ORGANIZING TEAM

Elizabeth Brabec, Organizer, Interim Director, Center for Heritage & Society; Professor, Department of Landscape Architecture & Regional Planning, University of Massachusetts Amherst (ebrabec@larp.umass.edu)

Ethan Carr, Organizer, Professor, Department of Landscape Architecture & Regional Planning; Research Affiliate, Center for Heritage & Society, University of Massachusetts Amherst (carr@larp.umass.edu)

Elizabeth S. Chilton, Organizer, Associate Vice Chancellor for Research and Engagement; Professor, Department of Anthropology, University of Massachusetts Amherst (echilton@anthro.umass.edu)

Evan Taylor, Conference Coordinator, PhD Student, Department of Anthropology (eptaylor@anthro.umass.edu)

PROGRAM COMMITTEE

Carey Clouse, Assistant Professor, Department of Landscape Architecture & Regional Planning, University of Massachusetts Amherst

Matthew Hill, Senior Research Fellow, Center for Heritage & Society; Lecturer, Department of Anthropology, University of Massachusetts Amherst

Steven Moga, Assistant Professor, Landscape Studies Program, Smith College

Flavia Montenegro-Menezes, Assistant Professor, Department of Landscape Architecture & Regional Planning, University of Massachusetts Amherst

Max Page, Professor, Department of Architecture, University of Massachusetts Amherst

Samuel J. Redman, Assistant Professor, Department of History; Associate Director, Center for Heritage & Society, University of Massachusetts Amherst

Stan Stevens, Senior Lecturer, Geography Graduate Program, Department of Geosciences, University of Massachusetts Amherst

Paige Warren, Associate Professor, Department of Environmental Conservation, University of Massachusetts Amherst

VOLUNTEERS

Heidi Bauer-Clapp Virginia McLaurin Shannon Rice-Nichols
Angelica Carey Chloe Michaelidis Elena Sesma
Erica Kowsz Sean O’Donnell Liz Usherwood
Daniel Lynch Julie Peterson Erica Wolencheck

Cover photo: Nelson Byrd Woltz Landscape Architects
WELCOME TO THE UNIVERSITY OF MASSACHUSETTS AMHERST

On behalf of the Center for Heritage & Society (CHS) and the Department of Landscape Architecture & Regional Planning (LARP), welcome to the University of Massachusetts Amherst (UMass). UMass Amherst is an ideal home for a focus on multidisciplinary efforts to craft new approaches to culture, heritage conservation and cross cultural communication, both within the United States and abroad.

The Center for Heritage & Society focuses on crafting new approaches to understanding cultural heritage, heritage conservation and cross-cultural communication around the world. CHS brings together scholars at the University and beyond who are working in such fields 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.

Faculty and students of the Department of Landscape Architecture & Regional Planning design and plan sustainable regions and communities. A primary research area of the Department is cultural landscape identification, conservation and management. With faculty working internationally in countries as diverse as Brazil, Belize, the Bahamas, Jamaica, the Czech Republic and the Netherlands, as well as the United States, we bring this diversity of research experience to education. Students can elect to take the newly created Graduate Certificate in Cultural Landscape Management in association with their graduate degree in Planning, Landscape Architecture, or any other degree in the University.

To learn more about the UMass Amherst Center for Heritage & Society, please visit: http://www.umass.edu/chs
For more about the UMass Department of Landscape Architecture & Regional Planning, please visit: http://www.umass.edu/larp/
Sponsors

COLLEGE OF SOCIAL AND BEHAVIORAL SCIENCES, UMASS AMHERST

The phrase “Connect to Your World” sums up our mission. All SBS students—about 3,500 undergraduate majors and 550 graduate students—share a common bond: a curiosity about the world and its peoples. SBS is central to the university’s academic heart, bridging the sciences and liberal arts and educating thousands of students each year in the areas of culture, society, and individual behavior.

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.

INTERNATIONAL PROGRAMS OFFICE, UMASS AMHERST

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

DEPARTMENT OF HISTORY, UMASS AMHERST

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.
Sponsors

LIBRARY OF AMERICAN LANDSCAPE HISTORY
The mission of the Library of American Landscape History is to foster understanding of the fine art of landscape architecture and appreciation for North America’s richly varied landscape heritage through LALH books, exhibitions, and online resources.

