of what heritage is and how it should be managed. Furthermore, we will argue that Batavialand offers its visitors a rather problematic, exclusive vision on Dutch history that has little relation to the new community on new land it seeks to serve. Finally, we would like to conclude our critical analysis of Batavialand with some thoughts and suggestions for the future, specifically addressing the challenges of heritage institutions on new land. [1] Lelystad was founded in 1967 and is located in the IJsselmeerpolders, a large area of twentieth century land reclamations in the centre of the Netherlands.
Claudia Rodríguez, Universidad Michoacana de San Nicolás de Hidalgo, Mexico  
María del Carmen López, Universidad Michoacana de San Nicolás de Hidalgo, Mexico  

The "Pueblos mágicos" Program and its Impact in the Heritage Preservation  
Thursday, 8:30am-10:30am, 163C  

In México, the federal government had created the "Pueblos mágicos" program, which tries to attract cultural tourism to selected heritage towns, by investing public money in superficial actions like painting facades, changing materials in the sidewalks or re-locating informal commerce, thereby leaving aside the essence of the cultural heritage that gave character to the settlements in the first place. Sadly, this program is now seen as the perfect solution to improve local economies, making heritage a lucrative business. Tourists from all over the world are now coming to see these magic towns, ignoring the fact that many of the "local ancient traditions" are in fact recent creations of The Tourist Secretariat to attract national and international visitors. This paper presents an analysis of the program's impact in the six “Pueblos mágicos” existing in the Mexican state of Michoacán.

Anne Reilly, University of Delaware, USA  

The Pilgrimization of Plymouth: Creating and Maintaining a Landscape of Memory in Plymouth, Massachusetts  
Thursday, 4pm-6pm, 163C  

To commemorate the Pilgrim Tercentenary of 1920, town and state leaders dramatically altered the appearance of the Plymouth waterfront. During the first major “renewal” project in the town's history, they dynamited and bulldozed the wharves and shipping buildings along the harbor that were condemned as undesirable and embarrassing. They beautified the area around Plymouth Rock, creating the Pilgrim Memorial State Park, where national patriotic societies erected monuments honoring the colonists. This paper will explore the creation of this landscape of memory in Plymouth and consider its legacy in light of the town's upcoming 400th anniversary. By preserving the site of the Pilgrim landing, political and cultural leaders ensured that Plymouth held a central place in American national identity and enforced a myth of origins surrounding this historic event. By returning the landing place to the state in which they thought the Pilgrims found it, the planners attempted to connect with a better, preindustrial American past. Finally, by making the landscape safe and appealing, they encouraged people to visit America’s authentic hometown, providing the community with a new source of income in tourism. At the same time, these outsiders often ignored the day-to-day needs of the local community. In preparation for 2020, the planners face a similar dilemma as they seek to revitalize the town's economy by drawing attention to its historic past. Can they create a foundation for economic growth that will remain even after the commemorative events end? How will this anniversary leave its mark on the landscape of the town? As a native Plymouthean, I am deeply invested in the future of Plymouth. Drawing on my training as a scholar of history and material culture, I hope to increase our understanding of the physical and economic consequences of commemoration and heritage tourism.

Jorge Quiroz Rosales, Universidad Michoacana de San Nicolás de Hidalgo, Mexico  
Wilfrido Martinez Molina, Universidad Michoacana de San Nicolas de Hidalgo, Mexico  
J. Alberto Bedolla Arroyo, Universidad Michoacana de San Nicolas de Hidalgo, Mexico  
Elia M. Alonso Guzman, Universidad Michoacana de San Nicolas de Hidalgo, Mexico  
Anyul M. A. Cuellar Lopez, Universidad Michoacana de San Nicolas de Hidalgo, Mexico  

The Challenge of Living in Morelia, Mexico and its Surroundings  
Presenters will be available to discuss posters on Thursday from 10:30-11:00am and on Friday from 10:00-10:30am  

Morelia, Mexico is a Human Inheritance city by Unesco since the early 1990’s. There are over 1100 architectural ignimbrite stones buildings in downtown and it is a tourism city plenty of hotels, hostels, restaurants and so on. But there are also a lot of conventchurches in the surroundings of Morelia, colonial churches and convents in small towns like Cuitzeo, Charo, Chucandiro, Copandaro, Ucareo, Capula, Patzcuaro, Tzintzuntzan. Some of these towns are now named “Magical Towns” by Unesco: Cuitzeo, Patzcuaro, Tzintzuntzan; and even more, near these small communities
there are very interesting prehispanic archeological sites. Near Morelia there are too many places to visit which owns geological patrimony, landscape views, biological inheritance, intangible and traditional inheritance, but some of the smallest are not yet prepared to receive enough tourism; they need to explore how to grow up if they want to be successful and they would like to preserve their way of life. Near Morelia there is also the possibility to visit geothermal landscape where it is produced electrical energy for the country: Los Azufres (The Sulphur Town) and it has hotels and spas to receive tourists. In regards to the colonial churches in small towns, the named government has to work with the recognized government (the local authorities or religious authorities) to offer visits to tourists even when they go back to Morelia to sleep because they do not have hotels. This activity should help local people and ethincal groups living there to have economical activities instead of immigrate to big cities or to other countries, but the tourism has to be regulated to preserve their way of life and to preserve their traditions. This research explores the possibilities of these counties to open to tourism their advantages and disadvantages and how to manage them.

Fiona Rose-Greenland, University of Michigan Ann Arbor, USA
Senta German, Ashmolean Museum, University of Oxford, UK

WikiLoot: The Possibilities and Perils of Crowdsourcing the Illicit Antiquities Trade
Wednesday, 1:30pm-3:30pm, 165-169

In the past decade, changes in laws, institutional norms, and public opinion have reconfigured the ways that antiquities are circulated and owned. Nobody knows exactly what the future of collecting looks like, in part because the discussion now includes people not normally considered to be key actors in the cultural heritage landscape, including the public at large. High profile cases of the return of objects illegally exported from source countries have served to raise public awareness of the illicit antiquities trade. Investigations supporting these returns rendered a massive disaggregated archive of high-value data which reflect the complex networks and hierarchies of players in the black market for antiquities, only a small portion of which has been analyzed. In the interest of employing these data to further document and fight the illicit antiquities trade, a crowdsourcing model has been proposed: WikiLoot. Our paper will examine this proposal against the growing complexities of contemporary cultural heritage practice. WikiLoot is envisaged as a free, open source web platform dedicated to the “publication and analysis of primary source records and photographs documenting the illicit trade in looted antiquities” (quotation taken from the WikiLoot Facebook page). The model shares many features of citizen science projects such as Zooinverse and SciStarter but in some important ways it is a radical social and technological experiment. Our paper will ask: how is technology impacting the global trade in antiquities; what are the potential risks and benefits of applying a crowdsourcing model on this particular dataset; why is the prospect of WikiLoot already so divisive among scholars, collectors, journalists, and members of the public? Lastly, looking comparatively at other citizen science and crimesourcing projects we will offer a prospectus of WikiLoot with the ultimate goal of assessing its potential value in the fight against the illicit antiquities trade.

