ORGANIZING TEAM

Elizabeth S. Chilton, Director, Center for Heritage & Society (echilton@anthro.umass.edu)
Matthew Hill, Associate Director, Center for Heritage & Society (mhill@anthro.umass.edu)
Sophia Labadi, Director, Centre for Heritage, University of Kent (sophialabadi@gmail.com)
Evan Taylor, Conference Coordinator (eptaylor@anthro.umass.edu)
Grace Cleary, Conference Coordinator (gcleary@anthro.umass.edu)

PROGRAM COMMITTEE

Sonya Atalay, Assistant Professor, Department of Anthropology, University of Massachusetts Amherst
Felicity Aulino, Mellon Post-doctoral Fellow, Department of Anthropology, University of Massachusetts Amherst
Kathleen A. Brown-Pérez, MBA/JD (Brothertown Indian Nation), Assistant Professor, Commonwealth Honors College, Co-chair, Five College Native American Indian Studies Certificate Program, University of Massachusetts Amherst
Ethan Carr, Associate Professor, Landscape Architecture & Regional Planning, Center for Heritage & Society Faculty Affiliate, University of Massachusetts Amherst
David Glassberg, Professor, Department of History, University of Massachusetts Amherst
Rae Gould, Repatriation Coordinator, Department of Anthropology, University of Massachusetts Amherst
Sophia Labadi, Director, Centre for Heritage, University of Kent, UK
Samuel J. Redman, Assistant Professor, Department of History, Center for Heritage & Society Faculty Affiliate, University of Massachusetts Amherst
Pamela K. Stone, Director of the FPR-HC, Culture, Brain, and Development Program, Chair, Committee on Ethics, American Anthropological Association, School of Critical Social Inquiry, Hampshire College
Lisa Wexler, Division Director for Community Health Studies, Associate Professor, Community Health Education, Department of Public Health, School of Public Health and Health Sciences, University of Massachusetts Amherst

VOLUNTEERS

Many thanks to our student volunteers from UMass Amherst: Jill Bierly, Sira Dooley Fairchild, Ying Li, Daniel Lynch, Tristan O’Donnell, Kayla Shea, Liz Usherwood, Nadia Waski, and Erica Wolencheck.
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). UMass Amherst is an ideal home for serious, long-term multidisciplinary efforts to craft new approaches to heritage conservation and communication, both within the United States and abroad. 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 and regional 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. Our goals are threefold: research, teaching and training, and outreach.

To learn more about the UMass Amherst Center for Heritage and Society, please visit our website: 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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CENTRE FOR HERITAGE AT KENT (KENT UNIVERSITY, UK)
The Centre for Heritage at Kent (CH@K) is a new interdisciplinary centre that seeks to engage in innovative projects, by working across the boundaries between a variety of academic and professional disciplines, including archaeology, anthropology, geography, physics, heritage conservation and management, architecture and urban planning.

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.

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.

THE SCHOOL OF PUBLIC HEALTH AND HEALTH SCIENCES, UMASS AMHERST
The School of Public Health and Health Sciences is a national leader in finding ways to maximize public health and quality of life. The School addresses complex health issues by integrating traditional core areas of public health with related health science disciplines, fostering a unique environment in which transdisciplinary research collaborations can flourish.

COLLEGE OF SOCIAL AND BEHAVIORAL SCIENCES, 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.
INTERNATIONAL PROGRAMS OFFICE, UMASS AMHERST
The International Programs Office supports study abroad students as well as international graduate and undergraduate students and exchange students.

DEPARTMENT OF HISTORY AND PUBLIC HISTORY PROGRAM, UMASS AMHERST
The History Department at the University of Massachusetts Amherst is dedicated to the idea that an understanding of the past is essential to a free and enlightened citizenry. The nationally-recognized Public History Program brings historical scholarship to the teachers and people of the Commonwealth.

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.

DEPARTMENT OF LANDSCAPE ARCHITECTURE AND 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.

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.

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 CHALLENGE

Whether on an individual or a societal scale, heritage and wellbeing are often seen as disparate concerns. When heritage is viewed as related to community well-being, its value is often reduced to economic development and tourism, rather than something that might be integral to wellness on a larger scale. But how can the collective remaking of the past in the present play a role in imagining a more sustainable and healthy future?

The goal of this conference is to explore the application of the past to contemporary and future social challenges, specifically sustainability and wellbeing. Given the current focus on climate change, rising sea levels, and the displacement of peoples, the wellness of societies is a critical issue. But until now, heritage has had little to say about the subject. The conference explores the relationship between heritage and three interrelated aspects of sustainability and wellbeing. These include: (1) Heritage and environment: How can heritage be brought to bear on the problems of environmental sustainability, including changing ecosystems, food security, and dwindling energy resources? (2) Heritage and resilience: How does the past affect issues of social sustainability, including community adaptability, cohesion and identity? (3) Heritage and wellness: How do cases of historical trauma, and the processes of continuity and memory relate to physical and mental health of individuals and society?

SPECIFIC TOPICS:

- Heritage and climate change
- Historic urban landscapes and sustainability
- Social dislocation, trauma, and wellbeing
- Slow food and local foodways
- Adaptive reuse and green building
- Traditional forms of healing
- Heritage and “happiness”
- Sustainable development
- Place attachment and community well-being
- Eco-museums and community
THEMES

HERITAGE AND ENVIRONMENT
The problematic separation of nature and culture in Western ontologies has contributed to an instrumental relationship to the natural world and the attendant problems of environmental degradation, air pollution, and dwindling energy resources. Within heritage policy, this binary is reproduced in the separation of “natural” and “cultural” landscapes in national and international legal frameworks, such as UNESCO’s World Heritage Convention, resulting in the problematic separation of natural and cultural resources in issues of planning and development. More recent calls for flat, “connectivity ontologies” (Harrison 2013) and “multi-naturalist perspectives” (Latour 2004, de Castro 2004) that situate humans and non-humans in interconnected webs or assemblages (Deleuze 2004) offer a way of broadening discussions of sustainability to encompass human and non-human actors and environments. Papers in this theme will examine how uses of the past in the context of practices such as local foodways, environmental activism, and climate mitigation (wind farms, solar energy, etc.) contribute to the rebuilding of a common world between humans and non-humans, and to environmental sustainability.

HERITAGE AND RESILIENCE
A range of scholars have highlighted the ways in which people’s interactions with place can contribute to a sense of group resilience—a perspective often lost when heritage objects, sites and landscapes are assumed to carry their own inherent meanings. Jane Grenville (2007), for example, has highlighted how the built environment provides a sense of “ontological security” that can contribute to a sense of human creativity in the face of social upheaval. Similarly, Michael Herzfeld (2004) has shown how cultural intimacy and vibrant sociability engender local resistance to the monumentalization of social space and neoliberal processes of urban restructuring. Finally, Mindy Fullilove (2005) has charted the “emotional ecosystems” that congeal group solidarity in urban environments, and the traumatic stress or “root shock” that can be brought on by urban renewal. Building on these notions of ontological security, cultural intimacy, and emotional ecosystems, papers in this theme will explore how uses of the past contribute to social sustainability by engendering group resilience and/or resistance to multi-scalar processes of social displacement whether of the environmental, developmental, or neoliberal varieties.

HERITAGE AND WELLNESS
Just as the nature-culture divide has narrowed the scope of landscapes to the technical management of natural sites, so too in the fields of medicine, epidemiology and public health, the study of the factors giving rise to physical and social health have been narrowed to consider risk and protective factors and their relationship to the etiology of disease. Far less attention has been directed at the ways in which place, intergenerational continuity and collective and autobiographical memory affect personal and community wellbeing. Research among public health scholars has highlighted correlations between discrete cultural factors such as acculturation stress, historical trauma, and rapid social change and negative health outcomes.[1] Other scholars have pointed to the positive health outcomes associated with enculturation, personal and cultural identity, intergenerational continuity, and civic engagement.[2] How these associations are made possible and the ways in which they “work” are rich areas for interdisciplinary investigations. Papers in this theme will explore the ways in which personal and community interpretations and portrayal of heritage influence physical and mental health individually and on a population level, and the broader relationships between culture, identity, ecology and health.
JANE GRENVILLE
Dr Jane Grenville FSA MIFA
IHBC specializes in the
archaeology of buildings, heritage
policy and the conservation of
historic structures. She completed
her first degree (BA in Archaeology
and Anthropology) at Cambridge
(1977-80) and holds a PhD from
York (2005). Formerly a 'dirt'
archaeologist with extensive field
experience in the UK, Europe, Syria
and Libya, she moved into the
world of standing buildings and
conservation as a field worker on
the listed buildings resurvey
1984-7, then researcher for the
Rows Research Project in Chester
and from 1988-1991 Historic
Buildings Officer for the Council
for British Archaeology and an
English Heritage Commissioner
from 2001-2008. She is the author
of Medieval Housing (1997) and
editor of Managing the Historic
Rural Landscape (1999). She chairs
of the Casework Committee of the
Council for British Archaeology
and a Trustee of York Civic Trust.

RODNEY HARRISON
Rodney Harrison is a Reader in
Archaeology, Heritage and
Museum Studies at the Institute of
Archaeology, University College
London. Prior to his present
position he was Senior Lecturer in
Heritage Studies at the Open
University, where he was
responsible for directing a program
of teaching, research and
broadcasting in global heritage
studies. He has a range of
experience working, teaching and
researching across the fields of
natural and cultural heritage in
Australia, the US and UK. His
research engages the material
histories of colonialism and
heritage, archaeologies of the
present, the uses of the past in
contemporary societies, and the
relationship between heritage and
the future. He is the founding
editor of the Journal of
Contemporary Archaeology, Chair
of the Contemporary and
Historical Archaeology in Theory
(CHAT) group, and a founding
member of the International
Association of Critical Heritage
Studies. His books include
Heritage: Critical Approaches
(Routledge, 2013), Reassembling
the Collection (co-edited; SAR
Press, 2013), Unpacking the
Collection (co-edited; Springer,
2011) and Understanding the
Politics of Heritage (edited,
Manchester University Press, 2010).

MICHAEL HERZFELD
Michael Herzfeld is Ernest E.
Monrad Professor of the Social
Sciences in the Department of
Anthropology at Harvard
University, where he has taught
since 1991. He is an honorary
professor of Shandong University,
China, and Senior Adviser to the
Critical Heritage Studies Initiative
of the International Institute for
Asian Studies, and holds honorary
doctorates from the Université
Libre de Bruxelles and the
Universities of Macedonia
(Thessaloniki) and Crete. The
author of ten books – including A
Place in History (1991), Cultural
Intimacy (2nd ed., 2005), The Body
Impolitic (2004), and Evicted from
Eternity (2009) – and numerous
articles and reviews, he has also
produced two films (Monti
Moments [2007] and Roman
Restaurant Rhythms [2011]). He
served as editor of American
Ethnologist (1995-98) and is
currently editor-at-large at
Anthropological Quarterly. His
most recent research in Greece,
Italy, and Thailand addresses the
impact of historic conservation and
gentrification, nationalism and
crypto-colonialism, and the
ethnography of knowledge among
artisans and intellectuals.
# SCHEDULE OF SESSIONS AND EVENTS

Events will be held in Campus Center and Student Union, University of Massachusetts Amherst

<table>
<thead>
<tr>
<th>WEDNESDAY MAY 14, 2014</th>
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<tbody>
<tr>
<td>11:00-1:00</td>
<td>Registration, UMass Campus Center Foyer*</td>
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<tr>
<td>12:30-1:00</td>
<td>Welcoming Remarks, Cape Cod Lounge, Student Union</td>
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<tr>
<td>1:00-2:30</td>
<td>Plenary, Cape Cod Lounge, Student Union</td>
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<td>2:30-3:00</td>
<td>Break</td>
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<tr>
<td>3:00-5:00</td>
<td>Simultaneous Sessions, Campus Center</td>
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<tr>
<td>5:00-6:00</td>
<td>Reception, Hadley Room, Campus Center</td>
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<th>THURSDAY MAY 15, 2014</th>
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<tr>
<td>8:30-10:00</td>
<td>Plenary, Student Union Ballroom, Student Union</td>
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<tr>
<td>10:00-10:30</td>
<td>Break and Poster Sessions, Campus Center Foyer</td>
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<tr>
<td>10:30-12:30</td>
<td>Simultaneous Sessions, Campus Center</td>
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<td>12:30-2:00</td>
<td>Break</td>
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<tr>
<td>2:00-4:00</td>
<td>Simultaneous Sessions, Campus Center</td>
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<tr>
<td>6:30-8:00</td>
<td>Dinner (advance registration required) Amherst Room, Campus Center</td>
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<th>FRIDAY MAY 16, 2014</th>
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<tr>
<td>8:30-10:30</td>
<td>Simultaneous Sessions, Campus Center</td>
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<td>10:30-11:00</td>
<td>Break</td>
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<tr>
<td>11:00-12:30</td>
<td>Plenary, 163C, Campus Center</td>
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<td>12:30-2:00</td>
<td>Break</td>
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<td>2:00-4:45</td>
<td>Simultaneous Sessions, Campus Center</td>
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<td>5:00-6:00</td>
<td>Closing Reception, Hadley Room</td>
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*For registration after this time, please follow the signs to Conference Services on the 8th floor of the Campus Center.
WEDNESDAY, MAY 14th