US/ICOMOS
US/ICOMOS fosters heritage conservation and historic preservation at the national and international levels through education and training, international exchanges of people and information, technical assistance, documentation, advocacy and other activities consistent with the goals of ICOMOS and through collaboration with other organizations.

THE ALLIANCE FOR HISTORIC LANDSCAPE PRESERVATION
The Alliance for Historic Landscape Preservation is an inter-disciplinary professional organization which provides a forum for communication and exchange of information among its members. It is dedicated to the preservation and conservation of historic landscapes in all their variety, from formal gardens and public parks to rural expanses.

UGA-CED CULTURAL LANDSCAPE LABORATORY
The UGA-CED Cultural Landscape Laboratory (CLL) is structured around long-term partnerships with organizations and people who steward nationally-significant cultural landscapes. With a research focus on heritage conservation and sustainability, the lab is exploring how our society may best sustain the ecological, social, and cultural systems that constitute America’s most treasured landscapes. Our conception of “cultural landscape” is broad and all-encompassing. It is perhaps best captured in Aldo Leopold’s vision of the “land-community”—an idea that situates humans within an intricate web of relationships with other animals, plants, and minerals.
The Challenge

Cultural landscapes are increasingly recognized and valued in contemporary heritage policy and practice. Engaging in a dialogue around the changing understanding of how cultural landscape resources should be identified, valued, and managed is critical at this point in time. In order to engage in this dialogue, the University of Massachusetts Center for Heritage & Society (CHS) and the Department of Landscape Architecture and Regional Planning (LARP) have co-organized a three day conference focused on several themes of cultural landscapes. The goal of the conference is to bring together a broad range of interdisciplinary scholars and heritage professionals to explore these key issues and expand the theoretical and practical debate.

Cultural landscapes may be urban or rural, and they include parks, gardens, historic sites, agricultural landscapes, and areas of cultural and historical associations and significance. Some would argue that cultural landscapes are in fact all landscapes that have been touched by the hand of humankind. In the broader field of Heritage Management, the study of cultural landscapes is of particular current interest. Landscapes are at once “cultural” and “natural,” calling into question traditional divisions of cultural and natural heritage resources and landscape management in national and international law and policy (e.g., “Cultural Landscapes” vs. “Natural Landscapes” in the World Heritage categories). Landscapes constitute a living heritage, reflecting the mutual influences of diverse groups of people and the equally varied places they inhabit. Like societies, landscapes are continually evolving, and their management demands that social and environmental change be understood and embraced. Landscapes define the sense of a “place,” and are the embodiment of the inextricability of tangible and intangible heritage. For these reasons and others, landscapes are a critical subject in contemporary heritage studies.
Themes

MULTI-CULTURAL LANDSCAPES: ISSUES OF SOCIAL JUSTICE AND POWER

Landscapes express the diversity of the peoples who have lived and worked in them through time. The issue of which cultural landscapes, and which aspects of multi-layered cultural landscapes, are conserved and commemorated are embedded in contemporary power relationships. Heritage sites and landscapes can be tools for cultural reparations, social cohesion, for education as sites of conscience, and for places of commemoration of multi-ethnic and multi-cultural heritage. Abstracts should include case studies and research on indigenous cultural landscapes, diasporic heritage, ethnographic methodologies in cultural landscape research, legal frameworks and litigation, landscapes of disrupted heritage (involving conflict, ethnic cleansing, or other disruption), and other issues of social justice.

AUTHENTICITY AND INTEGRITY VS. CHANGE IN LIVING LANDSCAPES

Landscapes are the products and precedents of natural and cultural processes that began in the past and continue into the future. Understanding cultural landscapes as living landscapes has recast ideas of historical integrity and “authenticity.” If we acknowledge that change is inherent in living landscapes, then how do we safeguard something that by definition changes? And in the context of change, where does authenticity lie? Abstracts should address issues of integrity and authenticity in landscapes that continue to change and which reflect the changes in the lives of the people who inhabit them, including historic urban landscapes, agricultural landscapes, indigenous cultural landscapes, and other living landscapes.

TANGIBLE AND INTANGIBLE HERITAGE IN CULTURAL LANDSCAPES

Cultural landscapes embody tangible as well as intangible heritage, and are a combined expression of both. Various forms of traditional knowledge shape landscapes and are therefore a vital topic in cultural landscape research and practice. Abstracts should address case studies and research in traditional landscape management practices; layers of meaning ascribed to landscapes that have been lost or are contested; proxemics patterns and their influence on power and social structure; ephemeral landscapes and landscapes of change; agricultural landscapes; indigenous landscapes; and other examples of intangible heritage in cultural landscapes.