Lawrence Rothfield, University of Chicago, USA
The Economics of Looting and of Looting Prevention: Looking Beyond the Antiquities Market
Wednesday, 1:30pm-3:30pm, 165-169

Economic analyses of the antiquities market have tended to focus almost exclusively on the value established by the exchange of cultural property. This focus on market phenomena such as auction prices is reflected in the focus by policymakers on crimes committed by those involved in market transactions (middlemen, dealers, auction houses, collectors, and museums) and on restitution of stolen property. It is also reflected in the structure of the debate between archaeologists and collectors over what should be done to stop looting going forward, with one side suggesting that if antiquities markets were prohibited looting would cease, and the other side suggesting that if antiquities markets were opened more fully looting would cease. I argue in this paper that economic research on antiquities needs to broaden its focus to take account of three crucial economic phenomena that are connected to the antiquities market (but remain invisible if we focus only on what comes and goes on the market): the costs, financing, and organizational structure of “industrialized” illicit digging; the negative externalities (and the positive externalities as well) associated with the antiquities trade but not captured by market prices; and the costs, financing, and organizational structure of governmental policing of the production, distribution, and exchange of antiquities. Paying attention to the para-market phenomena may enable us to move beyond the simplistic alternatives of “shut down the market” or “open up the market” to policy solutions that disincentivize looters and that make the antiquities market pay for the costs its activities impose.
Alin Rus, University of Massachusetts Amherst, USA
Vasile Cotiuga, University Alexandru Ioan Cuza, Iasi, Romania
Cultural Heritage in Postsocialist Romania: Economic Entanglements, Corruption and Institutional Malfunctioning in the Promotion and Protection of Cultural Heritage
Wednesday, 1:30pm-3:30pm, 163C

In Romania, an ex-communist country with a totalitarian past, the economic valuation of cultural heritage is fraught with a large variety of problems and difficulties. The State and its institutions are still the main levers through which the cultural heritage is promoted, just like in the recent dictatorial past of the country. This state of facts exists in spite of adoption by Romania of all the European conventions in the field of the protection of cultural and historical heritage. These realities persist even after the inclusion of Romania in the European Union, and in spite of the new national legislation covering the heritage and a number of national and local institutions dedicated to the protection of the cultural heritage. The task of promoting the cultural heritage is troubled by a series of negatives, endemic to the post-communist period: corruption and political clique-ism right inside the institutions supposed to protect the heritage, the lack of funding for the promotion of heritage, the ignorance and lack of understanding by the local administration of the policies of protection of cultural and historical heritage, as well as the acute lack of specialists in the field of cultural management. The issues raised on the above problems are: how this state of facts can be overcome? Who and how could implement new policies of protecting and promoting the cultural heritage? Is the private management (through NGOs) the solution for the protection and promotion of certain UNESCO-listed monuments, as well as for a high quality heritage management? Is this solution a realistic one? However, the management through private companies and NGOs would not be seen as selling their own national heritage by those who have lived a life in a system where the state was the only guarantor of promoting and protecting heritage?

Stephanie Ryberg Webster, Cleveland State University, USA
Not-so-“New” Downtowns: Historic Rehabilitation Tax Credits and the Transformation of U.S. Downtowns
Friday, 10:30am-12:30pm, 163C

Since 1976, the federal government has enticed the private sector to preserve historic buildings via rehabilitation tax credits (RTCs). The use of RTCs has continuously grown over the program’s more than thirty-five year history, with urban areas – and their inherent historic fabric – witnessing a significant amount of associated investment. The National Park Service reports that, since 1976, more than 38,000 RTCs have spurred $62 billion in private investment. There were over 900 RTC projects in 2011, which leveraged more than $4 billion in private investment and created at least 55,000 local jobs (NPS 2011). Listokin et al. (2010, 2011, 2012) from the Center for Urban Policy Research at Rutgers have analyzed RTCs’ federal economic impact. These studies show a positive return in terms of tax dollars collected, jobs created and overall economic contribution. Preservationists argue that RTCs are a central force in contemporary urban revitalization, yet little scholarly research exists on their use or impacts at the urban level. This study takes on that challenge, by specifically looking at RTCs’ contribution to the transformation of U.S. downtowns in the 21st century. Researchers have documented a significant change in the use and function of downtown areas, as the need for centrally located offices, industry and commercial space has declined and demand for housing and entertainment has risen. Drawing on a dataset of RTC investments in U.S. cities, I show the contribution of historic preservation in transforming the downtowns of eight cities: Atlanta, Baltimore, Cleveland, Denver, Philadelphia, Portland (OR), Seattle, and St. Louis. The paper adds to the discussion about how preservation is actively shaping cities in the 21st century. It builds our understanding of preservation as an agent of change, with effects ranging from upgrading buildings to providing a range of housing to wholesale land use transformation.