12:30pm - 1:00pm  Cape Cod Lounge
Welcoming Remarks
Elizabeth Chilton, UMass Amherst, USA
Robert S. Feldman, Deputy Chancellor, UMass Amherst
Sophia Labadi, Centre for Heritage at Kent, University of Kent, UK

1:00pm - 2:30pm  Cape Cod Lounge
Plenary: Heritage and the Right to the City:
When Securing the Past Creates Insecurity in the Present
Michael Herzfeld, Ernest E. Monrad Professor of the Social Sciences, Department of Anthropology, Harvard University, USA

2:30pm - 3:00pm
Break

3:00pm - 5:00pm  163C
Heritage and the ‘Ontological’ Turn: The Politics of Materiality and the Enactment of Collective Pasts
Session Organizers: Matthew J. Hill and John Collins; Discussant: Rodney Harrison

When Intangible Heritage is a Material Thing, or, How I Stopped Worrying and Learned to Love the Destruction of Archaeological Sites (Sort Of).
Fernando Armstrong-Fumero, Smith College, USA

Grasping Cacophony in Bolivia's Heritage Rush
Michelle Bigenho, Colgate University, USA, and Henry Stobart, Royal Holloway University of London, UK

Local Aesthetic Practices in National and International Heritage Regulation of Antigua Guatemala
Walter E. Little, SUNY Albany, USA

Assembling the Historic City: The Politics of Materiality and the Enactment of the Urban Past in Late Socialist Cuba
Matthew J. Hill, University of Massachusetts Amherst, USA

Capabilities of and Capacitating the Human in the “Cradle of Brazil”
John F. Collins, Queens College, CUNY, USA

Si esta ollita tuviera vida les contaría todo;
Memory versus Heritage and Object Centered Ontologies
Amy Groleau, Colgate University, USA

3:00pm - 5:00pm  165-169
Museums, Community Heritage, and Wellbeing
Chair: Samuel Redman, UMass Amherst

Community Identity and the ‘Impossibility’ of World Heritage: The Case of Göreme Open-Air Museum
Elizabeth Carnegie, University of Sheffield, UK
Hazel Tucker, University of Otago, New Zealand

Community, Authority and Heritage: Local Museums as Arenas of Competition and Negotiation
Nelly M. Robles Garcia, Harvard University and National Institute of Anthropology and History, Mexico
Jack Corbett, Portland State University, USA

Re-Interpreting the Dangerous Crop: Tobacco Agriculture as Heritage in Eastern Taiwan
Han-Hsiu Chen, Aberystwyth University, UK
Living Museum: “Maloca” (Indian Longhouse) as Indigenous Knowledge
Dinah P. Guimareans, University Federal Fluminense, Brazil

It Can be Helped: Survivor Docent Testimony as Transitional Justice at the Japanese American National Museum
Raina Fox, Brown University, USA

5:00pm - 6:00pm  Hadley Room, 10th Floor
Opening Reception

THURSDAY, MAY 15th

8:30am - 10:00am  Student Union Ballroom
Plenary: Heritage after Nature/Culture: Towards an Ontological Politics of Heritage in the Age of Anthropocene
Rodney Harrison, Reader in Archaeology, Heritage and Museum Studies, Institute of Archaeology, University College London, UK

10:00am - 10:30am  Campus Center Concourse
Break and Poster Session
Community, Conflict, and Archaeology in Acre, Israel
Emma Heidtman, University of Rhode Island, USA

10:30am - 12:30pm 163C
Urban Heritage and Place-Making
Chair: Flavia Montenegro-Menezes, UMass Amherst

The Social Value of Heritage Cities
Flavia Montenegro-Menezes, University of Massachusetts Amherst, USA

Troubling the Anthropocene: Global/local dynamics and archaeology as urban place-making activity
Stephen Berquist, University of Toronto, Canada

The Evolution of the Mission of a Public Space
Mehri Mohebbi, University of Cincinnati, USA

The Role of Traditional Sustainability in Urban Heritage Sites: The Case of Water Management in Jeddah, Saudi Arabia
Amir Habibullah, University of Illinois at Urbana Champaign, USA

Shared Heritage Care- Multi-disciplinary Approach in Cultural Heritage
Ann V. Hardy, University of Newcastle, Australia

10:30am - 12:30pm 165-169
Cultural Heritage and Indigenous Communities
Chair: Jane Anderson, UMass Amherst

Authorized Heritage as Structural Violence: A Case Study of Disenfranchisement in British Columbia’s West Kootenay
Erica Kowsz, University of Massachusetts Amherst, USA

Authorized Heritage Discourse and the Triangle of Health in Peru
Jessica D. Smeeks, SUNY Binghamton, USA

Remembering where they sat: the making and remaking of an Aboriginal place
Chris A.N. Johnston, Context Pty Ltd & Deakin University, Australia

‘Country’ in the City: Connecting Canberra’s Communities
Marilyn C. Truscott, University of Canberra, Australia
Education and Environmental Sustainability in Chiapas Indigenous Communities  
Marta Vicarelli, University of Massachusetts Amherst, USA

Re-creating Amazonian Dark Earth as Commons with Earth Others  
Frederique Appel-Marglin, Wesleyan University, USA

12:30pm - 2:00pm  
Break

2:00pm - 4:00pm  
163C

Making More ‘Just’ Futures through Heritage  
Session Organizers: Beverley Butler, Institute of Archaeology, University College London, UK; Cornelius Holtorf, Linnaeus University, Sweden; Sophia Labadi, Centre for Heritage at Kent, UK

‘Heritage Syndromes’ - Wellbeing in the Making of ‘Just’ Futures  
*Beverley Butler, Institute of Archaeology, University College London, UK*

Well-being and Heritage: Towards a New Paradigm  
*Andreas Pantazatos, University of Durham, UK*

Transdisciplinary Exploration Of Heritage And Wellness – Intersections With Caring Science  
*Christen Erlingsson, Linnaeus University, Sweden*

Identity Work at Heritage Sites: A Stepping Stone to Intercultural Understanding and Peace?  
*Nicole Deufel, Institute of Archaeology, University College London, UK*

Strengthening the Resilience of Societies: Beyond the Conservation Ethics  
*Cornelius Holtorf, Linnaeus University, Sweden*

Museums, Migrants and Socio-Economic Human Rights: strategies for building just futures in Europe  
*Sophia Labadi, Centre for Heritage at Kent, UK*

2:00pm - 4:00pm  
165-169

Conflict and Recovery of Heritage  
Chair: Elizabeth Brabec, UMass Amherst

Rebuilding the Nation in Mali after the 2012 Crisis: A Critical Analysis of Cultural Heritage as a Social Resource  
*J. Henrike J. Florusboch, Leiden University, Netherlands*

Intangible Heritage: A Path for Engendering Group Resilience and a Provider of Ontological Security for Communities  
*Alin Rus, University of Massachusetts Amherst, USA*

Interpreting heritage of divided cities: The Buffer Zone in Nicosia and the consequences of displacement on social sustainability and resilience  
*Evdoxia Apostolou, University of Leicester, UK*

Politics of Emotion in Heritage Works  
*Feras Hammami, University of Gothenburg, Sweden*

Cultural Trauma and Heritage: The Impacts of War, Occupation and Ethnic Cleansing  
*Elizabeth Brabec, University of Massachusetts Amherst, USA*

6:30pm-8:00pm  
Amherst Room, Floor 10

Optional Dinner  
(advance registration required)
FRIDAY, MAY 16th

8:30am - 10:30am

Heritage and Health in Indigenous/Traditional Communities
Chair: Felicity Aulino, UMass Amherst

"Heritage" As a Pathway to the Embodiment of Disease: A Case Study of Obesity in the Choctaw Nation of Oklahoma
Kasey Jernigan, University of Massachusetts Amherst, USA
Thomas L. Leatherman, University of Massachusetts Amherst, USA

Violence, Displacement and a Shamanic Heritage Project: The Resilience of the Siona Indians of the Putumayo Region in Colombia
Esther Jean Langdon, Universidade Federal de Santa Catarina, Brazil

Linking Generations And Fostering Resilience Through Traditional Stories In An Inupiaq Community
Lisa Wexler, University Of Massachusetts Amherst, USA
Joshua Moses, Haverford College, USA

Heritage and Health in a Gullah Community: Research Perspectives and Community Action
Emily L. Moore, Medical University of South Carolina, USA
J. Herman Blake, Medical University of South Carolina, USA

Challenging Chronic Disease in the South Carolina LowCountry
J. Herman Blake, Medical University of South Carolina, USA
Emory Shaw Campbell, Gullah Heritage Consulting Services, USA

10:30am-11:00am

Break

11:00am - 12:30pm

Plenary: Ontological Security Re-visited
Jane C. Grenville, Deputy Vice Chancellor, Senior Lecturer in Archaeology, University of York, UK
12:30pm - 2:00pm

Break

2:00pm - 4:45pm

Living Cultural Heritage at the Crossroads
Chair: Maja Lagerqvist, Stockholm University

What does Heritage mean in the Anthropocene?
Merging Culture, Nature and the Public Good in the New Epoch
Barbara Little, University of Maryland – College Park, USA

Can Digging Make You Happy? Connectivity, Wellbeing and Heritage
Faye A. Sayer, Manchester Metropolitan University, UK

Does Heritage Work as a Tool for Community Well-being?
Michael E. Roberts RPA, Thoth Communications Services, USA

Habitat, Heritage and its Psychological Meaning: The Use of Psychology Concepts on Heritage Issues
Mikael Hammelev Jörgensen, Uppsala University, Campus Gotland, Sweden

Climate Change "Co-Opera"
John Ungerleider, SIT Graduate Institute, USA

Heritage and Community: Funding Non-traditional, Holistic Approaches to Sustainable Preservation
Ben S. Thomas, Archaeological Institute of America, USA
Meredith A. Langlitz, Archaeological Institute of America, USA

“This Whole Project has Given Me Positivity, Focus and Hope”: Contemporary Homeless Heritage and the Therapeutic Benefits of Archaeological Work
Rachael RM Kiddy, University of York, UK

2:00pm - 4:45 pm 165-169

Conserving Cultural Landscapes: Challenges and Opportunities
Chair: Ethan Carr, UMass Amherst

Historic Landscapes of the River Sava within Croatia: Sustainability and Protection
Drazen Arbutina, Zagreb University of Applied Sciences, Croatia

Historic Parallels in Preserving Cultural and Natural Heritage in the United States
Meredith Anderson Langlitz, Archaeological Institute of American and Boston University, USA

From Cultural Landscape to Orgscape
Jack Corbett, Portland State University, USA
Nelly Robles Garcia, Harvard University and National Institute of Anthropology and History, Mexico

Heritage Discourses And The Aspirations For A Better Everyday Life: Observations On 'missed Opportunities' And 'Promising Initiatives' In Upper Mustang, Nepal
Neel Kamal Chapagain, Ahmedabad University, India

Slow City, Heritage Values, and Quality of Living
Dita Trisnawan, Universitas Indonesia, Indonesia

Old Greek Farms, New Immigrant Farmers, and Neo-Rural Development in the Global Countrysides of Greece
James P. Verinis, Binghampton University, USA

St. Grass and the Intimacy of the Missing T-Shirts: How Does a Transylvanian Environmental NGO Decide What Kind of Religion Belongs to Local Heritage?
Marc R. Loustau, Harvard University, USA

5:00 - 6:00pm Hadley Room, 10th Floor

Closing Reception
Luh Micke Anggraini, University of Western Sydney, Australia

**Place Attachment, Tourism, and Community Wellbeing in Desa Adat Jimbaran, Bali, Indonesia**

Friday, 8:30am-10:30am, 165-169

Local sense of place – the emotional and reciprocal relationship between the resident community and the environment they inhabit – is fundamental to cultural heritage. Tourism is among the wide-reaching practices that affect not only the physical environment but also the people/place relationship. This paper derives from a current ethnography of traditional communities in Bali after the development of tourism using the methods of photo elicitation and interviews. It focuses on place attachment in a desa adat (Balinese customary village) of Jimbaran, a popular tourism area in Bali, also known as a traditional fishing village, as a case study. This project aims to understand how the villagers deal with the transfigured landscapes and places resulting from tourism development that affect their sense of place. First, this study highlights the Balinese values on the sense of place as the basic constructions of meanings and the local references for the community’s physical and spiritual wellbeing. Through the photographs and narratives, this project reveals the various features of place attachment, such as locals’ attribution of landscapes, dependence on regular site visits as cultural practice, their sensory responses, spiritual connections, sense of belonging, memories, and identity, as significant to the wellbeing of the traditional community. Next, it investigates the impacts of tourism in Jimbaran and its lands, and how the Balinese people negotiate and manage this transformation as they improve their quality of life. This paper concludes that the individual’s connection to place as embedded indigenous meanings indicates a local approach of coping with global forces when faced with social and environmental challenges induced by burgeoning tourism development. As the critical ingredient, human spiritual bonding or emotional attachment with places provides the natives with strength, confidence, and support in their lives. This furthermore suggests the implications for planning and development.