SUSTAINABILITY IN CULTURAL LANDSCAPE MANAGEMENT

Climate change, environmental degradation, and goals for an increasingly sustainable future affect cultural landscape research and practice in many ways. Abstracts should address heritage planning in relation to climate change, the integration of sustainable food systems in cultural landscape management, cultural landscapes as infrastructure, and sustainable technology in landscape conservation.
Plenary Speakers

GRAHAM FAIRCLOUGH

Graham Fairclough is a part-time Research Associate in the McCord Centre for Historic and Cultural Landscape Newcastle University (UK) and an independent consultant following 35 years with English Heritage (the government body for heritage in England) and its predecessors. He works on both heritage and landscape, with a focus mainly on historic landscapes, interdisciplinary landscape studies and new approaches to heritage. He is a director of Landscape Research Group, and has worked in international European contexts, notably in conjunction with the Council of Europe on both the European Landscape Convention and the Faro Convention on the Value of Cultural Heritage for Society, and as a member of several European research networks. He is currently the co-ordinator of CHeriScape (http://www.cheriscape.eu), a European network funded through a European programme on Cultural Heritage and Global Change. He has published widely on both heritage and landscape, most recently Auclair, E. and Fairclough, G. eds. 2015. Theory and Practice in Heritage and Sustainability: Between Past and Future in the new Routledge series ‘Studies in Culture and Sustainable Development’. He is joint Editor of the Maney journal Landscapes.

JANE LENNON

Jane Lennon AM, PhD is an honorary professor at University of Melbourne (School of Landscape Architecture and Planning), and adjunct professor at Deakin University (Centre for Heritage of Asia and the Pacific). Jane is a co-editor of Managing Cultural Landscapes (Routledge 2012) and has published widely on cultural landscapes. She has four decades of experience in national park, museum, historic site management and as a member on many heritage boards. She is a founding member of Australia ICOMOS, and a former ICCROM council member and Australian Heritage Councilor. She worked with the World Heritage Centre on cultural landscape management guidelines in 1998-2000, published by UNESCO in 2010. Other roles include a project with the US Getty Conservation Institute on values-based management of cultural sites, and member of the Expert Scientific Panel, Review of Alps Agencies post fire recovery programs (2004).
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<td>7:00-10:00</td>
<td>Registration and Program Pick-Up, Student Union Foyer*</td>
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<td>9:00-9:30</td>
<td>Welcome Remarks, Cape Cod Lounge, Student Union</td>
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<td>9:30-11:00</td>
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<td>5:00-6:30</td>
<td>Opening Reception, Hadley Room, 10th floor, Campus Center</td>
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<td>Update on the World Rural Landscape Initiative (US ICOMOS), room 163C</td>
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<td>4:30-6:00</td>
<td>Closing Reception, Hadley Room, 10th floor, Campus Center</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.

**Lunch is on your own. Several dining options are available on the main floor of the Campus Center.

**Rooms 163C, 165-69, and 162-75 are located in the lower foyer of the Campus Center.
Presentations will be no longer than 20 minutes in length

**WEDNESDAY, MAY 13**

9:00am - 9:30am  
**Cape Cod Lounge**

**Welcome Remarks**

Elizabeth Chilton, Associate Vice Chancellor for Research and Engagement, UMass Amherst, USA

Kumble R. Subbaswamy, Chancellor, UMass Amherst, USA

Elizabeth Brabec, Interim Director, Center for Heritage & Society, UMass Amherst, USA

9:30am - 11:00am  
**Cape Cod Lounge**

**Plenary Address:**  
Looking in the Mirror — a convergence of landscape and heritage

Graham Fairclough, Research Associate, McCord Centre for Historic and Cultural Landscape, Newcastle University, UK

11:00am - 12:20pm  
**Lunch break**

12:20pm - 2:00pm  
165-69  
**Intangible Values in Cultural Landscapes**  
Chair: Jean Forward, UMass Amherst

Celtic Colours: Cultural Sustainability  
Jean Forward, University of Massachusetts Amherst, USA