Jessy Tsang King Sang; Cemotev University of Versailles, France
Jean-François Noël Pr.; Cemotev University of Versailles, France
Laurent Dalmas; Cemotev University of Versailles, France
Vincent Geronimi; Cemotev University of Versailles, France
Methods for the Economic Valuation of Urban Heritage: A Sustainability-Based Approach
Wednesday, 10:30am-12:30pm, 101

Today, development actors see urban heritage as a resource for their territory, which is why they need to define its economic value. But its evaluation is a delicate exercise as such heritage is consisting of four interdependent economic, cultural, social and environmental dimensions. Our methodology leads us to propose an operational analysis grid in a
coherent framework aimed at evaluating the economic interest of projects such as rehabilitating and promoting urban heritage and using different kinds of monetary and non-monetary indicators. We will stress that the question of sustainability is essential in the case of urban heritage, taking into account the interaction between its four different and closely interlinked dimensions. Rather than a “weak sustainability approach” (Hartwick, 1977), we would here prefer an approach in terms of “strong sustainability” (Daly, 1990), assuming that the four different dimensions of heritage are complementary rather than substitutable according to certain thresholds beyond which the loss of one of the constituent dimensions of urban heritage would be irreversible. Then, our own economic analysis grid of projects concerning urban heritage is incorporating the main contributions of the approaches of Ost (2009) and the IDB (2010). By analogy with the “genuine savings” approach (World Bank, 2006), and based on investment and deterioration flows of goods and services resulting from urban heritage, it is then possible to estimate “net accumulation rates” in its four dimensions, then summarised and presented on a “sustainability diagram” characterising the urban heritage situation according to thresholds. We illustrate our urban heritage evaluation procedure from a methodological standpoint through the cases of Saint Louis (Senegal) and Sousse (Tunisia), both on the World Heritage List, but with very different urban characteristics and histories. We conclude by identifying the thresholds and risks which might weigh on heritage rehabilitation or renovation projects in the future.

Ricardo Santiago, Brazil
The Case About Sale: Intellectual and Institutional Battles over the Memory Market
Wednesday, 1:30pm-3:30pm, 165-169

At the dawn of the 1990s, a heated debate took place in the field of oral history in Brazil, which by then was growing from a series of sparse initiatives into a professional, organized movement. Roundtables, lectures and lengthy essays appeared as a reaction to the work of non academic institutions that were being created and becoming popular – and which, as rumored, were “selling memories.” In this paper I will approach these discourses from both an intellectual and political point of view. First, I will analyze the arguments against the “memory sale” posed by these academics, not uncommonly characterized by double standards and by the deletion of other “selling” initiatives closer to them. Second, I will map the institutional strategies employed with the aim of inhibiting non-academic practitioners of participating in the Brazilian Oral History Association, a situation that lasts until today. Finally, I will present and discuss the hypothesis that these “anti-selling” discourses did much to shadow broader discussions on the socialization of historical knowledge that are being brought to light these days (not without opposition) under the internationally inspired umbrella name of “public history.”

Suzanna Ratih Sari, Gadjah Mada University, Indonesia
Tourism Village as a Strategy to Promote “Pati Ayam” as The Home of Java Man – Central Java, Indonesia
Wednesday, 1:30pm-3:30pm, 101

Patiayam is an archaeological excavation site on the island of Java in Indonesia. The area is located in mountainous area of Patiayam, Terban village, Kudus Regency. Almost 1,500 fossils found there were kept in some local houses. The excavations of fossils recently done by local people from 1980 until now led to the discovery of the Stegodon trigonocephalus fossil and some huge bones. Inhabited for the past one and a half million years, Patiayam is another key site for the understanding of human evolution. Such conditions may have led to the declaration of Pati Ayam to be a tourist destination. Since Pati Ayam was declared a tourist destination there have been many efforts of local people and local government to prepare the area surrounding the heritage site. One of the most critical problems facing Patiayam site regarding fossil preservation is being largely ignored by policy-makers, especially in terms of selling fossils by local peoples. Usually, local government task is only focused on the excavating without questioning how to preserve and conserve the fossils in proper place like the existing small museum which was used to temporarily house some of the local people. We conducted this study to evaluate whether tourism village is a good strategy to conserve as well as to promote the Patiayam Site. It is also expected that this strategy would convince people, in particular the younger generation, that the Patiayam site is unique, prestigious, good, and fruitful, especially for enriching the historical living of human beings, which could be portrayed as the sustainability of human history.

Heidi N Savery, Binghamton University, USA
Imagining Bluefields ~ Heritage Tourism Development in Jamaica
Friday, 2pm-5pm, 101
As a growing economic force, heritage has been incorporated into politics, policy, and practice, making it an attractive investment by various means to varying ends. Following Jamaica’s 50th year of independence and overwhelming success in the 2012 Olympics, there is heightened interest in the value of Brand Jamaica and a commitment to diversifying, enhancing, and controlling its potential as a tourism product. With tourism acting as the country’s main economic driver, many activities have become uncritically linked to this leisure industry. The island’s south coast community of Bluefields has been active in planning its development for over two decades, working within national and international frameworks while at the same time seeking an alternative to conventional and unsustainable practices. This is truly a development dilemma in a country and region where mass tourism is so entrenched. There is a powerful and contagious consciousness that exists among Bluefields’ collective of quiet fishing and farming communities. Their approach to development can offer refreshing resistance to business as usual and at the same time is the very thing holding them back. Bluefields’ official vision is heavily invested in a community-based tourism that promotes its unique resources in order to maintain a sense of place and harness greater benefits at the local level. Certainly, expressions and interpretations of this vision vary among the communities of Bluefields, but they are united in their call for transformative social action. In a critical analysis of development and tourism, this presentation will explore obstacles and opportunities that challenge this grassroots movement as it struggles to manage the commodification of local heritage and culture.

Philip W. Scher, University of Oregon, USA

Is Heritage a Right or an Obligation?
Thursday, 4pm-6pm, 101

This paper attempts to forge a useful link between theories of the commodification of culture, national identity and the growth of neoliberalist political economy as a way of thinking through the rhetoric of "cultural rights" as they are invoked by the politics of heritage. Drawing on examples from several Caribbean nations including the emergence of UNESCO World Heritage sites and efforts to legally protect intangible cultural heritage, I suggest that the management of cultural performances, while couched in the rhetoric of rights, is often realized in the imperative mode. That is, culture is not an option but a requirement. Thus, increasingly, notions of folklore and performance, tied as they are to economic policy, cease to be connected to the decisions of individuals and become part of the strategy of the state. Using a frame adapted from Michel Foucault’s concept of biopolitics as well as ideas about "self-esteem" (Cruikshank, 1996) and the "omnipoicton" (Joyce, 2003) I explore the implications for cultural rights as outlined in such documents as the Universal Declaration of Human Rights and the Fribourg Declaration.