Frederique Apffel-Marglin, Wesleyan University, USA

**Re-creating Amazonian Dark Earth as Commons with Earth Others**

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

The recently discovered pre-Columbian Amazonian Dark Earth (ADE) both in the Amazonian lowlands as well as in the High Amazon, has been successfully re-created at my non profit organization in the Peruvian High Amazon called Sachamama Center for Biocultural Regeneration (http://www.centrosachamama.org in 3 languages). This soil is full of broken ceramics as well as biochar, a charcoal produced with reduced oxygen, as well as micro-organisms. Biochar never decomposes in the soil and retains nutrients for millennia. The oldest strata of such ADE soil has been dated to be 8000 years old. In the Peruvian High Amazon, the indigenous Kichwa-Lamistas still continue the practice of offering broken ceramics to the earth spirit even though the technology of making ADE has been forgotten due to the demographic collapse after the arrival of Europeans in mid-sixteenth century. Using works by critical philosophers of science as well as my own research and work at my center in Peru, this paper argues that such offerings to the spirits of the food field constitute a non-colonizing co-creation between humans and earth others. The paper argues that such co-creations enact stable commons between humans and earth others.

Evdoxia Apostolou, University of Leicester, UK

**Interpreting Heritage of Divided Cities: The Buffer Zone in Nicosia and the Consequences of Displacement on Social Sustainability and Resilience**

Thursday, 2:00pm-4:00pm, 165-169

Interpretation of heritage is primarily a conscious attempt to engage with ideas of history and to foreground the value of the past in a community’s life. However, the process is made complicated and controversial when the inherent elements of the interpretation are contradictory and often conflicting, relying on historical aspects that are bleeding traumas and causes for division of the communities they concern. As David Lowenthal points out, heritage is in no case a neutral subject in the politics of memory and it is exactly the absence of neutrality that explains why it is irreconcilable with history. This paper is an attempt to explore the interpretive practices – the effectiveness, the objectivity, and the accuracy of the interpretation process in particular – in heritage sectors in conflict-affected areas as well as the notion of commemorating a conflict that is technically not over. The study case for this purpose is the Buffer Zone in Nicosia, the only divided capital in Europe, and...
the heritage policy about the interpretation and representation of the conflict between Greek and Turkish Cypriots. How has the creation of the Buffer Zone affected the social life and the urban development of Nicosia? How is this kind of heritage interpreted by community members, museum professionals, and other sources of power? Does the Buffer Zone provide an enabling and creative forum through which community members can determine their identity and gain the confidence required to play an active role in their future?

Dražen Arbutina, Zagreb University of Applied Sciences, Croatia

Historic Landscapes of Sava River within Croatia and Sustainability of its Protection

Friday, 2:00pm-4:45pm, 165-169

The landscape around the river Sava was a vital trading route long before there was an easier land route from the east to Italy around the first century A.D., when it was part of a Roman Pannonia. The landscape stretches from Sirmium (today Sremska Mitrovica in Serbia) via Siscia (Sisak in Croatia) to Emona (today Ljubljana in Slovenia) and then to the riverbed towards Ad Pirum where it passes to the heart of the Roman Empire. It is the route that, even today, presents an impetus, but is facilitated by modern infrastructure with the placement of highway and railway corridors within the river Sava vicinity. A thousand years later it became a frontier in face of Turkish invasion towards the west. For a few hundred years, the area around the Sava River was a border filled with military skirmishes heavily burdened by the atrocities of the Second World War and recent Balkan fighting. Even as a frontier, that area was densely inhabited and cultivated, heavily influenced by shifts of the riverbed that marked landscape changes through time. The linear structure of most of the settlements, and the river that acts at once as a guide, border and often threat through constant flooding, produced a patchwork of natural and human entanglements. Large infrastructural interventions threaten historic landscapes that have vegetation, wild life and human intervention interwoven, notably the canalisation of the Sava River and its tributaries. There is an imminent threat to the landscape due to voluntary urbanisation that changed the social and economic structure of the area, and through changed patterns of historic agricultural plots resulting from recent industrial agricultural intensification policies. Protecting the area, on the other hand, has now become a matter of defining a nature reserve; not a place where human input must be regarded as important as well. The human heritage is considered a minimal intervention within the space, and not as a crucial element that represents the legacy of human interaction with nature over the millenia.

Fernando Armstrong-Fumero, Smith College, USA

When Intangible Heritage is a Material Thing, or, How I Stopped Worrying and Learned to Love the Destruction of Archaeological Sites (Sort Of).

Wednesday, 3:00pm-5:00pm, 163C

This paper explores a central tension in the relationship between intangible and tangible heritage politics in the Oriente region of the Mexican state of Yucatan. In the late nineteenth century, Oriente developed as a “maize zone” dominated by independent peasant producers who created a network of new settlements in lands that had been depopulated after the Caste War of 1847. Collective memories of different sites in this landscape, and the practices through which families would take temporary possession of these different sites, form an important part of the distinct regional identity and intangible historical legacies of these communities. However, many of these practices have involved alterations of archaeological sites that federal heritage authorities characterize as “destructive.” In many cases, this narrative of “destructive” practices draws on deeply-rooted discourses about the management of land and heritage that have been used to disempower Maya-speaking maize producers. This seemingly insurmountable tension between intangible heritage that is instantiated through the manipulation of physical objects and the formal statutes for tangible heritage management raises important questions about the boundaries between the human and non-human dimensions of heritage practice.

Stephen Berquist, University of Toronto, Canada

Troubling the Anthropocene: Global/local dynamics and archaeology as urban place-making activity

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

Kristeva (1982) defines the abject as that which has been cast out from the symbolic order despite being foundational to it. The degree to which the material abject is reasserting itself into the social order is especially relevant in the context of an ever-growing discourse on the “anthropocene”, a concept signifying the extent to which the geology of the Earth is now marked by the signature of human activity. More problematically, the word is associated with a range of socially destabilizing climatic, ecological, and geological phenomena, and carries an affective charge of sublime danger that makes confronting these geo-phenomena on anything less than a global scale seem incredibly inadequate. The word “anthropocene” also does the work of universalizing the human species-being as the locus of a global environmental crisis. This risks either drawing
less destructive and violent human practices into the same sphere as industrial capitalism, or else excluding such human practitioners from an “anthro-” in which only Modern subjects may partake. Drawing from the Riverside archaeological site in Manhattan, I will explore in this paper how local practices and commitments have been at the heart of changing industrial and urban landscapes, and how our memory practices, by excluding the abject, have positioned the anthropocene as the dehistoricized sublime in a way that precludes individual or non-state collectives addressing it productively. I will moreover show how forms of the phantasmatic abject have played a major role in the formation of the contemporary physical landscape, the traces of which are still present. I will suggest that reappropriating the archaeological abject and using it to reconfigure our idea of “environment” allows for a reframing of the present, and a reorientation of our social imaginaries towards a more responsible, localized practice that mobilizes ontological indeterminacy and diversity towards a more resilient socio-ecology.

Michelle Bigenho, Colgate University, USA
Henry Stobart, Royal Holloway University of London, UK
Grasping Cacophony in Bolivia's Heritage Rush
Wednesday, 3:00pm-5:00pm, 163C

Since the 1970s, Bolivia has played a proactive role in emerging global projects of intangible heritage governance, and many Bolivians have embraced enthusiastically UNESCO’s Convention in this area. Bolivians are currently living under the country’s first indigenous president, Evo Morales, a leader who has overseen the writing of a new constitution, and who continues holding forth, at least rhetorically, on an anti-neoliberal platform. Meanwhile, a “fever” of heritage registration (patrimonialización) is raging at multiple levels of society. This paper begins to unpack how Bolivians understand intangible heritage on the ground. It is based on a 2012 participatory workshop in Bolivia that was attended by representatives from this country’s civil society—people, many of indigenous backgrounds, who have been involved in creative work (music, dance, theater, crafts). While workshop participants brought diverse perspectives to the table, a consensus formed about the widespread and problematic understanding of intangible heritage as property or potential commodity. As a part of this fever, local communities are scrambling to declare themselves the “cradle” of different music and dance expressions, somewhat like staking a mining claim in heritage futures. Referencing Ilana Gershon’s call for an anthropological imagination (2011), we argue that a straight-up neoliberal reading of Bolivian heritage battles remains insufficient for fully grasping the significance of ground-level competitions for cradle status. Working through the world of music and sound, we will discuss such competitions in relation to two concepts: cacophonous organization, which features loud competition as a part of ritual reproduction; and paqarina, which involves specific ideas about places of origin in the landscape. The strident voices of competition in cradle status declarations may have less to do with communities making exclusive claims to heritage as property, and more to do with the social reproduction of Andean communities that occurs through music’s competitive cacophony and points of origin as located in the landscape.

J. Herman Blake, Medical University of South Carolina, USA
Emory Shaw Campbell, Gullah Heritage Consulting Services, USA
Challenging Chronic Disease in the South Carolina LowCountry
Friday, 8:30am-10:30am, 163C

Recent scholarship among Gullah communities in South Carolina has often concentrated on the rich heritage and legacy of the residents. The crafts, cuisine, music and arts are noted among Gullah people. On the other hand, studies of morbidity and mortality in these same communities reveal a negative and debilitating heritage. Two landmark studies show that legacy and heritage created health conditions that persisted for generations. Peter McCandless (Slavery, Disease and Suffering in the Southern Lowcountry, Cambridge University Press, 2011) states, “The Lowcountry was the deadliest disease region on the North American mainland in the eighteenth and early nineteenth centuries” [6]. William S. Pollitzer (The Gullah People and Their African Heritage, University of Georgia Press, 1999) provides a comprehensive analysis of the distinctive Gullah heritage: “Their values, born in Africa and honed through slavery and oppression, contrast with the frantic pace of the consumerism of today and deserve to be more widely known and appreciated” [4]. One chapter is titled “Parasites, Disease and Hardships”. Evidence of a heritage of disease came to national attention in 1969 when Congressional hearings revealed tragic health conditions in the Lowcountry: Thomas E. Barnwell, Jr., a community leader, told of families on one island who hand-carried potable water one to three miles. The Journal of the South Carolina Medical Association Vol. 65, No. 3, (March 1969) presented an analysis of 178 “Negro” children between the ages of two and eight: “Seventy-three percent of these children were found to have the intestinal parasites, Ascaris or Trichuris or both.” Hearings before the Select Committee on Nutrition and Human Needs of the United States Senate, Washington, DC, 1969. In this paper we analyze the relation...
between Gullah heritage and the eradication of intestinal parasites. Insights emerging from deep understanding of Gullah heritage improved health.

Elizabeth Brabec, University of Massachusetts Amherst, USA

**Cultural Trauma and Heritage: The Impacts of War, Occupation and Ethnic Cleansing**

Thursday, 2:00pm-4:00pm, 165-169

The impacts of climate change will have far reaching effects on the global community during the next century. Apart from the physical effects on climate and ecology, there will be profound effects for individual communities. Erratic storms, desertification, and higher heat indexes will lead to stresses on food, water and social systems: at least one recent study has identified increase in crime with the projected changes in temperature (Ranson 2012). Temperature and social stabilization, along with food and water insecurity can be expected to lead to higher incidences of war and civil strife around the world. How will these events affect heritage, cultural continuity and sense of place? And how can we minimize the cycle of destabilization resulting from displacement and loss? Past experiences of social destabilization, ethnic cleansing and cultural occupation can be found around the world, and provide an important lens for viewing and understanding the critical aspects of culture and heritage that can be virtually erased by one or a series of traumas. The Czech Republic is one such location, where the series of occupations, war and ethnic cleansing during the 50 years between 1938 and 1989 left areas of the country depopulated by 90 percent. The resulting loss of cultural memory had a lasting effect on the social, economic and cultural systems of the country. Using the Czech Republic as a case study, this paper will investigate the impacts of successive traumas of occupation, war and ethnic cleansing, on the heritage of the region. The paper will identify what actions can aid a region such as this to recover, and also what practices enable the recovery of critical tangible and intangible heritage.

Beverley Butler, Institute of Archaeology, University College London, UK

**‘Heritage Syndromes’ – Wellbeing in the Making of ‘Just’ Futures**

Thursday, 2:00pm-4:00pm, 163C

My paper addresses the role of ‘heritage wellbeing’ in the making of ‘just’ futures by fore-fronting the phenomenon of the ‘Jerusalem Syndrome’ - the term used to describe the ‘episodes’ experienced by some visitors to Jerusalem who overwhelmed by their encounter with this iconic place undergo radical transformation. Affecting visitors in varying degrees of intensity, some (often with little previous religious conviction) come to see themselves as a specially ordained prophetic, messianic messenger who, after following ritual preparation often identify with a key religious figure (typically as featured in the Abrahamic religions) and feel compelled to deliver a redemptive message by which the world will undergo transformation and cure through the articulation of a vision of a ‘just’ future. The Jerusalem Syndrome has been regarded by some as both a sudden and an extreme form of religious expression and as synonymous with intense experiences of ‘wellbeing’ however it has featured in the pages of the *British Journal of Psychiatry* as a serious psychiatric concern and designated as a ‘pathological illness’ synonymous with harmful experiences of ‘psychotic decompensation’ and ‘depersonalisation’. I use the ‘Jerusalem syndrome’ and its subsequent critiques as a means to raise questions about the broader articulation of ‘heritage syndromes’ in which wellbeing/ illbeing, cure/ harm, suffering and happiness exist in close proximity. I use ethnographic work undertaken with Palestinian refugees in Jordan and traditional healers in the Palestinian West Bank to explore how such groups are encountering this complex and often potentially harmful act of engaging with heritage as a resource by which to re-construct self and world, to recover repertoires of resilience, cosmologies of care and coping strategies synonymous with attempts to define, control and sustain future wellbeing and secure justice.