Living with Heritage: Including tangible and intangible heritage in the changing time and space  
Mona Lisa Maharjan, University of Evora, Portugal  
Filipe Barata, University of Evora, Portugal

12:20pm - 2:00pm  
163C  
**Cultural Heritage, Historical Trauma, and the Space for Justice: Eastern Pequot Reservation Land and its Significance in the 21st Century**  
Organizer and Chair: Amy Den Ouden, UMass Boston

The Cultural Landscape of Eastern Pequot Rights and Resistance  
Amy Den Ouden, University of Massachusetts Boston, USA

Honoring Eastern Pequot Tribal Nation (EPTN) Culture and History, Truth and Justice  
Katherine Sebastian Dring, Eastern Pequot Tribal Nation, USA

Living as a Native American off Native Land  
Angie Oliver, Eastern Pequot Tribal Nation, USA

12:20pm - 2:00pm  
162-75  
**Bartram’s Garden: Considering Authenticity, Integrity, and Change in a Potential World Heritage Site**  
Organizer: Julie Peterson, UMass Amherst  
Chair: Ethan Carr, UMass Amherst

A Brief History of Bartram’s Garden  
Joel Fry, John Bartram Association, USA

Bartram’s Garden as a Cultural Landscape: Interpreting a Complex History  
Julie Peterson, University of Massachusetts Amherst, USA
Utilizing the Archaeological Record at Bartram's Garden Today
Erica Wolencheck, University of Massachusetts Amherst, USA

2:00pm - 2:20pm
Break

2:20pm - 4:40pm

163C

Native Cultural Landscapes
Chair: Desiree Martinez, Cogstone Resource Management

The Indigenous Cultural Landscape: Another perspective for landscape conservation and interpretation
Deanna Beacham, National Park Service, USA

Pumpkin Buttes: A Case Study of Tribal Concerns and Management Challenges
Buck Damone, Bureau of Land Management, USA

The Conflict over Landscape when Memorializing Native American Histories
Benjamin Remillard, Regis College, USA

Restoring Canada’s Indigenous Landscapes: The Case of First Nations Forestry
Sean O’Donnell, University of Massachusetts Amherst, USA

Empire & Empiricism: Ownership of Native Remains in the United States
Stephen Meno, University of Massachusetts Amherst, USA

Recognizing the Non-Tangible: Nominating Indigenous Traditional Landscapes
Desiree Martinez, Cogstone Resource Management, USA

165-69

Violence, Conflict, and Memory
Chair: Daniel Lynch, UMass Amherst

Institutionalized erasure identified in the practice of recording immigrant heritage in the North American landscape of death
Daniel Lynch, University of Massachusetts Amherst, USA

The Challenges of Battlefield Landscape Preservation
Gillian Bearns, Virginia Department of Historic Resources, USA
Joanna Green, Virginia Department of Historic Resources, USA

The Politics of Heritage and Violence in Ahmedabad
Yogesh Chandrani, Columbia University, USA

Wire Around the Maze: The Landscape and Legacy of a Belfast Prison
Jill Dwiggins, University of Massachusetts Amherst, USA

The Dichotomy of Tourism at Auschwitz and Birkenau in the Context of Memory
Sarah Seiselmyer, SUNY Buffalo, USA

Uncovering a Landscape: the ingenuity and integrity of the Baroque in Valec
Sage Sluter, Czech University of Life Sciences Prague, Czech Republic
Elizabeth Brabec, University of Massachusetts Amherst, USA

WEDNESDAY, MAY 13
2:20pm - 4:40pm  

A Sense of Place in the Face of Change  
Chair: Elena Sesma, UMass Amherst

Do not Tear Down, We Will Rebuild: Reconstructing New Orleans' Physical and Cultural Landscape in the Aftermath of Hurricane Katrina  
David White, Goddard College, USA

A Meeting Place: Creating Community Cohesion in a Landscape?  
Marilyn Truscott, University of Canberra, Australia

What is authentic on a palimpsest? An archaeologist’s view on changing landscapes  
Axel Posluschny, Roman-Germanic Commission of the German Archaeological Institute, Germany

Design and strategies for cultural and natural heritage enhancement in rural landscape  
Elena Mussinelli, Politecnico di Milano, Italy  
Andrea Tartaglia, Politecnico di Milano, Italy  
Raffaella Riva, Politecnico di Milano, Italy  
Chiara Agosti, Politecnico di Milano, Italy