James B. Seaver, Department of History, Indiana University, USA

Friday, 10:30am-12:30pm, 165-169

In spite of uncertain economic conditions in recent years, the market for World War II militaria remains as strong as ever, with many millions of dollars in sales occurring annually and tens of thousands of people flocking to the dozens of antiquities expositions and shows regularly held across the United States. While most scholars and curators of modern American history are well aware of the growing consumer market for historical artifacts with connections to the people and events of World War II, very little has been written about the kinds of transactions that occur among private collectors of these items. Even less is known about the origins and evolution of the World War II collecting community in the first few decades of the postwar era. This paper will chronicle the genesis of this group, paying particular attention to the ways in which the souvenirs, war trophies, and loot brought back by veterans of the war eventually made their way into the hands of antiquities collectors and dealers who often had little or no firsthand experience of the conflict itself. I contend that historical artifacts exerted a significant influence upon the American public’s memory of World War II, giving the people who collected them in the postwar era a tangible means of debating the meaning of the war and the actions of its participants. All the while, these objects increasingly functioned as commodities with escalating prices as their scarcity and historical value also grew. Today, museums and other public institutions seeking to expand their holdings of World War II artifacts must compete with private collectors not only for the items themselves, but also for the ways in which the war itself should be understood. As such, a study of the early years of the World War II antiquities collecting community can help us understand and predict how the markets for objects from later wars will grow and evolve in the coming decades.

Robert J. Shepherd, George Washington University, USA
Using the Past to Serve the Present: Heritage-Making in Post-Socialist China
Wednesday, 1:30pm-3:30pm, 163C

This paper examines the process of heritage-making in contemporary China, focusing on the transformation of a sacred Buddhist pilgrimage destination in Northeast China, *Wutai Shan* (Mount Wutai), into a national park and a world heritage site. While praised by UNESCO for its preservation efforts in the midst of rapid economic changes, the Chinese central government’s simultaneous promotion of domestic tourism and heritage preservation is closely connected to an ongoing ‘civilization’ (*wenming*) campaign aimed at molding what in the Maoist era were called ‘peasants and workers’ into modern consumer subjects, while at the provincial and local level these projects are largely viewed as a means of demonstrating ‘development.’ To complicate matters, almost all funding for heritage projects is locally generated, limiting the influence of central state authorities to speak back to local abuses. In the case of Mount Wutai, this has meant the displacement of local residents from the town of Taihuai in the center of a new national park, the commercialization of Buddhist religious practices, and the erasure of socialist built space. This paper draws on three years of field work at Mount Wutai and my book, *Faith in Heritage: Displacement, Development and Religious Tourism in Contemporary China* (Left Coast Press, 2013).

Gokce Simsek, Adnan Menderes University, Turkey

Exploring the Role of Interventions on Archaeological Heritage for Ensuring Economic Development: The Case of Ephesus
Wednesday, 8:00am-10:00am, 101

The interventions on archaeological edifices are among the main tools for preserving them, increasing some values such as tourism value and economic value. Some interventions such as re-erection transform the fragments of architectural elements into a building facade or a part of a building. These changes have great influences on the physical characteristics of archaeological sites, its attractiveness and reputation. Therefore, the interventions on archaeological edifices contribute to the rise of income and the economic development of the city, the region and the country. In Turkey, the archaeological sites ranging from prehistoric times to the Ottoman period have great contribution in the economic development. The numbers of visitors increasing day by day demonstrate the rising importance of archaeological sites for economic development. For instance, 34.04% increase in the number visitors of museums and sites from 2009 to 2011 illustrates the economic value of these heritage types for Turkey. Although the increase is based on varieties of factors such as marketing strategies, accessibility of the site, investments and the physical state of the archaeological site, it is considered that the physical state of the archaeological edifices and the site and the visibility of archeological edifices are among the main factors for increasing income obtained from the site. According to the 2011 reports of the Ministry of Culture and Tourism in Turkey, of the museums and archaeological sites in Turkey (180), that are paid, the income from Ephesus is the greatest and 12.37% of total income. Therefore, there is a great need for examining the reasons behind this. In that respect, the paper aims to explore the impacts of interventions and new appearances of archaeological edifices on the income value obtained an archaeological site in the case of Ephesus.

McEdward Morimbika Sijathembana, Heritage Foundation, USA

Heritage and the Problem of Land: Economic Valuation of Cultural Heritage Resources in Land Restitution and Compensation in Post-Apartheid South Africa.
Wednesday, 1:30pm-3:30pm, 165-169

One of the devastating legacies of colonialism and subsequent forms of apartheid in South Africa was land dispossession and forced resettlement of indigenous African polities. In 1994, the new democratic government initiated land reforms focused on *restitution, tenure reform and redistribution*. At the beginning of 2013, the South African government announced its intent to review the 18-year old post-apartheid land reform policy, a move that has introduced a new approach where cultural heritage sites, places and landscapes have ascended to be one of the key determinants of land value in attempt to seek fair restitution. Cultural heritage sites, places and landscapes are not mere localities divorced from the economic value of the land upon which they are situated. This follows realization that profound unease continues among the majority of indigenous communities as the current land reform fails to address historic socio-economic disempowerment and attendant inequalities in land ownership and the resulting systemic cultural dispossession and poverty faced by these communities is pervasive. It is in addressing these kinds of questions that the links between land restitution and culture heritage has become inextricably intertwined. The introduction of economic monetary value to cultural heritage resources valuation requires new conceptual constructs and analysis to land reform that would link land restitution to economic compensation for cultural heritage losses suffered by the indigenous
communities as a result of colonial land disposessions and forced mass-resettlements. This paper argues for a paradigm shift that may draw from environmental economics in developing refined appreciation of the costs and benefits of cultural heritage assets associated with the land in order to establish a fair redistribution and compensation model. A range of techniques are plausible for this culture heritage valuation exercise ranging from hedonic pricing methods to contingent valuation, to estimating the benefits of cultural assets in relation to specific spatial locations.