Elizabeth Carnegie, University of Sheffield, UK

Hazel Tucker, University of Otago, New Zealand

**Community Identity and the ‘Impossibility’ of World Heritage: The Case of Göreme Open-Air Museum**

Wednesday, 3:00pm-5:00pm, 165-169

This paper explores and opens up debates surrounding heritage and community ‘value’, in relation to World Heritage Sites. A place’s World Heritage Site inscription is understood to be an acknowledgement of its outstanding ‘universal value’, in which, theoretically, all the peoples of the world are equal stakeholders. Yet, as Kirshenblatt-Gimblett argues, ‘while all human beings are of equal value and have a right to their own culture, the world heritage enterprise does not accord all expressions of culture equal value’ (2006: 186). UNESCO’s World Heritage programme, then, by focusing on particular elements of culture, particular sites and particular narratives, could be argued to effectively re-contextualize, or de-contextualize culture and sites, thereby ‘devaluing’ the sense of ‘living’ relevance and connection of those sites and aspects of culture. We appraise
the notion of ‘universal value’ as a core principle underpinning World Heritage through examination of Göreme Open-Air Museum in central Turkey, a World Heritage Site of cave Byzantine churches dated from the 9th to the 13th century. The discussion focuses on the contestation surrounding the iconographic frescoes within the Byzantine churches and the key tensions relating both to the non-iconographic nature of Islam and to the multiple ways in which deliberate damage to the frescos is interpreted to tourists. We conclude that these tensions evidence of ongoing local resistance to the imposed ‘value’. We emphasise the impossibility of a universal valuing of cultural heritage manifested through the singularity of the concept of universal value, and argue that it is only by embracing pluralism and being open to alternative narratives and debate that World Heritage Sites might be able to achieve UNESCO’s unifying ideals.

Neel Kamal Chapagain, Ahmedabad University, India

Heritage Discourses and the Aspirations for a Better Everyday Life: Observations on 'Missed Opportunities' and 'Promising Initiatives' in Upper Mustang, Nepal
Friday, 2:00pm-4:45pm, 165-169

When 'living heritage' is treated in isolation from its given everyday context, the efforts to conserve or manage heritage may not be successful. This paper builds this argument from my professional and academic engagement, interactions with different groups of people, and continued observations in the Upper Mustang region of Nepal in the past 14 years. Upper Mustang is a region in Northwestern Nepal, popularly known for its unique geographic features, climatic conditions, cultural heritage, and interesting socio-political history. It is also one of the popular but expensive (due to high tourist entrance fee charged by the government) limited trekking destination in contemporary Nepal. Since its opening for limited tourism in 1992, Upper Mustang has experienced a plethora of development and conservation projects, yet their success have been relatively less than anticipated. In such context, it is observed that many opportunities for uplifting of everyday living conditions are missed while pursuing various conservation and development projects. On the other hand, there have also been a few initiatives that have attempted to create a balance between the everyday aspirations while preserving the heritage and legacy of the region. Examples range from piece-meal projects either focusing just on conservation or development, to resettlement of an entire village in the aftermath of a water scarcity that is interpreted recently as an emerging impact of climate change, and so on. Analyzing all those information in a larger context of heritage movement, the presentation will point out some problematic approaches embedded in the conventional heritage discourse, the results of which have been noticed as counter-productive in the case of the region of Upper Mustang. The presentation will conclude highlighting the author's dissenting views on the presently ongoing efforts to nominate some parts of this region onto the UNESCO's World Heritage List.

Han-Hsiu Chen, Aberystwyth University, UK

Re-interpreting the Dangerous Crop: Tobacco Agriculture as Heritage in Eastern Taiwan
Wednesday, 3:00pm-5:00pm, 165-169

This paper examines the transformation from a productive agriculture to a post-productive agricultural heritage by focusing on tobacco cultivation in Taiwan. By drawing on interview and documentary research conducted with farmers, residents, and policy makers in Fonglin Township, a historical tobacco settlement in eastern Taiwan, this paper argues tobacco is not only an economical crop, it becomes an identity crop through the ways of its “heritagisation”. Tobacco, however, is not a benign crop like rice or corn. Tobacco agriculture thrived for more than sixty years in Taiwan after its initiation in 1913 by Japan's colonial policy. Between 1906 and 1939, more than seventy tobacco settlements were set up, but only few maintain small-scale tobacco cultivation recently. The tobacco industry has experienced a steady decline since the 1980s, leaving remnant, and distinctive, artifacts, buildings and social memories. Several tobacco settlements have memorial projects on the once thriving tobacco agriculture, and Fonglin Township is one of them. However, tobacco is deadly, since its chemical contents are seriously harmful to the human body. Commemorating Fonglin's tobacco history for purposes of economic regeneration raised questions about the controversial relationship between health and the historical celebration of this dangerous crop. This paper explores how Fonglin people understand the concept of heritage and the ways in which they interpret the commemoration of dangerous tobacco. And further, it explore how the “heritagisation” of tobacco cultivation helps people in Fonglin to shape their sense of place in their tobacco settlement.
John F Collins, Queens College, CUNY, USA

Capacities of and Capacitating the Human in the “Cradle of Brazil”
Wednesday, 3:00pm-5:00pm, 163C

In this paper I will examine Brazil’s current Monumenta Program, an IDB-funded line of credited aimed at "inmaterial 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
Nelly Robles Garcia, Harvard University and National Institute of Anthropology and History, Mexico

From Cultural Landscape to Orgscape
Friday, 2:00pm-4:45pm, 165-169

Over the past two decades "cultural landscape" has become an established concept in heritage management. Yet it focuses on the what of human/environment relations, not the how. This paper introduces the concept of orgscape, short for organizational landscape, as way of plotting the nature and interactions of organizations, agencies, enterprises, and other institutional forms as they seek to shape policies, practices, and priorities in heritage management. The Landscape of Grand Pre (Canada) and the Prehistoric Caves of Yagul and Mitla are used as examples of how the concept of orgscape can be applied for analytic purposes.

Nicole Deufel, University College London, UK

Identity Work at Heritage Sites: A Stepping Stone to Intercultural Understanding and Peace?
Thursday, 2:00pm-4:00pm, 163C

Identity work is said to produce varied benefits for people and societies, including well-being and social cohesion (e.g. Baumeister and Muraven 1996, Smith 1991, Newman and McLean 2006). Using two battlefields in England and Germany as case studies, this paper supports the view that identity work at heritage sites positively influences a sense of personal well-being as well as mutual understanding and an appreciation of ‘the other’. Heritage, and its physical staging in particular, emerges not only as points of convergence for visitors’ performance of self, but also as a portal to understanding other people and other cultures, both at home and abroad. This, I argue, is an important contribution that heritage makes to creating just futures within and between societies. The paper subsequently explores the impacts of management practices on heritage’s ability to deliver well-being and mutual understanding. In particular, it discusses an apparent fear by management at the German case study site that visitors are unable to perform identity work without destructive nationalistic overtones. The paper examines this fear and the resulting interpretative practice in the context of a policy framework that nationally promotes identity-building, well-being and mutual understanding through heritage, and on a European level seeks to strengthen a sense of European identity that is rooted in a shared past while simultaneously celebrating diversity. The paper analyses the impact this management approach appears to have on visitors and the subsequent realisation, or not, of benefits relating to personal well-being and just futures.

Christen Erlingsson, Linnaeus University, Sweden

Transdisciplinary Exploration of Heritage and Wellness – Intersections with Caring Science
Thursday, 2:00pm-4:00pm, 163C

What transdisciplinary elements tie our disciplines together? How are we interconnected? What core ideas bind us together? In order to answer these vital questions we must strive to understand the presiding paradigms and conceptual framings that form and delineate the many academic arenas involved in the exploration of heritage, wellness, and health. In this paper, central concepts and theoretical groundings in Caring Science will be discussed, for example: the concepts of wellbeing, health, suffering, illness, care, compassion, reciprocity, and hope; and theories describing health and illness as a unitary whole of individual and environment (cf Newman 1999; Galvin & Todres 2011). These conceptual and theoretical perspectives
This paper takes up one of the conference’s guiding questions on the relation between heritage and well-being, namely, how uses of the past might contribute to social sustainability and group resilience in the face of disruption. This question is particularly salient for the situation in Mali post-2012, when a coup d’état in Bamako and the take-over of the country’s northern regions by Tuareg-nationalists and Islamicist militants caused widespread social suffering and displacement. While a new government has since been voted into power and the northern regions have been largely secured under UN auspices, the challenge that remains is no less than to (re)build peace, trust, and unity on a national scale. Drawing strength from the country’s rich cultural heritage would seem a viable way to promote national rebuilding and reconciliation and has indeed been identified as an important resource for this process. The paper takes a historical and anthropological approach to the potential of heritage as a source of national well-being. How has heritage been brought to bear on peace-building attempts in the recent past? What initiatives are currently underway and how could these best be implemented by learning from the earlier attempts? Specifically, I trace the pre- and post-2012 history of two prominent examples of Mali’s cultural heritage, namely, the Kurakan Fugan Declaration, which has been enthusiastically promoted as the “African Magna Carta,” and the collections of Islamic manuscripts of Timbuctu, touted as the epitome of “tolerant African Islam.” I show how these two examples of recognized World Heritage have been envisioned as nation-building and alliance-creating resources and relate the earlier heritage discourse in Mali to heritage-based projects that have been proposed or implemented in response to the 2012 crisis. The Malian case could shed light on both the potential as well as the limits of enlisting heritage as a social resource for promoting lasting peace and an authentic civil society.
control over manifestations of their heritage. The top-down perspective of national institutions begins to collide with the values of communities. Drawing on fieldwork and operational experience in Oaxaca, Mexico, this paper assesses the ways in which community museums have become arenas for competition and negotiation as communities insist on a greater voice in heritage management. Of particular interest is a shift in the views of local employees of national agencies as they find negotiation and collaboration with community authorities, which while complicated and difficult, may yield more protection to heritage resources than traditional approaches. After decades of tension and confrontation is it possible to develop new alliances and shared visions of heritage management?

Amy Groleau, Colgate University, USA

Si esta ollita tuviera vida les contaría todo; Memory versus Heritage and Object Centered Ontologies
Wednesday, 3:00pm-5:00pm, 163C

This paper explores the bifurcation of the past into the dual discourses of Heritage and Memory in the Andean city of Ayacucho, Peru. Heritage is applied to pre-Columbian archaeological remains and Colonial Era buildings and battlefields as a patrimonial foundation to a valorized living or intangible heritage that includes the festivals around Semana Santa, neighborhoods of artisan craftspersons, and a new gastronomic district showcasing traditional highland cuisine. Alternately, Memory is positioned as a disruption of the heritage narrative; the term is exclusively used for reconciling the manchay tiempo, the time of fear when thousands were disappeared, tortured, killed, and displaced in the battles between the Sendero Luminoso, the Peruvian Military, and community militias. Rather than simply an epistemic distinction, I argue that these discourses have ontological consequences; they are world-making, and the frictions between memory and heritage produce new forms of structural and symbolic violence. The distinction between heritage and memory is operationalized through forces such as governmental agencies, legislative action, academic writing, and NGO initiatives, and rely on particular constructions of community and indigeneity. This bifurcation is belied by lived experience in which these times, stories, and material remains are entangled in one coeval present. If we “take seriously” (sensu Vivieros de Castro) a world where objects are witnesses, new positions arise to consider the ways in which we manage the past.

Dinah P. Guimaraens, University Federal Fluminense, Brazil

Living Museum: “Maloca” (Indian Longhouse) as Indigenous Knowledge
Wednesday, 3:00pm-5:00pm, 165-169

The project includes an experimental construction of bioclimatic architecture to be deployed on the campus of Praia Vermelha in Niterói, Rio de Janeiro; a Brazilian collaboration with the Innovation Agency of the Dean for Research, Graduate Studies and Innovation of the Fluminense Federal University. According to the decree n. 3,551 of 04/08/2000, this project aims to record intangible nature of assets constituting Brazilian cultural heritage, referring to the Registration Book of Knowledge of the Institute of Historical and Artistic Heritage-IPHAN, Ministry of Culture of Brazil, with respect to the typical ways of building indigenous dwellings which are represented, among others, by “Malocas” (Indian Longhouses) of Xingu, and the Amazonian and other coastal communities traditional constructions.

Amir Habibullah, University of Illinois at Urbana Champaign, USA

The Role of Traditional Sustainability in Urban Heritage Sites: The Case of Water Management in Jeddah, Saudi Arabia
Thursday, 10:30am-12:30pm, 163C

Historic urban centers in many Arab countries contain essential historical architecture and landscape resources that are in danger. Struggling to survive under the threat of new development, degradation, and environmental problems, these sites must be fully conserved and sustained for present and future generations. One of the most important historic cities that is facing severe deterioration is the historical city of Jeddah in Saudi Arabia. Following World War II, the city of Jeddah experienced a commercial and a financial boom. The growing economy brought new development to the urban area, allowing the city to develop and expand in all directions. The rapid urban, population, and tourism growth caused a significant degradation of the environment and natural resources. New centralized water supply systems that were not based on sustainable water resources replaced the traditional need to harvest rainwater. Today, with new development, continued population growth, and climate changes, the water demand is expected to only increase further. The scarcity of water also causes the degradation of natural areas and green open spaces that actually conserve natural ecosystem values and functions, sustain clean air and water, and provide a wide array of benefits to human health and wellbeing. In this paper I explore the value of reviving the traditional water management practices of rainwater harvesting in the historical city of Jeddah with an aim to: (1) preserve the cultural heritage of the historical city of Jeddah; (2) minimize the consumption of non-renewable
natural resources; (3) improve the environmental quality and social life of the growing population; and (4) provide a framework for Landscape Architecture to design self-sufficient landscape. My central hypothesis is that applying sustainable approaches will improve environmental quality and social life and many other benefits that would enhance the unique cultural heritage of historic urban centers.