Rikke Stenbro, Norwegian Institute for Cultural Heritage Research, Norway
Steinur Krokann Berg, Norwegian Institute for Cultural Heritage, Norway

Densified and/or Diluted? -On the Planning and Development of Industrial Heritage along the Aker River
Wednesday, 1:30pm-3:30pm, 101

During the last decades the pressure of growth and the increased demand for building-sites in Oslo have raised the attraction of productions plants dating from the industrial era, located in the vicinity of the riverbanks and harbours fronts. Even though this phenomenon is in accordance with, and largely influenced by trends in major cities elsewhere in Europe, the development in Oslo might, at least during the last few years, have taken another pace and direction since the financial crisis, and have not hit the Norwegian society as hard as its neighbouring countries. Now, Oslo is developing faster than any other Nordic capital city (Gundersen, 2011). Due to Oslo’s narrow geographical setting, as a built corridor caught between the fjord on one side and the marka (which have been conceived as an impassable green belt surrounding the city at least since the General plan for Oslo was launched in 1950) on the other, the possibilities of expanding the urban territory have widely been understood as being limited and densification generally presented as a tool that in an efficient manner could be applied in urban renewal processes in areas where authorized heritage institutions were involved. Taking departure in a redeveloped industrial site bordering the Aker River in Oslo, this paper will investigate the economics and aesthetics of heritage in an acknowledged urban development project. Since the 1980’s, different environmental considerations have influenced the development of the former industrial sites along the river. Initially changing an area formerly known as dangerous and polluted into a “clean” and attractive green park belt was emphasised. Later on the environmental considerations took a slightly different direction – the green image was no longer going to be obtained through parkification, but also through densification and the implementation of new energy efficient technologies that can brand the architecture, both old and new, as sustainable. The image of green is still important but no longer in its literal sense. The site-specific coexistence where industrial architecture have been given new uses and is contrasted by new architectonic idioms have during the process had sympathisers amongst both politicians, heritage management professionals, planners, developers and the general public. Apparently a meeting point between cultural and economic value creation have come into being, combining heritage, education, culture and business. Is this a result of the general growth pattern in Oslo or a prefigurative example of public-private partnership in managing qualities and stakeholders? Are there other conditions or criteria present explaining why this is regarded a success story? In this paper some of the decisive factors are explored emphasizing the economic and aesthetic motives behind the re-development of a post-industrial urban landscape in Oslo.

Catalina Strother, SCAD

The City is an Oeuvre
Wednesday, 10:30am-12:30pm, 101

Conservation of historic cities is rooted in the people’s enthrallment with older buildings and sites which have marked the history with monuments, works of art and meaningful places. Cities are works of art in themselves as they are the product of public collective work. The conservation of historic urban landscape entails the past and the future at the same time and rose in the 20th century as a reaction to the utopias of Modernism which restated the systems of social and physical values of the city. The preservationist of today and tomorrow will have to help create a balance between the historic value and use value of the city and to mediate relationships between individuals, professions and institutions for the benefit of existing historic values while allowing the promotion of new values. The premises of this paper is to theorize on the city as an oeuvre (work of art), as created within historic and socio-economic conditions, and to analyze the role society can play in urban planning, conservation and design, where conservation practice can be the foundation
core based on dialectics between old and new, historic and avant-garde, sacred and profane, individual and community. Although the works of 20th century radical thinkers have been mainly concerned with society, economics, and politics within the urban, this paper argues that ‘the urban’ is meaningless without the historic dimension, which needs greater consideration in the light of 21st century production of works of art and evocative places.

Maki Tanaka, University of California – Berkeley, USA
Matthew J. Hill, University of Massachusetts – Amherst
Cuba as ‘Exception’: UNESCO’s World Heritage Program and the Neoliberal Management of Historic Centers
Thursday, 4pm-6pm, 101

In an age when cities compete with each other within a neoliberal economy, urban historic centers have become a “universal” resource for formulaic revitalization of a city that features its “uniqueness.” While the IMF and other supranational financial institutions regulate states in terms of market principles, UNESCO seems to have successfully evolved into a cultural metaregulatory framework (Shepherd 2006, also see Peck and Tickell 2002) of historic preservation. States in compliance with the UNESCO principles in managing World Heritage properties are deemed good subjects while those who violate them are suspected to not share the UNESCO values—the “universal” values—are condemned. For its management of Old Havana and its Fortifications, Cuba is considered as a model under UNESCO’s regime of cultural normativity. Apart from this lauded status granted by UNESCO, Cuba occupies an exceptional position in other aspects. It is one of the few countries that have no formal diplomatic relations with the United States, has limited membership in international organizations (though a member of UNESCO since 1947), and is a destination largely forbidden to US citizens. This anti-US status is probably contributing to Cuba’s favorable relations with UNESCO, from which the United States has withdrawn its funding twice in the past. UNESCO also has its Regional Bureau for Culture for Latin America and the Caribbean in Havana. This paper explores the state of exception within the politics of UNESCO and how neoliberal management of heritage sites in some ways reinforces the socialist regime of Cuba.

Turkey Eisuke Tanaka, Fukuoka Jo Gakuin University, Japan
From ‘Stones’ to ‘our Heritage’: Archaeology and Tourism Development in Patara, Southern Turkey
Wednesday, 8:00am-10:00am, 101

Tourism development is often criticised as commodification of the past, and is seen as opposed to protecting things marked as ‘heritage.’ This is because ‘protection’ of heritage is sometimes used to mean to stop economic exploitation of the site in order not to destroy a historical or archaeological context of the site. On the other hand, heritage ‘lures’ tourists through their interests in the past, such as their historic and/or antiquarian curiosity, search for roots, and nostalgia. This paper explores the relationships between production of ‘heritage’ site and tourism. Focusing on the case of Patara, a small village resort in south Turkey, it examines the role of excavation and restoration of an archaeological site in the context of tourism development. In Patara, tourism and archaeological excavation arrived at the same time, and archaeologists working there requested the government to stop tourism exploitation of the village, which produced tension between archaeologists and the locals. However, as the excavation and the following restoration work progressed, the archaeological site emerged out from the sands, and tourists started visiting the site. Analysing the developments of archaeological excavation, heritage management, and tourism in Patara, this paper examines and suggests how value of ‘heritage’ works to changes the relationship between the interest groups, such as archaeologists, tourists and the locals.

Evan P. Taylor, University of Massachusetts Amherst
Whose Spirit Sings? Re-imagining Social Value in First Nations Museum Representation
Wednesday, 10:30am-12:30pm, 163C

The last twenty-five years have seen dramatic transformations in the way that Indigenous peoples are represented in Canadian museums. Since the late 1980s, First Nations people and museum professionals have been engaged in an ongoing conversation that stemmed from serious concerns regarding authorship and sponsorship in the marketing of First Nations heritage to a predominantly non-First Nations audience. National debate over non-First Nations authorship and the funding of museums by resource development corporations involved in disputes with First Nations came to the fore with the ambitious 1988 Glenbow Museum exhibit The Spirit Sings: Artistic Traditions of Canada’s原住民艺术传统。
First Peoples. From this debate emerged an ethic of shared responsibility for the representation of Indigenous heritage, among both First Nations and museum professionals. A gradual shift in perception over the social value of museum exhibits representing First Nations has led to the normalization of collaboration and partnership in mainstream urban museums and the proliferation of First Nations community-based museums. This paper offers both synthesis and analysis of this process. I trace the major developments in this transformation and examine contemporary representations at a selection of Canadian museums. Additionally, I discuss a recent example of collaboration in the development of an Ontario First Nations exhibit in which the planning committee, composed of First Nations and non-First Nations individuals, placed at the core of its method the equal valorization of all members’ concerns and suggestions. I argue that ongoing experimentation in First Nations museum representation has revealed the value of methods favoring collaboration, partnership, and self-representation over those that rely on consultation and non-First Nations authorship. I also suggest that the transformations experienced in Canadian museums have potentially important social and economic implications for the representation of other marginalized and Indigenous peoples.

Lakshmi Priya Telikicherla
Heritage Management and Funding for Conservation in the Indian Context
Thursday, 4pm-6pm, 163C

Heritage includes not only significant monuments but also heritage sites, historic cities, cultural landscapes, living heritage sites and so on, where the tangible heritage is deeply interwoven with the intangible values of heritage. The widening definition of heritage along with its diversity has made heritage conservation and management very complex and multidimensional. Indian heritage sites include diverse cultural resources situated in unique geographical locations and historical context. The complexity exhibited by the Indian heritage sites poses a great challenge to all who are involved in the task of protection and management of these sites. There is a need for a comprehensive understanding of the values associated with these cultural resources to make informed decisions. A multidisciplinary integrated approach has been adopted for the protection of these irreplaceable cultural resources. Detailed conservation plans and management plans are being prepared to protect the values of the site and interests of the locals, wherein the national, regional and local issues are being addressed. One of the key aspects for heritage management is the allocation of appropriate funds. The transgress from the theoretical framework to actual implementation onsite can be possible only if there is adequate financial support. The Ministry of Culture has created a innovative mechanism where in financial support for heritage projects has been sought from various private and government bodies through private public partnerships. This paper aims to highlight the multidisciplinary integrated approach to heritage management and how this approach has been translated to actual implementation through adequate financial support by examining certain case studies in India.

Ben Thomas, Archaeological Institute of America
Meredith Langlitz, Archaeological Institute of America
Preparing for Archaeotourists: What Can We Do?
Wednesday, 8:00am-10:00am, 101

Growing interest in archaeotourism has resulted in greater numbers of visitors to archaeological sites. While additional visitors can generate more revenue for local interests, they also increase human impact on the site. Unfortunately, in many cases, not enough has been done to account for these changes. Sites are unprepared for the increased tourism and often do not have the resources or services to meet the greater demand. A few years ago, the Archaeological Institute of America (AIA) worked with the Adventure Trade Travel Association (ATTA) to put together a manual on responsible tourism for visitors, site managers, and tour operators. This paper discusses the need to prepare for visitors, to collaborate with the tourism industry, and set guidelines for site usage while providing insights into the positive nature of the collaboration between the AIA and ATTA.

Kathleen A. Tobin, Purdue University, Calumet Campus, USA
Continuing Sense of Place: California’s Missions
Thursday, 4pm-6pm, 163C

During the late 18th century, the establishment of Catholic missions in California were tightly tied to economic development. Mission priests not only worked to educate local natives and convert them to Catholicism, but also used their labor in the production of wine, olive oil, leather, and other goods. As a result, they functioned as complex
community centers. Today, California’s missions play varying roles. Some are tied to tourism, attracting thousands of visitors annually. Others serve local populations, continuing their functions in education and religious services. In both cases, they remain the heart of their communities and influence surrounding economic development and strength. This paper compares and contrasts historical and contemporary communities at the missions of San Gabriel, San Juan Capistrano, and San Diego de Acala.

Ege Uluca Tumer
Tourism in the Historic Urban Center of Istanbul and Its Impacts
Friday, 2pm-5pm, 165-169

The historic urban center of Istanbul, which is one of the most visited historic sites in the world, is progressively becoming more popular as a world heritage site since the city became European City of Culture 2010. In June 2012, MasterCard funded a research project titled as ‘MasterCard target cities index’[ii]. The results of this research found that Istanbul was expected to be the third most visited city in Europe and fifth most visited city in the world, after London, Paris, Bangkok and Singapore. This is as a result of the 15% increase in the total number of tourists by the end of 2012, compared to 2011. At the end of 2012, it was announced by the Ministry of Culture and Tourism that the total number of tourists in Istanbul had increased by 16% compared to 2011 to 9.4 million in 2012[ii], 28.7% of the total number of tourists in Turkey. Sultanahmet Area, where the very precious monuments like Hagia Sophia Museum, Sultan Ahmet Mosque, Topkapi Palace and Basilica Cistern are located and the heart of the Byzantine and Ottoman Empires, now functions as the most popular tourist attraction in the city. As a result of the considerably high number of tourists in Istanbul, its historic urban center under extensive. First, the traditional late Ottoman/ early Republican houses in Sultanahmet and the neighboring districts like Kadırga, Kucukayasofya, Cankurtaran, and Sirkeci are being converted to small hotels by individual investors. As the demand for the temporary accommodation around Sultanahmet is reasonably high, the pressure for converting the traditional buildings to small hotels is irremissible. Consequently, the inhabitants of these districts are moving away and leaving the area to the tourists and the traditional buildings are being substantially altered for their new users. There are additional impacts of tourism on the historic urban center of Istanbul, such as the attempts to totally pedestrianize the area for a better tourist experience, use of traditional buildings such as restaurants particularly in Kumkapi District, and the revitalization projects by the City around the historic urban center. The paper will discuss the social and physical impacts of tourism on the historic urban center of Istanbul, namely Sultanahmet and its neighboring districts. For this analysis, data on the traditional buildings in the area was collected and analyzed including distribution of the functions, users, architectural characteristics and physical conditions of the traditional buildings and the changes 2010 and 2012.