Feras Hammami, University of Gothenburg, Sweden

Politics of Emotion in Heritage Works
Thursday, 2:00pm-4:00pm, 165-169

Heritage in Palestine has always been utilised for issues of nationalism, superiority, identity and authority. Conflicts sometime escalate into violence politics, challenging both professional heritage practices and people identity. This study investigates the micro politics of “heritage works” in Palestine to uncover the ways conflicts are dealt with, and thereby activate a new dialogue on the relationship between heritage and society. The empirical analysis focused on the renovation works that have been carried out in the Qaryon Square and Al-Kabir Mosque, located in the Historic City of Nablus (HCN), during the period of peace (1993-2000) and the Second Intifada (Palestinian uprising against the occupation, 2000-today). The continuous military incursions in the HCN have resulted in massive destruction and killing, commemorated through the display of martyr’s photos and sculptures in the public spaces. The HCN has become a site of emotions. Visiting, living or working there engages people in emotional performances of heritage, and makes any outsider feel insider. This finding suggests that professional heritage practices situate “heritage” within a larger context than materiality and ourselves, find critical connections to the others and the pasts, and recognize emotions in heritage analysis. This would provide a deeper understanding of the relationship between heritage and society, and allow for contextualized professional heritage practices.

Ann V. Hardy, University of Newcastle, Australia

Shared Heritage Care- Multi-disciplinary Approach in Cultural Heritage
Thursday, 10:30am-12:30pm, 163C

This paper discusses the Multi-disciplinary Heritage Model used by the University of Newcastle’s Coal River Working Party (CRWP), New South Wales, Australia. The CRWP is a research group that uses a cultural heritage model that builds positive interactions between academics, students, professionals, media personnel and the wider community. The focus is on the Coal River Precinct, ‘Coal River’ being the first name given to the settlement that would become Newcastle. Today it is the world’s biggest coal port. The CRWP is an independent and autonomous group and it is this independence that provides the environment to look objectively at the workings of cultural heritage processes and what is happening locally that may be impacting on people’s lives. A multi-disciplinary approach considers many perspectives and therefore fits well in the changing context of Australian heritage today. Over the past decade there have been dramatic changes in regard to heritage processes and there is greater awareness in 2014 of a changing world due to climate change. History of coal use is igniting debates about decrease of its use to cleaner and more sustainable technologies. The CRWP model is not dissimilar to models of care used in the public health sector in Australia, where multidisciplinary teams share information and problem solve to improve a client’s health. The multi-disciplinary approach is useful in ‘cultural care’, is more holistic, bringing about positive social benefits and enriches an understanding of a single place because many perspectives are considered. Resilience of communities is strengthened by their engagement with culture heritage, something the CRWP encourages. It is a community based model where numerous ideas and viewpoints are heard. This model supports community engagement at a local level, a shift that is needed away from the primary focus of government authorities liaising mostly with cultural experts. This paper discusses how the CRWP is locating and bringing ‘home’ cultural resources, and disseminating via new technologies to this newly found material to a wider audience. In turn individuals and communities are using newly found sources to share new knowledge about the region. This is empowering communities. The Multi-disciplinary Heritage Model is nurturing cultural care and social health, and recognizing the link between heritage and well-being. Is providing positive outcomes in Newcastle, NSW, enhancing the wellbeing of those associated with ‘Coal River’.

Emma Heidtman, University of Rhode Island, USA

Community, Conflict, and Archaeology in Acre, Israel
Thursday, 10:00am-10:30am, Lobby

In 2001, the Old City of Akko, Israel was declared a UNESCO World Heritage site. This designation was based on the Old City’s Ottoman and Islamic-era town, and the partly subterranean ruins of a well-preserved Crusader port. The Old City lies within a larger, mostly Jewish community, and remains a living Arabic town, where tourist shops have not yet replaced vegetable markets and small fishing boats dominate the marina. Akko’s Arab community is economically depressed and
skeptical of efforts by officials to develop the port for tourism. Moreover, the city’s cultural resource management plans, formulated by both local development companies and the government, have generated conflict with residents, who have resisted some efforts to have Akko’s Crusader legacy promoted alongside its 18th-19th century Arabic-Ottoman heritage. The situation has been complicated by the recent discovery of well-preserved Hellenistic port facilities extending underneath the town and its fishing marina, prompting proposals to incorporate these features into the city’s heritage tourism infrastructure. The conflict between community and archaeology and the danger of privileging dominant histories in regions of ethnic and religious conflict are old and widespread problems. Akko, however, has been experimenting with some new solutions, which this poster seeks to evaluate.

Matthew J. Hill, University of Massachusetts Amherst, USA
Assembling the Historic City: The Politics of Materiality and the Enactment of the Urban Past in Late Socialist Cuba
Wednesday, 3:00pm-5:00pm, 163C

This paper will contribute to a theorization of the city as an “urban assemblage” by exploring the assembled nature of colonial aesthetics that define Old Havana as a patrimonial object in late socialist Cuba. As I will show, the case of Old Havana illustrates the fact that heritage, or patrimony, is characterized by multiple processes of objectification and entification as collectively held “substance” makes it a particularly rich domain in which to apply recent ontological approaches to reality (Collins 2011). And yet, ontologically oriented approaches that seek to replace nature-culture divides with flat, “connectivity ontologies” (Latour 2004, 2005, Harrison 2013), “multinaturalist perspectives” (Descola 2013; Latour 2004, de Castro 2004), and “method assemblages” (Law 2005) have largely focused on indigenous cosmovisions that challenge singular histories of North Atlantic modernity (Blaser 2013). Little attention has been paid to the way in which cities, urban space, or the built environment might be understood as sociotechnical assemblages enacted in inherited environments, or analyses which attend to the city in its multiplicity (Bender and Farías 2010). In particular, I examine the way in which an assemblage of people, logics and materialities combine to enact a UNESCO World Heritage city in a way that harnesses the logics of Western capital for the broader aims of recuperating a reconfigured socialist project.

Cornelius Holtorf, Linnaeus University, Sweden
Strengthening the Resilience of Societies: Beyond the Conservation Ethics
Thursday, 2:00pm-4:00pm, 163C

Conservation strategies of cultural heritage are increasingly aiming at future well-being by improving the resilience of societies (Jigyasu 2013). Resilience of societies may be defined as “The ability of a system and its component parts to anticipate, absorb, accommodate, or recover from the effects of a hazardous event in a timely and efficient manner, including through ensuring the preservation, restoration, or improvement of its essential basic structures and functions” (Intergovernmental Panel on Climate Change, 2012). This paper discusses the irony that some such emerging strategies appear to presuppose future societies that are not resilient but rather reliant on the cultural heritage we have taken steps to preserve for them. In this paper, I argue that, in relation to cultural heritage, the resilience of societies and ultimately of future well-being are best advanced by strengthening societal capacities to anticipate, absorb, accommodate, or recover from the effects of a hazardous event on the cultural heritage in a timely and efficient manner. This is best done by learning to anticipate, absorb, and accommodate change as well as recover from changes to the existing heritage. What we need are therefore heritage strategies enhancing the ability to cope with change, rather than heritage strategies committed to a conservation ethics and the principle of loss aversion. I will conclude by discussing the potential in this respect of some recent proposals to consider and manage cultural heritage, like people, as being in a continuous process of constant growth and creative transformation.

Kasey Jernigan, University of Massachusetts Amherst, USA
Thomas L. Leatherman, University of Massachusetts Amherst, USA
"Heritage" as a Pathway to the Embodiment of Disease: A Case Study of Obesity in the Choctaw Nation of Oklahoma
Friday, 8:30am-10:30am, 163C

Oklahoma Choctaws have one of the highest prevalence of overweight and obesity in the nation, with more than 70% overweight and 29% obese. However, health disparity statistics often overshadow subjective experiences of the ways those affected embody and respond to these experiences. This paper employs a critical biocultural approach and rigorous field methods to link heritage and health in global-local contexts, while revealing the ways Choctaws negotiate local and mainstream views about bodies and embodied narratives of health and lived experiences. Guided by the understanding that
diseases are both socially constructed and pathologically produced, this paper proposes an understanding of heritage as a pathway to the embodiment of disease by understanding the histories of colonization, relocation, land alienation, changes in foods and foodways, and material and cultural dispossession as collectively experienced and remembered within the context of the Choctaw Nation of Oklahoma. A heritage of health approach situates health as an interaction with the past through the present, thus the focus is on how collective memory, identity, history, and the social and structural roots of poverty and inequalities interact synergistically to produce large bodies at risk. In addition to understanding how overweight and obese Choctaws recognize and make meaning of poor health, a heritage of health approach also demands an understanding of how they respond to the stigmatizing discourses about behavior, choice, responsibility, dependency, and large bodies.

Chris A.N. Johnston, Context Pty Ltd & Deakin University, Australia

Reminiscing Where They Sat: The Making and Remaking of an Aboriginal Place
Thursday, 10:30am-12:30pm, 165-169

In inner city Melbourne, a place known colloquially as ‘the park’ has been an important Aboriginal community meeting place for decades. This place is a group of seats around a small paved area, sheltered by trees, and located within the landscaped grounds of a high-rise public housing estate. ‘The park’ and ‘the meeting place’ are located within Atherton Gardens, a public housing estate built in the mid-1960s - three high rise towers set in landscaped grounds – and designed to replace a neighbourhood of nineteenth century houses condemned as a slum. This area was then home to Aboriginal people who had moved into working class Fitzroy from a variety of missions and reserves from across Victoria. People from many clans and tribes were living together for the first time and this community of ‘Fitzroy Blacks’ gave birth to powerful Aboriginal advocacy and welfare organisations. Demolition of the neighbourhood impacted on the Aboriginal community, but the network of Aboriginal organisations sustained people through this difficult time. Soon after the public housing estate was completed, Aboriginal people started gathering in the ‘park’, occupying the group of seats and making it into their ‘meeting place’. It served as an informal welcome centre for Aboriginal people newly arrived in Melbourne, a place where homeless Aboriginal people slept, and a place to sit around the fire, to smoke, drink and talk. In essence it became a space apart from the everyday life of the suburb – a liminal space. It became ‘Aboriginal land’.

The paper looks at personal and collective identity, the reasons for intense resistance to change, and the prospects for remaking this place; it is based on research and interviews done in 2013.

Mikael Hammelev Jörgensen, Uppsala University, Campus Gotland, Sweden

Habitat, Heritage and its Psychological Meaning: The Use of Psychology Concepts on Heritage Issues
Friday, 2:00pm-4:45pm, 163C

I argue that we need to extend the understanding of the psychological meaning of heritage; the importance to consider what different impacts the psychological meaning and value of heritage and habitat can have on e.g. management matters and different uses. One example of such research is that by Robert Jay Lifton which can help us understand heritage to a greater extent according to e.g. subversive changes and human resilience to handle historical trauma. In my discussion paper I talk about how to better understand heritage and its different meanings and impact on people’s psychological state of health and how to use and treat heritage according to that. I suggest that by combining heritage, habitat and psychology, we may broaden the understanding and hopefully obtain benefit from it. Such combination gives an opportunity to widen the understanding of the actual mental meaning and mechanism concerning heritage. In my paper I try to show what theoretical concepts and research from psychology can add to the heritage discourse. To do so I use different examples to try to show the applicability. A use of concepts from psychology can generate a new discourse according to heritage; for instance fundamentalism, such as purposeful destruction of heritage sights, or uses of heritage as an excuse for excluding certain ‘impure’ groups, which may show the connection between heritage, habitat and people’s mental health and attitude in different aspects. The high degree of importance and different intentions and uses of heritage and habitat may have a connection to a sense of survival which seems to occasionally increase the meaning of heritage and habitat to another, more crucial level; sometimes embodied in claim and repatriation of heritage objects.