Erin Tynen
Developing a Framework for Preservation and Economic Development: Banteay Chhmar Case study and Recommendations
Thursday, 8:30am-10:30am, 163C

Globalization and issues of sustainability are changing how we view cultural heritage and what needs to be considered when working to preserve that heritage. Preservation for preservation’s sake is no longer a viable or sustainable approach, especially at heritage sites located within underdeveloped and impoverished countries where access to food, medical care, education, and basic amenities take priority. Moving forward, new models must be considered when designing preservation strategies for heritage sites, specifically within the world’s poorest countries, that address not only the cultural needs of societies but the economic needs. By combining heritage preservation with economic development, heritage sites take on new value for local communities beyond the aesthetic or cultural and become resources for poverty reduction. For this reason heritage preservation programs must be analyzed and monitored to determine their impact on local communities, and their effectiveness as drivers for both preservation and economic development. This paper will examine an existing multilateral conservation, heritage development, and heritage protection program at the site of Banteay Chhmar in Cambodia, to identify the motivation, processes, and progress of the project as a model for developing future programs, as well as identify ways to measure the effectiveness of such programs. With reference to the Banteay Chhmar model, this paper will offer further recommendations for implementing successful preservation and economic development programs at heritage sites that incorporate the following key elements: engaging the local community as active and willing stakeholders and participants in the development process; identification of economic models specific to the site and community; inclusion of educational programs for local communities; multilateral
approach involving local and national government and non-government organizations; and mechanisms to monitor short and long-term impacts of projects on preservation and local economies.

John A. Tyson, Emory University, USA

Re-imagining Spain: Tourism, Culture, and the Potential for Contestation
Thursday, 4pm-6pm, 165-169

In 2011, the Spanish Ministry of Education, Culture, and Sports launched a new on-line portal presenting Spanish cultural production to the world. The website, *Espana es cultura - Spain is culture* allows users to take virtual tours of heritage sites, discover rural tourism routes, read interviews with notable figures, and learn about fashion and film as well as art. According to the UN World Tourism Organization, both tourist arrivals and tourism revenue in Spain increased in 2011 (respectively by 7.4 and 14 percent). The impact of this active rebranding campaign and the web portal that accompanies it (not the only variables of course) merits further analysis. As well as updating the Franco-era “Spain is different,” the slogan serves to revise, or at least diversify, the image of Spain: the stereotype of sun, sangria, flamenco, and bulls is replaced by the claim that the nation is synonymous with culture (and speaks English). Moreover, “*Espana es cultura*” has ideological functions for domestic consumers of culture (not to mention foreign investors): museums and heritage sites might displace the prevailing national image, that of crisis. This marketing maneuver resonates with neoliberal theories of the “creative class” forwarded by Richard Florida; the move to augment the country’s hipness or sophistication could be viewed as a development strategy too. The celebration of the website’s launch was held in the Reina Sofia Museum, framing it within the auspices of modern and contemporary art. Art exhibitions in turn, are stamped with the interwoven logo. While they do draw tourists, exhibits are often critical of the government, neoliberal austerity measures, the dominant financial system, and the Anglophone version of art history. This paper will explore the way Spanish culture is sold; in addition to economic considerations, I will analyze the ways official narratives are both contested and upheld by institutions.

Monica Udvardy, University of Kentucky, USA

The Economic and Moral Value of Mijikenda Memorial Statues: Navigating African American Art in an Era of Rising Cultural Identity Politics
Wednesday, 10:30am-12:30pm, 163C

This paper examines the relationship between the economic value and what I call the “morality chain” that accompanies the global movement of cultural objects as part of the illicit traffic in African art/artifacts. It does so by focusing upon an unusually well-documented case study of the theft and global marketing of memorial statues (*vigango*) erected by the Mijikenda peoples of East Africa. In 1985, while in the field, I documented the theft of two wooden memorial statues from a Giriama man, Kalume Mwakiru, in the coastal hinterland of Kenya. Vigango are erected to memorialize men who, during their lives, were members of the semi-secret *Gohu* society. Fifteen years later, I discovered these stolen statues in two American museum collections. Since then, with colleague Linda Giles, we have located more than 400 of these statues in US museum collections, and have traced the entire supply chain of vigango from their initial erection as sacred memorials in the Kenyan coastal hinterland, to their ultimate deposition in US museums. In 2007, with the National Museums of Kenya, we succeeded in returning Kalume Mwakiru’s two stolen statues to his homestead. We received enormous global media coverage because these were the first artifacts returned to Kenya from the United States. Since then, several U.S. museums and private collectors have contacted us for assistance in returning vigango in their collections. Inspired by Appadurai’s notion of the social life of things, the commodity chain literature, and Shipton’s work on bitter and clean money among the Luo of Kenya, I argue that a process that begins with the immoral act of stealing becomes “laundered” through the multiple transactions that propel these statues around the world. Stripped by theft of their suprahuman attributes and reduced by dealers to mere commodities, once they come to rest in public museums, their sacred aura is resurrected and their donors celebrated as moral, generous and charitable citizens. Yet, because of the public media exposure of our work, some collectors today are reexamining the meaning of their ownership of vigango, attempting to return the statues, and meeting with mixed results.

Elizabeth Chantale Varner, National Art Museum of Sport, USA

Objects the Russian Response: A Refusal to Return Nazi Looted Cultural Property, a Bar of Russian Art Loans to the United States, a Diplomatic Deadlock
Friday, 10:30am-12:30pm, 165-169
Thrice seized --first in Poland during the Bolshevik Revolution and the Russian Civil War between 1917 and 1925 and then by the Nazis in 1941 --the archives and library of the Agudas Chasidei Chabad (Chabad) were finally taken from the Nazis by the Soviet Army as trophies. Despite an arbitration tribunal in the former Soviet Union and a US court awarding the Chabad the archives and library, they remain in the Russian Federation. Rejecting both the tribunal's and court's rulings, Russia has suspended cultural property loans to the US and blocked art destined for the Metropolitan Museum of Art's and the National Gallery of Art's exhibits. Russia has also removed existing cultural property loans from US museums and threatened to not loan cultural property to the US unless the US increases legislative protection to Russian cultural property loans. This highlights the economic entanglements of cultural heritage. International loans of cultural heritage are economically beneficial to US institutions since these "blockbuster" exhibits attract sponsorship, media attention and the public. While scholars have shown interest in the Chabad case and Russia's tactics, the possibility that the US might succumb to Russia's economic pressure for additional protective legislation for Russian cultural property loans has largely been ignored. Although relatively little attention has been paid to it, similar tactics have been successful in increasing protection for Russian cultural property loans in Britain. Rejecting the desirability of the US increasing protection to Russian cultural property loans, this article traces the history of the Chabad case and uncovers the cataclysmic harm that will occur to the US cultural property regime if the US surrenders to Russia's demands. This deadlock has reached a critical point with the US court's recent decision to sanction Russia $50,000 a day until Russia returns the Chabad works.