Rachael RM Kiddy, University of York, UK

“This whole project has given me positivity, focus and hope”: Contemporary Homeless Heritage and the Therapeutic Benefits of Archaeological Work
Friday, 2:00pm-4:45pm, 163C

To be defined by a lack of something – homeless – creates problematic identity challenges and fundamentally ruptures a person’s sense of ontological security. Archaeology as a contemporary material and creative practice involves working back
Program

Sophia Labadi, Centre for Heritage at Kent, UK

Museums, Migrants and Socio-Economic Human Rights: strategies for building just futures in Europe
Wednesday, 3:00pm-5:00pm, 163C

Complex migratory phenomena have resulted in the increasing diversity of European countries. This diversity has led to the rise of xenophobia and contested debates over recent migrants’ access to social and economic human rights, as reported by countless daily news reports. This is particularly the case for recent migrants from developing countries, who have been documented as suffering most acutely from exclusion, discrimination and high levels of deprivations upon their arrival. This paper aims to discuss how specific museum programmes can promote the socio-economic rights and improve the wellbeing of recent adult migrants[1] from developing countries. It also analyses how the space of the museum has been occupied by migrant workers, as a strategy to claim their rights to have the same socio-economic rights as others, and in this process build more just societies. Data will be drawn from ethnographic work conducted on the occupation, by migrant workers, of the Cité Nationale de l'Histoire de L'Immigration (Paris), and the programmes on learning Danish as a second language at the National Gallery of Denmark. This ethnographic work is based on participant observations and interviews with museum staff and migrants. These two case studies provide a framework to analyse how migrants are redefining themselves, their

Erica Kowsz, University of Massachusetts Amherst, USA

Authorized Heritage as Structural Violence: A Case Study of Disenfranchisement in British Columbia's West Kootenay
Thursday, 10:30am-12:30pm, 165-169

Many mainstream Western medical perspectives define health too narrowly, focusing on the biology of the individual, rather than the social factors that impact the health outcomes of groups. Even those broader definitions of health (Alma-Ata Declaration 1982) do not provide a clear way to account for intergenerational processes that contribute to health outcomes at a scale beyond that of the individual. This paper brings together Johann Galtung’s (1965) theorization of violence, Paul Farmer’s use of structural violence in anthropology, and Amartya Sen’s capabilities approach to theorize hegemonic heritage discourse (Smith 2006) as a “machinery of social oppression” (Farmer 2004: 307) with intergenerational impacts. This paper links the core ideas of four eminent scholars to consider a broad-based concept of wellness, define violence as constraint of action, and rethink hegemonic and homogenizing heritage discourse as structural violence. This paper briefly reviews the history of structural violence in southeastern British Columbia and explores how physical forms of structural violence are accompanied, and potentially outlived, by psychological structural violence. The unique bureaucratic “extinction” of the Arrow Lakes Band in 1956 provides an apt case study for exploring official heritage discourse as structural violence. In 2009, the Arrow Lake’s descendants’ petition for the right to be recognized as an Aboriginal people was denied on the grounds that group membership could not be readily determined based on documentation of consistent “language, customs, traditions, or shared historical experience” through the ethnographic, historical, and archaeological reports. When group recognition is contingent upon demonstrating congruency with officially recognized heritage, such as academic and bureaucratic reports, this constitutes a constraint of action with implications for wellbeing and resiliency across generations.

Sophia Labadi, Centre for Heritage at Kent, UK

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and forth between material culture (landscapes, places and things) and intangible heritage (memories, stories and experiences). Through this work, narratives emerge which inform identities, challenge dominant stereotypes and aid a sense of belonging which enhances resilience and self-esteem among those involved. This paper draws on fieldwork conducted in the U.K. between 2008-2013 in which contemporary homeless people were engaged as colleagues (rather than participants) and facilitated to interpret the heritage of homelessness in ways and words meaningful to them. Working collaboratively with archaeology students, homeless colleagues mapped and documented landscapes and undertook two archaeological excavations of homeless sites. Two co-curated interactive public exhibitions were produced. This paper considers how the archaeological process – counter-mapping, field-walking and talking, working as a team, identifying sites and artefacts of significance and constructing narratives – can be shown to have significant therapeutic effects. Memory and identity work are considered in relation to psychological observations concerning the qualitative benefits of hope and its role in motivating people. Recent neuroscience work is also drawn upon. Findings suggest that neural plasticity can be affected by the social environment in health damaging or health promoting ways (McEwan 2012). Significant positive outcomes from the Homeless Heritage project e.g. increased social connectedness, independent living and employment among those involved, suggest that collaborative archaeological work can provide positive social environments and function as low level support. It is suggested that apparent associated health benefits offer a potentially rich avenue for further collaborative research between archaeologists interested in how the discipline might function in socially useful ways and neuroscientists/psychiatrists keen to explore non-pharmaceutical approaches to treatment of trauma and social sustainability.

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relation to their host societies, as well as concepts of resilience, well-being, just societies, rights and social citizenship, through contacts with museums.

[1] In this research, ‘migrants’ is used as a generic term to refer to refugees, asylum seekers, legal or illegal migrants who arrived in the host country within the past ten years from the developing world.

Esther Jean Langdon, Universidade Federal de Santa Catarina, Brazil

Violence, Displacement and a Shamanic Heritage Project: The Resilience of the Siona Indians of the Putumayo Region in Colombia
Friday, 8:30am-10:30am, 163C

For the last 30 years, the Putumayo region of the Colombian Amazonia has been the scene of rural and urban violence resulting from the drug market and clashes between traffickers, guerillas, paramilitaries and the military. The epicenter of this regional violence passes through the small Siona reserve of Buenavista; opposing groups invade it, plant land mines, bomb its perimeters or threaten its residents. Caught between the guerillas and paramilitaries, every family has a son, daughter or father assassinated by one side or the other. Sorrow and fear have motivated many to flee and relocate in regional urban centers. Throughout colonial and post-colonial history, shamanic practices have been the core of Siona identity and resilience as a collectivity, and in the face of the current displacement and violence, shamanism is undergoing important revitalization. Forty years ago shamanic rituals were absent from the community and the group was lamenting the loss of their shamanic heritage. Due to internal forces linking identity and shamanism and external demands of the growing urban shamanic market, today there are many shamans and rituals are practiced regularly both on the reserve and in the urban centers. I have argued in previous articles that contemporary Siona shamanism is best understood as a dialogic practice emerging from the expectations of the various actors involved, indigenous or not. In this paper, I explore the role of the revitalization of shamanic heritage in the creation of networks between the displaced Siona and the reaffirmation of ethnic identity essential for community well being in the face of constant violence. The revitalization of their shamanic heritage is at the center of an ambitious collective project that aims to revive what they consider to be central for their survival, including language, myth and narrative, ritual and healing.

Meredith Anderson Langlitz, Archaeological Institute of American and Boston University, USA

Historic Parallels in Preserving Cultural and Natural Heritage in the United States
Friday, 2:00pm-4:45pm, 165-169

The separate movements to preserve the cultural and natural resources of the United States were born of similar ideals and circumstances. In the late nineteenth century, as the U.S. population moved westward and industry boomed, land resources were exploited as never before. After atrocities such as massive deforestation and rampant looting of cultural objects soared to new heights a group of affluent, well-educated advocates came together to try to protect America’s precious resources for future generations. As the nation suffered growing pains with the shift from an agricultural to an industrial economy, progressives lobbied the federal government to establish scientific land and resource management practices to protect the nation’s natural and cultural resources. This paper will discuss the early development of both the cultural and natural preservation movements and trace the paths of early advocates and scholars as they professionalized their respective fields and employed similar tactics to push through early preservation legislation. Central to the rise of progressivism and its impact on the future of cultural and natural heritage were two landmark pieces of legislation that created an enduring model of Federal stewardship of exceptional heritage properties—the Forest Reserve Act of 1891 and the Antiquities Act of 1906. The relationship of these two pieces of legislation, as well as their lasting legacies, will be highlighted. While the cultural and natural preservation movements have remained distinct throughout the years, it is clear that they have watched and learned from each other to the mutual benefit of all. Parallels continued between the two movements through the twentieth century and as heritage sites continue to be threatened, it is important for both facets of the greater preservation movement to examine their entwined roots and examine how they can best work in collaboration.

Barbara Little, University of Maryland – College Park, USA

What Does Heritage Mean in the Anthropocene? Merging Culture, Nature and the Public Good in the New Epoch
Friday, 2:00pm-4:45pm, 163C

Heritage matters in research and practice well beyond the scope of those fields we have commonly recognized as heritage fields, such as archaeology, museums, history, applied anthropology and historic architecture. If heritage is to play an effective role in making our societies healthier, then it will require that we both broaden what we mean by heritage work and
change the way that we think about our roles in creating healthier and more resilient societies. We need to expand the way
we think about heritage work and include many more whose work connects with ours, such as those who do culturally-

informed conflict resolution and peace-building, train citizens in deliberative democracy, and work for justice. One of our
challenges is to create spaces in the public sphere where heritage work contributes to the formation of public judgment that
will support social, economic, cultural and environmental justice. In this paper I offer connections between heritage, civic
engagement, justice, and peace-building, urging a conception of heritage as healing, transformative, creative and outside of
traditional boundaries of disciplines and practices. This paper summarizes the arguments in Archaeology, Heritage, and Civic
Engagement: Working toward the Public Good, by Barbara J. Little and Paul A. Shackel (Left Coast Press, 2014) and connects those
arguments to the conference themes of “Heritage and Environment” and “Heritage and Resilience.”

Walter E. Little, SUNY Albany, USA

Local Aesthetic Practices in National and International Heritage Regulation of Antigua Guatemala
Wednesday, 3:00pm-5:00pm, 163C

Since being named an UNESCO World Heritage property in 1979, local Antigua residents’ conceptualizations of their
community’s heritage aesthetics have not aligned perfectly with that of the Guatemalan State or UNESCO regulatory
regimes. In recent years, residents, politicians, and tourism sector workers Antigua Guatemala have even debated the value of
being on the list UNESCO World Heritage List. This 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. In this paper, I explore the contradictions of local residents’ and organizations’ heritage
aesthetics in Antigua within the larger political and regulatory apparatuses of the state, tourism, and UNESCO.

Marc R. Loustau, Harvard University, USA

St. Grass and the Intimacy of the Missing T-Shirts: How Does a Transylvanian Environmental NGO Decide What
Kind of Religion Belongs to Local Heritage?
Friday, 2:00pm-4:45pm, 165-169

This paper is based on fieldwork with employees of a local Transylvanian environmental sustainability NGO during and
after a tour they arranged for reporters from the National Geographic magazine, which resulted in a 2013 article, “Hay.
Beautiful.” The NGO’s web site promotes the area’s “local spirituality.” The National Geographic reporters followed this
prompt by requesting to be shown “family and farming rituals,” but they insisted that these traditions had to be “very local
and unspoiled” without anyone “in T-shirts and cameras.” The final magazine publication continued an emphasis on
spirituality by attributing the preservation of the region’s hay meadows to locals’ convictions that they are like “holy ground”
dedicated to “St. Grass.” This version of spirituality based on the exclusion of t-shirts and photographic equipment led the
National Geographer photographer to decline the NGO’s invitation to photograph the Csíksomlyó Catholic shrine to Mary,
where I conducted ethnographic fieldwork between 2009 and 2013, because the shrine attracts too many people in this attire.
It is also a common practice for Mary’s devotees at the shrine to rub t-shirts – along with other consumer objects like
underwear, pantyhose, money, handkerchiefs, hats, and stuffed animals – on Mary’s statue to heal themselves, sick children,
and relatives. This paper uses Michael Herzfeld’s concept of cultural intimacy to question the conventional wisdom that
some Heritage NGOs promote the concept of earth-based “spirituality” to be more inclusive in a pluralistic European
Union. Rather, the collaboration that led to the National Geographic article shows that Heritage NGOs deploy distinctions
between proper and improper forms of religious practice based on normative exclusions centered on the use of material
objects in devotion and ritual.

Carolina Manrique, Texas A&M University, USA

Heritage Conservation and Tourism: An Integrated Approach to Resilience in Alcatraz Island
Friday, 2:00pm-4:45pm, 163C

Resilience is becoming an increasingly important concept of academic study in a range of disciplinary areas and fields of
study. Current efforts in each discipline include identifying parameters and establishing indicators for measuring resilience. In
other words, each discipline is, firstly, appropriating the notion of resilience from previous understandings and establishing a
working definition of the concept in their domain, and secondly, developing methods to make that definition an operative
tool for decision making in managing change from their specific realm. Managing change constitutes a key concern in order
to address uncertainties associated with economic fluctuations, political instabilities, environmental hazards, climate change,
etc., in heritage sites. Heritage conservation and tourism have also made the connection with the concept of resilience and its use in relation to climate change and environmental hazards. This paper, situated in the interdisciplinary areas of heritage conservation and tourism, aims to advance conceptual development for an integrated approach to the notion of resilience. The purpose of theory building on the notion of resilience in heritage conservation and tourism is deemed necessary at the current stage in which this concept is in the process of becoming either a new paradigm or just a buzzword. A discussion of the use of resilience in a range of disciplinary areas and fields of study is performed in order to identify relevant items that could holistically inform the notion of resilience in heritage conservation and tourism. Alcatraz Island is used as a case example in order to understand how an integrated approach to resilience can contribute to rethinking the “success” or “failure” of preservation decisions in terms of their ability to integrate the different pressures in materials and change with the process by which individuals and society come to terms with violence and tragedy by creating “memory places”.

*Mehri Mohebbi, University of Cincinnati, USA*

The Evolution of the Mission of a Public Space
Thursday, 10:30am-12:30pm, 163C

This study examines theories behind the definition of public space; from the early Italian piazzas to contemporary livable suburbs. Exploring the meaning of society, social life, social activities, and social responsibilities could broaden the view of public space and its overall image in an urban context. The first point that the study investigates broadens the view of society and its origins, typology of social life, and responsibilities related to the urban life. The second part concerns the general term “public space”. It is divided into two main parts: public spaces along the history of urban studies and contemporary revolutionary thinking on public space. The final point is an overall view on the comprehensive perspective of public urban areas. The conclusion focuses on the meaning of today’s public spaces, specifically in metropolitan areas with segregated societies like the American cities and their related urban neighborhoods such as the notion of central business district life and the luxurious life style of suburban areas. The idea of social growth along with green development has been affected by the high level of automobile use in cities. Today, one could not define public space while excluding automobiles and defining only pedestrian or cyclist-oriented ideas. The solution would be a ceasefire between these two competitors. New ideas such as “shared spaces” are some attempts toward combining different modes of transport and making them work together. Each could have their own place, and with proper and acceptable public transportation the result would be more healthy and green, physically and psychologically. Healthy aging, productive social interaction, and interconnected communities will be the result of a multidimensional urban development, where transportation policies do not create segregated environmental, social, and even economic patches.

*Flavia Montenegro-Menezes, University of Massachusetts Amherst, USA*

The Social Value of Heritage Cities
Thursday, 10:30am-12:30pm, 163C

The definition of the social significance of cultural heritage is nested within the larger sphere of Significance Assessment, or Values Assessment. Professionals can usually define outstanding values, whether historic, scientific or aesthetic, based on expertise. However, social values -ordinary memories and meanings - can only be defined from within a community, through experience. As the heritage conservation field moves toward sustainable, people-centered approaches, practitioners are increasingly challenged to engage in meaningful participatory processes. This paper presents community engagement methodologies developed to assess the value of urban heritage to society within an exploratory comparative study. Surveys (n=330) and a set of triangulation procedures that include cognitive mapping, visual interviews and value card sorting (n=72) were applied in two distinct geo-cultural contexts. The first is a World Heritage city in Minas Gerais, Brazil, where traditional links between culture and locality are evident, although subject to multiple disruptions due to increasing globalization, economic, and urban growth pressures. The second is a Brazilian diaspora community in Massachusetts, the state with the largest Portuguese-speaking population in the US (US Census 2010). Following a brief discussion of the Historic Urban Landscape framework, which lays the groundwork for this research, the paper highlights findings related to the degree and nature of values associated with heritage places, as well as emerging behavioral patterns within the two distinct contexts, characterized by displacement and by place attachment. While particular values associated with historic places should be properly assessed and understood for conservation purposes, people to whom heritage cities are currently home also have immediate needs that must be met. Based on research findings, this paper discusses the challenge of sustaining, and possibly enhancing, social values of local groups and the community at large while facilitating social and economic change, in order to promote heritage conservation and sustainable development.
Scholars have studied the unique communities of African Americans in the coastal regions of the Southeast Atlantic for almost a century. Landmark studies focused on social and cultural characteristics of the communities. Anthropologists, sociologists, and linguists identified distinctive patterns of life, crafts, foods, language, religion and belief. What is more, they are often closed and secretive communities. These characteristics emerged from an extraordinary heritage that transcended historical and contemporary ways of belief, social organization and everyday life. Recent scholarship in Gullah communities reflects a rapidly growing interest of health professionals in how patterns of illness and disease can be identified, analyzed and ultimately treated. These approaches show a strong interest and commitment to prevention as well as treatment. Our research and community action builds on a long period of involvement and community action in Gullah communities, combined with professional careers as university scholars focusing on health promotion. In this article we describe a community-based approach to developing a culturally-appropriate program of HIV-prevention in a small isolated Gullah community. The effort was led by a planning team of six University scholars (multi-racial) and six influentials. Working as equal partners the planners met in the community, participated in community activities, and talked candidly about strategies for developing a HIV/AIDS prevention program. We discuss the reactions, reflections, and deeper thoughts of university and community participants as they developed respect and trust. The heritage and legacy of the Gullah community ultimately guided interaction among the planning team. The heritage and legacy of the Gullah community led to serendipitous actions that had profound implications for a long-range strategy of promoting health and preventing illness among the people.

Andreas Pantazatos, University of Durham, UK

Well-being and Heritage: Towards a New Paradigm
Thursday, 2:00pm-4:00pm, 163C

Recent public policy debates involve much discussion about well-being and its measurement. Well-being is either presented as an empirical phenomenon that can be measured and realised in people’s lives; or it is given normative significance because it is a good thing to promote people’s flourishing. Both trends have been addressed by psychology and philosophy. Although psychologists and philosophers agree that people’s relation with their past and their memories contribute to their well-being, they tend to overlook why heritage matters to people’s well-being, and how it contributes to their well-being. In this paper, I shed light on the relation between heritage and well-being, and I argue that what heritage contributes to people’s lives is perspective, drawing upon recent work on the ethics of well-being. Perspective requires capacity for minimal sympathy, and is a reflective standpoint from which one can judge what is really important for one’s life to go as well as possible. Given that heritage is not an activity ‘outside of the understanding of ordinary people’ and defines our relationship with the past, it can also sanction our understanding of the present and future. In this respect, it provides us with insights on what is important for human living and flourishing and thus it reveals the role of heritage in everyday living. My proposal has also ethical dimensions that can be applied to the protection of heritage. What makes one’s life go as well as possible involves others in one’s life-narrative, and heritage plays a significant role here by consolidating and illuminating our relations with past, present and future generations. This understanding of the relationship between heritage and well-being makes room for non-specialists to exercise responsibilities for heritage and accords local communities the right to a voice in deciding what kind of heritage they want. As a foil for my argument I refer to the DIAZOMA project for the protection of ancient theatres in Greece which reflects some of the concerns I raise in the paper.

Michael E. Roberts RPA, Thoth Communications Services, USA

Does Heritage Work as a Tool for Community Well-being?
Friday, 2:00pm-4:45pm, 163C

In this paper, Roberts will explore heritage and heritage resources as tools for community well-being. Drawing on forty plus years experience as a heritage resource management professional and several years as a certified trainer of the Happiness Initiative, he will integrate these concepts into observations, recommendations and advice for those wishing to employ these powerful tools in growing community well-being. The universe of heritage resources will be described and will include tangible and intangible resources and discuss the populations related to these resources and what they care about. Also discussed will be an introduction to the fragility and sometimes transient nature of resources. Using materials from the Happiness Initiative of Seattle WA, the 10 domains of happiness will be presented. The relationship of heritage resources to
each of these domains will be described and discussed. Drawing on forty years of heritage resource management experience, Roberts will use case studies from successfully completed projects to describe how heritage resources were used, not used or ignored, and the resulting effect upon the communities and public benefit of the projects. Projects will include the Massachusetts Urban Heritage Parks, Massachusetts Forests and Parks System, I&M Canal Heritage Corridor, U.S. Steel plant Joliet IL, Blackstone River Valley Heritage Corridor, several projects in Micronesia, the City of Fitchburg, and Bomoseen State Park in Vermont. A discussion of the role of interpretation in the management, values communication, and advocacy for these resources to communities will be presented. We will come full circle in a discussion of the links from heritage to well-being and try to answer the question - does heritage work as a tool for community well-being?

Claudia Rodríguez, Universidad Michoacana de San Nicolás de Hidalgo, Mexico
Erika Elizabeth Pérez, Universidad Michoacana de San Nicolás de Hidalgo, Mexico

Cultural tourism and sustainability in the "Pueblos Mágicos" of Mexico
Friday, 8:30am-10:30am, 165-169

The Pueblos Mágicos federal program tries to preserve the traditional environment of small towns (under 20,000 inhabitants), through economic investments, legislation, and legal aid. In recent years, the sustainability theme has become a priority for many academics and heritage researchers. This paper presents some examples of application of sustainable policies in towns registered in the Pueblos Mágicos program. Such policies include natural heritage preservation laws and the reinforcement of local economies through cultural tourism, drawing both domestic and international visitors.

Alin Rus, University of Massachusetts Amherst, USA

Intangible Heritage – A Path For Engendering Group Resilience And A Provider Of Ontological Security For Communities
Thursday, 2:00pm-4:00pm, 165-169

The process of globalization and recent social transformation give rise to diverse forms and a multi-scalar process of social, environmental, and developmental displacement, phenomena of intolerance and labor migration, which are usually accompanied by multifarious forms of structural violence. My hypothesis is that intangible heritage operates as a buffer against these corrosive processes. Intangible cultural heritage involves identity, a sense of social and affective appropriation as well as the production of historical meaning for a social group and builds a link between past and future. In the process of cultural transmission of intangible cultural heritage, ideas, practices, knowledge and emotions from the past circulate among people, creating a link among generations and generating a path for community agency, action and community identity. In the village of Helesteni, North-Eastern Romania, the labor migrants always return home at the end of the year from countries like Italy and Spain to celebrate their winter rituals together with the entire village community. They define these rituals as “a breath of fresh air that invigorates the spirit” and “give energy for an entire year spent away of home”. My paper tries to answer a couple of questions that aim to clarify the relation between intangible heritage and group resilience as well as ontological security. What is the relation between the practice of intangible heritage and well-being of the practitioners? Does the intangible heritage increase the ontological security of the village community’s members? Why does intangible heritage act like a “magnet” to make labor migrants spend precious resources to came home at the end of every year and celebrate together with the members of their village community?

Faye A. Sayer, Manchester Metropolitan University, UK

Can Digging Make You Happy? Connectivity, Wellbeing and Heritage
Friday, 2:00pm-4:45pm, 163C

Current government agendas for investigating the ‘Gross National Happiness’ and wellbeing of the nation, have spurred private and commercial organizations to consider whether their work has the potential to influence peoples’ happiness and sense of wellbeing (New Economic Foundation 2010; Putnam 2008). Yet, the role of heritage projects, such as community archaeology projects, has yet to be considered, despite the deluge of research pertaining to their wider social values (Schofield and Kidd 2010; Simpson 2011; Renfrew 2009). Subsequently, this research will, through combining Positive and Negative Affect Schedule (PANAS) and Visual Analogy Scale (VAS), developed for specific use in measuring happiness in sociology and psychology, evaluate if it is possible to identify the role heritage projects play in creating wellbeing. Through applying these quantitative methodological measures to a range of case studies, this research will assess what role they have in investigating wellbeing. It will assess whether these methods can identify the broader cultural values such as connectivity and how these link to changes in happiness. The analysis of the quantitative data sets aims to assess whether it is possible to quantitatively identify and link changes in cultural values to involvement in heritage projects. This paper sets out an
innovative methodological framework for analysing heritage wellbeing, and provides guidelines for its future application in evaluating cultural value of heritage projects.

Elena M. Sesma, University of Massachusetts Amherst, USA

Heritage Tourism in the Bahamas: A Case Study of Economic Well-being
Friday, 8:30am-10:30am, 165-169

The Bahamas are well known for their tourist image, where people from around the world come to enjoy the Caribbean's famous sun, sea, and sand. From large island resorts like Atlantis, to international cruise lines and small island vacation rentals, the Bahamian economy relies heavily on tourism and tourism-related industries, many of which are funded by international sources. Tourism brings an enormous amount of money through the islands but these funds often return to international investors rather than feeding into the local community. These relationships exploit local economies in failing to address local concerns over preservation, economic independence, and community well-being. On the island of Eleuthera, the twentieth-century shift from local agricultural practices to a tourism economy caused enormous changes in local community and island-wide relationships, and left the ruins of fourteen failed and abandoned resorts across the island landscape. Out-migration from Eleuthera to other Bahamian islands in search of employment threatens inter-generational ties within island communities and makes economic self-sufficiency increasingly difficult. Plans by locals and community-based organizations on the island have proposed a number of initiatives that promote sustainable and locally organized heritage projects that benefit local industry, business, and the education of younger generations. By using a critical heritage approach and acknowledging upfront the unique demands of a tourism economy, these local initiatives are in fact working in favor of Eleutheran health, agency and political economy. This case study illustrates the importance of working with local communities when developing heritage tourism practices in order to foster a healthier political economic environment for people who have previously been left out of consideration by the national and global economy.

Jessica D. Smeeks, SUNY Binghamton, USA

Authorized Heritage Discourse and the Triangle of Health in Peru
Thursday, 10:30am-12:30pm, 165-169

Considering heritage practices globally, Laurajane Smith (2006) argues that there is a hegemonic discourse about heritage, which establishes thoughts, conversations, and writings about heritage, thereby undermining alternative and subaltern values and definitions of heritage. She calls this Authorized Heritage Discourse (AHD) and suggests it takes its cue from national and class narratives and aesthetic judgments. The goal of this paper is to determine how AHD affects both community and individual health. More specifically, this paper explores the correlations between Peru’s national narrative and the mental, social, and physical health of indigenous Peruvians. In Peru, cultural property laws and practices promote the importance of ‘priceless’ national artifacts, pre-Hispanic artifacts that represent grand civilizations and dazzling pasts, namely the Inca, Moche, Nasca, and Paracas materials. These practices suggest that Peru is special because its cultural heritage provides a link to a rich, identifiable cultural past; they construct and give material reality to, or legitimize, national identity. The problem is that these laws and practices are designed and carried out by a minority European population and some Mestizos. They are the ones pushing nationalism forward, not the majority indigenous population. In other words, the indigenous people’s claims to heritage, whether regional, local, ethnic, cultural, or ancestral, are being undermined. An identity, which may have no correlation to their social values and ideals, is being thrust upon them. Consequently, their social health, their level of support and encouragement from the people and institutions around them, is suffering. Moreover, their mental and physical health is being affected because many of them live far away from the archaeological sites that reflect the government’s definition of heritage. Such areas are better off economically and socially. They have better healthcare, better medical facilities, better roads to gain access to healthcare, cleaner resources, superior schools, etc.