Ashley de Vos, ADV Consultants
A ‘Day in the life of the Jetavana Monastery’ a 3rd Century ADE Buddhist Monastery in Sri Lanka. The Challenges of Heritage Management in Developing Countries
Wednesday, 8:00am-10:00am, 101

Tourism is designated the quickest growth industry targeting every aspect of tangible and intangible heritage. As tourism numbers and visitor demands increase, the carrying capacity and the wear and tear on the historic fabric is affected. An attempt is made, to increase the carrying capacity of the site without visiting the site in the detail it deserves. This will ensure the preservation of the archaeological, historic, religious and cultural values intact, for a further period of time. I served as director conservation from 1980 for ten years in the excavation and conservation of the 3rd C. ADE, Jetavana Stupa and monastery complex in Anuradhapura. Every building was documented in detail before and after conservation, monastic life investigated, and as demanded by the uninitiated who finds it difficult to interpret the site, a safer methodology to present the findings was evolved. This project, the first of its kind, involves the animation of the site, to a period prior to its total destruction. In addition to the initial research, the project fruition took close to two years to develop. It recreates a ‘Day in the life of the Monastery’ in the 7th C. ADE. An encounter with the animation programme prior to visiting will reduce the need for a detailed visit, except for affording selected and focused views of the site. This will also reduce the excavation area. The excavation programme will be limited to surface exploration only, with a few test excavation pits taken down to bed rock to establish the strata and the real beginnings. Excavation should be controlled due to the destructive nature of the process, limiting initial cost and the recurring maintenance costs. The use of this programme as a tool to teach history in schools to the new IT generation will be an added advantage.

Andrew Webb, Savannah College of Art and Design
Jong Hyun Lim, Savannah College of Art and Design
Locals Only: Revitalizing More Than Just Main Street
Friday 10:30am-12:30pm 163C

Preservation has a history of nurturing sustainable urban growth. Preservation-centric programs have fostered the successful revitalization of urban city centers, core historic districts and downtown Main Streets in the United States. While these programs and organizations focus primarily on improving the commercial hubs of historic American cities through the incentivisation of heritage tourism and local business vitality, they overlook outlying districts and neighborhoods that essentially contribute to the entirety of the urban cultural landscape. There is a division between the revitalization of the traditional “Main Street” and the revitalization of the “Non-Main Street” or the Secondary Main
Street – commercial corridors which are not associated with the nostalgic, and more marketable, core of ordinary American downtown, but rather act as business districts created by, and for, local communities. Secondary Main Streets do not have typically apparent historic infrastructures or identities to attract outsiders, but rather, have a unique sense of place that has been shaped by local community for local uses. If these districts cannot benefit from implementing typical methods of community renewal, including appealing to outside tourists or increasing surrounding property values, what can the residents or interested parties of Secondary Main Streets do to physically and economically revitalize their communities? A new approach to urban revitalization is needed to ensure the health of all vicinities of the city, no matter physical, social or economic statuses. Exceeding the confines of physical preservation to combat social and financial decay, the revitalization of the Secondary Main Street cannot be supported by preservation alone, but by a broader alliance of professionals dedicated to the continuity of the historic built environment. Using the Waters Avenue and Victory Drive communities in Savannah, Georgia as case studies, this research illustrates a new revitalization plan be created to help revive local, Secondary Main Streets. By analyzing past and present approaches of community revitalization, including strategic planning methods set forth by the National Trust as well as alternative programs and agencies, this research shows how a comprehensive revitalization plan can be created to better suit the needs of misrepresented communities while strengthening the broader context of the urban cultural landscape.

Donna Yates, Scottish Centre for Crime and Justice Research, University of Glasgow, UK
Ross A Elgin, Staatliches Museum fuer Naturkunde Karlsruhe (SMNK), Germany

Sticks v. Stones: A Comparative Discussion of the Commercialization and Regulation of Palaeontological and Archaeological Material

Wednesday, 1:30pm-3:30pm, 165-169

The illicit trade of ancient cultural artifacts is a well-documented phenomenon within the field of archaeology, the particulars of how material is sourced, transported and eventually sold on to museums or private institutions having prompted much research and discussion with regards to the ethics, and destructive nature of these practices. The recent media storm surrounding the seizure of a tyrannosaurid dinosaur, *Tarbosaurus bataar*, illegally excavated from Mongolia, smuggled into the United States, and sold at auction for $1m, would seem to indicate that the pattern of illegal digging, transnational trafficking, and illicit commercial sale that we see within archaeology is repeated in palaeontology. This observation is enhanced by views from the popular press, and supported by a wide range of complex inter and intra-national legislation that regularly considers both archaeological and palaeontological objects to be two parts of a common theme. In much of South America, where both of the authors have a working interest, fossilised remains are legally considered to be ‘Cultural Patrimony of the Nation’ and are included together under what we would usually consider to be archaeological or heritage law. For practitioners of these two disciplines, however, such practices tend to fail to address the nature of two distinct, naturally forming and man-made, phenomena. In this paper we consequently compare what we believe to be the salient aspects of the disciplines of palaeontology and archaeology as they relate to the commercialisation, and thus illicit trading, of their respective material. While archaeologists and palaeontologists use similar vocabularies, our disciplinary motivations and goals do not necessarily align and the practicalities of what each of us consider to be ‘context’ appear to relate differently to the commercial and the illegal aspects of our trades. Here we assess if such trafficking represent the same illicit market, parallel illicit markets, or wholly separate illicit markets and ask, if the primary purpose of such law is to prevent such activities, do we truly gain a regulatory advantage by lumping these objects together? This work is a preliminary but necessary step towards planned quantitative and further qualitative analysis in this area.