Ben S. Thomas, Archaeological Institute of America, USA
Meredith A. Langlitz, Archaeological Institute of America, USA

Heritage and Community: Funding Non-traditional, Holistic Approaches to Sustainable Preservation
Friday, 2:00pm-4:45pm, 163C

Activity at archaeological sites is slowly moving beyond the standard model of research focused survey and excavations combined with occasional conservation. As heritage sites are increasingly being viewed as commodities it becomes critical to their survival that all stakeholders be involved and committed to their long term preservation. While research projects have typically involved archaeologists, preservationists, and national authorities, current and future research at heritage sites should
be sure to involve local stakeholders including local professionals, community members, businesses, and municipal governments. Sustainable site use and preservation are better achieved when local communities are invested in the future of the site—this includes but cannot be based solely on—economic development and financial impacts. Of equal importance is the fact that community engagement with archaeological sites deepens understanding of cultural heritage and enriches the lives of residents by engendering connectedness and enhancing cultural identity. Since 2007, the Archaeological Institute of America’s Site Preservation Program has been trying to identify and financially support innovative archaeological and preservation projects that combine traditional research and conservation with a strong commitment to community engagement. In this paper we discuss several case studies from around the world where projects have integrated research and intellectual pursuits with the needs of residents and communities. From empowering communities to determine their own priorities for adaptive reuse of a site to training individuals and groups to monitor the effects of climate change on monoliths, these projects strike a balance between the concerns of the archaeologists and social well-being. They also demonstrate the necessity of local solutions for local needs and underscore the idea that there is not one overarching model that fits all situations.

Dita Trisnawan, Universitas Indonesia, Indonesia

**Slow City, Heritage Values, and Quality of Living**
Friday, 2:00pm-4:45pm, 165-169

Over time, cities change in response to living dynamics. Some embrace their heritage and natural potentials, some not. Most incorporate influences from outside cultures. Vibrant cities cannot avoid heritage; they were built on socio-economic revolutions, accelerated by new advances in technology that profoundly affected new generations’ lifestyles. Yogyakarta City, the capital of the Sultanate of Yogyakarta Hadiningrat, emerged as part of the Republic of Indonesia’s territories during the period of its independence. The city, built with strong Javanese traditional values, is well-kept to the present day. This paper analyzes and discusses the reality of Yogyakarta as a slow city, which possesses an ambience of strong heritage values while confronting contradicting objectives of development plans that include several new big box shopping mall complexes within the city. On the other hand, people come specifically to the city (to visit or to retire) for its slow paced living experience. The paper will address how these two contradicting realities are colliding, and how they have shaped the ‘new Yogyakarta’, changing its heritage values and living experiences over time. The results suggest the importance of maintaining the city’s localities and genuine-ness - its heritage values - where changes affecting urban composition and forms have shifted the visitor and resident’s behaviors, impacting Yogyakarta’s very unique quality of living.

Marilyn C. Truscott, University of Canberra, Australia

**‘Country’ in the City: Connecting Canberra’s Communities**
Thursday, 10:30am-12:30pm, 165-169

Canberra, the national capital of Australia, celebrated its first 100 years in 2013. A planned city, Canberra lies over a century of settler colonisation and some 22,000 years of Indigenous occupation. A city of newcomers, Canberra’s past, its landscape, its ‘Country’ [1], is largely hidden. Indigenous communities were moved to reserves beyond the Capital Territory, although many having since returned. This paper demonstrates how heritage is connecting Canberrans with a sense of place and its past. A focus is Indigenous communities reconnecting with Country, both in spaces within the city and protected reserves on the city’s fringes. Younger community members have gone on Country with Elders growing a shared identity and pride, and community resilience. Collaborative partnerships between Indigenous Canberrans, land managers, heritage practitioners, and descendants of early European settlers have revealed past layers of story and memory, sharing them with the wider society. Canberra is the ‘Bush Capital’, a city in the landscape, imposed on and interspersed with open grass and forested land (‘bush’). The heritage legislation encompasses both cultural and natural environments, and fosters an empathy with the Indigenous worldview of nature-culture integration. The city’s centenary with some 150 different history and heritage projects – natural and cultural – has deepened a capacity to see and connect with Canberra’s heritage layers. ‘Country’ in the City has furthered an already high level of social capital in the capital, and is sustaining Indigenous leadership for their heritage.

[1] ‘Country’: A term used by Aboriginal people to refer to the land to which they belong and their place of Dreaming. Aboriginal language usage of the word country is much broader than standard English.
John Ungerleider, SIT Graduate Institute, USA  
Climate Change “Co-Opera”  
Friday, 2:00pm-4:45pm, 163C

The author will reflect on his experiences with the project Secret of the Seasons (SOS), a 75-minute performance of a musical “co-opera” -- an interactive experience that stimulates audience members to address their relationship to global warming and climate change. The co-opera engages the audience with the external and internal challenges that global climate change is bringing to our lives, and the changes it is forcing upon society and cultural heritage. The paper describes how the over-whelming reality of global warming understandably causes fear, denial, and paralysis. Music can help us manage psychological challenges to initiating individual and collective response. Rooted in Joanna Macy’s Despair and Empowerment work about the threat of nuclear war, the paper will describe how SOS grew from a song written for the December 2009 Copenhagen climate conference.

James P. Verinis, Binghampton University, USA  
Old Greek Farms, New Immigrant Farmers, and Neo-Rural Development in the Global Countrysides of Greece  
Friday, 2:00pm-4:45pm, 165-169

My ethnographic fieldwork concerning immigrant marginalization amongst Greek and non-Greek farmers in rural Laconia gradually revealed profound socio-ecological transformations which have begun to occur there. Small-scale olive farmers in such semi-mountainous areas who have found themselves economically uncompetitive for example, especially in light of the current European financial crisis, have developed a variety of unprecedented relationships with many immigrants they now work with (notably post-socialist Southeastern European or Balkan groups). Vis-à-vis the global migratory context of Europe, a reevaluation of agriculture, food, and the ‘natural’ world- of rurality- is taking place in many Greek countrysides. In reclaiming abandoned fields and centuries-old farm enterprises (the ‘black swans’ leftover from the most recent agricultural revolution in Europe), new immigrant farmers have also reconfigured relationships between rural Greeks and their agrarian lives. The difficulties encountered in the translation of words like ‘wild’ or ‘cultivated’ or ideas like ‘agritourism’ into Greek are representative of the problems encountered in attempting to ‘multifunctionalize’ rural areas along EU lines. Consequently, rural development models, even those that preface the possibilities for endogenous development, are largely misunderstood and poorly implemented. As such tropes as ‘ecological’, ‘natural’, and ‘sustainable’ as well as pragmatic issues surrounding the use of genetically modified organisms for example are evaluated, as the European Union, rural Greeks, counterurbans, and non-Greek immigrants all look ‘back to the land’ for various reasons, it is these new immigrants who have significantly affected ‘structures of feeling’ about Greek countrysides. By salvaging small-scale olive farms and avidly collecting traditional foodstuffs that few Greeks collect any longer, immigrant farmers link traditional Greek agricultural practices with new international value-added food markets for boutique or heritage products such as volvoi (wild hyacinth bulbs) and high quality ‘extra virgin’ olive oil. Working outside of the historical confines of the binary relationship between Greece and northern Europe or the United States, these new settlers have facilitated a third way for rural development. Reciprocal exchanges of farming skills amongst Greeks and new non-Greek farmers reactivate agrarian life. Rural space is revitalized. Fetishized heritage sites, objects, and landscapes become embedded as parts of the lives of farmers again. Immigrant farmers are now, in large part, the pluriactive or diversified ‘neo-rural’ farmers who the Commission of the European Communities, in a 1991 paper, described as needing in order to save rural Europe; ‘There is no other way to preserve the natural environment, traditional landscapes, and a model of agriculture based on the family farm as favored by society generally’. This paper attempts to outline a way to further link these myriad stakeholders.

Marta Vicarelli, University of Massachusetts Amherst, USA  
Education and Environmental Sustainability in Chiapas Indigenous Communities  
Thursday, 10:30am-12:30pm, 165-169

This study investigates the link between heritage, education and environmental conservation in indigenous communities in Chiapas, Mexico. In this state the federal school system coexists with independently run schools that differ for curriculum, level of family and community involvement, and proportion of indigenous teachers. Through extensive surveys and focus group interviews, this study explores the different approaches to environmental education associated to different school modalities, and their influence on sustainable environmental and social development in indigenous communities. Our analysis contributes to the debate on the nexus between poverty and environmental degradation, taking into account the role of indigenous knowledge in environmental conservation. Chiapas represents a useful case study: it is the second-poorest state in Mexico but it is also a major biodiversity hotspot. Moreover, Chiapas is home to 12 indigenous groups and 25 indigenous languages, with roughly one-third of the population speaking an indigenous language (compared to 6% nationally). This
Government's position on heritage value.

and local residents use heritage sites and map the tensions between their use, the World Heritage position and the Chinese operators and heritage managers in Hangzhou, China. It aims to extend understanding of the way Chinese domestic tourists of Hangzhou. It draws on three months of fieldwork data, including interviews and observations with tourists, tourist interrelationship between tourism and heritage with respect to a Chinese cultural heritage site, West Lake Cultural Landscape values, heritage managers tend to fail to comprehend the social and cultural importance of tourism. This paper explores the cultural values and uses domestic tourists may place on a site. By ignoring the legitimacy of tourists' social and cultural viewpoint tends to focus on the economic value of tourism, and this tends to disregard or ignore the important social and resulting in the destruction of heritage sites, at least from western practiced-based perspectives. This practiced-based ideologies even though they derive from a European viewpoint. For domestic tourists this can be confusing, sometimes many countries in Southeast Asia tend to utilize, or be highly influenced by, UNESCO assessments and management the criteria for assessing the 'outstanding universal values' of World Heritage Sites, are Eurocentric. Despite this conflict, perceptions. As has been acknowledged in the heritage studies literature, World heritage themes and frameworks, as well as policy problems for both UNESCO and national governments, not least China. Asia is a region of extraordinary levels of environmental degradation in areas with different education systems. Our surveys and field observations suggest that independently run schools in indigenous communities tend to revalorize and channel indigenous environmental knowledge and conservation practices. In indigenous communities, environmental conservation (e.g. the sustainable use of the "sacred forest", Selva Lacandona) and sustainable agriculture emerge as important components of the indigenous identity and the local economy. By contrast, areas with a higher penetration of the federal school system present different environmental management and social-economic practices. Government schools use Spanish as official language, and do not promote indigenous identity and knowledge. Moreover, students tend to leave their communities to complete their secondary education in urban institutions and often never return. Overall, government schools in indigenous rural communities seem to contribute to a weakening of their indigenous heritage and social fabric, which in turn leads to a progressive degradation of sustainable environmental practices.

Lisa Wexler, University of Massachusetts Amherst, USA

Joshua Moses, Haverford College, USA

Linking generations and fostering resilience through traditional stories in an Inupiaq community

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

The presentation will explore how the past—represented through traditional stories and intergenerational storytelling—can contribute to a collective sense of history, cultural continuity, and social resilience in one arctic, indigenous community. In the far North, generational changes have occurred rapidly, creating a situation in which youth, adults and Elders have profoundly different experiences of growing up. Disruptions in the fundamental aspects of daily life, livelihoods and everyday language of the last three generations changed dramatically in the predominantly Inupiaq (Alaska Native) study community. These ruptures create radically different generational experiences: Elders in this community became adults while engaging in a primarily nomadic, subsistence life style. Adults were forced to attend far-away boarding schools where indigenous language and the enactment of "culture" was systematically forbidden. The youngest generation—youth of today—remain in their home villages for all of their schooling, and are exposed to traditional teachings through both lived experiences and formal classes or "culture camps." These generations have had to reimage their cultural heritage in the context of changing conditions. As Carol Worthman states, “Such massive shifts involve the reorganization of lifecourse cultural models for how to get and live a life, with consequent changes in parent and youth priorities, perceptions, and behaviors” (2011, p. 432). In other words, ongoing colonial, socioeconomic ruptures entail novel valuations of what comprises a good or moral Inupiaq life. In this paper, we consider how traditional stories—as deployed by youth, elders and adults—illuminate the continuities between generations and the cultural constructs that give them form. The two stories—The Bigmouth Baby and The Boy Who Ate the Fat—told and retold during a community-based participatory research project will be explored as a contemporary context for resilience strategies to be remembered, learned and practiced.

Rouran Zhang, Australian National University, Australia

World Heritage Listing and Tourism in Chinese Cultural Heritage Sites: A Case Study in West Lake Cultural Landscape of Hangzhou

Friday, 8:30am-10:30am, 165-169

Tension between the tourism industry and heritage management has existed for a long time – a tension brought into focus by the World Heritage Convention. The increase of tourism to a site following World Heritage listing has created a range of policy problems for both UNESCO and national governments, not least China. Asia is a region of extraordinary levels of cultural, religious and ethnic diversity, and conflict often arises between UNESCO's understandings of heritage and local perceptions. As has been acknowledged in the heritage studies literature, World heritage themes and frameworks, as well as the criteria for assessing the 'outstanding universal values' of World Heritage Sites, are Eurocentric. Despite this conflict, many countries in Southeast Asia tend to utilize, or be highly influenced by, UNESCO assessments and management ideologies even though they derive from a European viewpoint. For domestic tourists this can be confusing, sometimes resulting in the destruction of heritage sites, at least from western practiced-based perspectives. This practiced-based viewpoint tends to focus on the economic value of tourism, and this tends to disregard or ignore the important social and cultural values and uses domestic tourists may place on a site. By ignoring the legitimacy of tourists' social and cultural values, heritage managers tend to fail to comprehend the social and cultural importance of tourism. This paper explores the interrelationship between tourism and heritage with respect to a Chinese cultural heritage site, West Lake Cultural Landscape of Hangzhou. It draws on three months of fieldwork data, including interviews and observations with tourists, tourist operators and heritage managers in Hangzhou, China. It aims to extend understanding of the way Chinese domestic tourists and local residents use heritage sites and map the tensions between their use, the World Heritage position and the Chinese Government's position on heritage value.