Intangible values in the definition of new Heritage’s boundaries  
Davide Mezzino, Carleton University, Canada

Can Government Partners Make Sure Things Stay the Same?  
Peter Samuel, National Park Service, USA

5:00pm - 6:30pm  

Opening Reception

7:00pm - 8:30pm  

Update on the World Rural Landscape Initiative  
Sponsored by: US ICOMOS Committee on Cultural Landscapes
THURSDAY, MAY 14

8:00am - 10:00am  165-69

Layered Landscapes
Chair: Nancy Brown, Advisory Council on Historic Preservation

Contested Spaces: Cultural landscapes on the Southern coast of Newfoundland
Heather LeRoux, Carleton University, Canada

Conserving Authenticity and Managing Change: Finding a Balance in Large Western Landscapes
Nancy Brown, Advisory Council on Historic Preservation, USA

Yodfat: Ghosts from the past and the spirit of place in the Galilee
Eran Mordohovich, Israel Antiquities Authority, Israel
Mordechi Aviam, Kinneret College on the Sea of Galilee, Kinneret Institute for Galilean Archaeology, Israel

Tangible and Intangible Values in Cultural Landscapes of Stone Heritage Sites in Selected Districts in Northern and Southern Gondar Administrative Zones, Ethiopia
Yemsrach Tafere Mola, Ethiopian Road Construction Corporation, Ethiopia
Bantalem Tadesse Tedla, University of Gondar, Ethiopia

Reconciling Narratives in Design: Seeing Polish Landscapes through a New Lens
Katherine Cholakis-Kolysko, USA

8:00am - 10:00am  162-75

Re-Thinking Authenticity
Chair: Heidi Bauer-Clapp, UMass Amherst

Erasing Radicalism in the Rural Midwest: Preserving New Harmony, Indiana
Nora Pat Small, Eastern Illinois University, USA

What if the authentic is not aesthetic? The role of landscape in heritage development
Heidi Bauer-Clapp, University of Massachusetts Amherst, USA

What and how much is ‘real’?: Authenticity and integrity of greater Charleston, South Carolina Gullah Geechee communities
Cari Goetcheus, University of Georgia, USA
Authenticity Analysis for Cultural Landscapes: A Case study of Tai O in Hong Kong
*Ruijie Du, The Chinese University of Hong Kong, Hong Kong*

Establishing Standards of Integrity for the Coffee Cultural Landscape of Colombia
*Blair Winter, University of Pennsylvania, USA*

### 10:00am - 10:15am

**Coffee break**

### 10:15am - 11:45am

**Discussion Session: Cultural Landscapes and the National Park Service**
Chair: Ethan Carr, UMass Amherst

### 10:15am - 11:45am

**Discussion Session: Indigenous Landscapes**
Chair: Deanna Beacham, National Park Service

### 10:15am - 11:45am

**Discussion Session: Rural Cultural Landscapes**
Chair: Elizabeth Brabec, UMass Amherst

### 11:45am - 1:00pm

**Lunch break**

### 1:00pm - 3:20pm

**Community Engagement**
Chair: Elizabeth Brabec, UMass Amherst

Regenerative Community Dynamics
*Peter Golden, Middlesex Preservation Alliance, USA*

Has policy reflected community voices? Utilizing content analysis to understand the effectiveness of public participation with the Gullah of St. Helena Island
*Alina Gross, Westfield State College, USA*
*Elizabeth Brabec, University of Massachusetts Amherst, USA*

Puddingstone Unearthed: Reclamation and Rebirth of the Dillaway-Thomas Property
*Martha Lyon, USA*
*Daphne Politis, USA*

Collaborative Documentation of the Cultural Landscape of the Kelabit Highlands of Sarawak, Malaysia
*Sarah Hitchner, University of Georgia, USA*

Engaging local communities in stewardship of World Heritage landscapes: Lessons learned from an international initiative
*Jessica Brown, IUCN-WCPA Protected Landscapes Specialist Group, USA*
*Terence Hay-Edie, United Nations Development Programme, USA*
*Brenda Barrett, Living Landscape Observer, USA*
*Nora Mitchell, University of Vermont, USA*

Cultural heritage landscapes in Quebec: what values for local communities?
*Mathieu Dormaels, University of Quebec in Rimouski, Canada*
*Marie-José Fortin, University of Quebec in Rimouski, Canada*

### 10:00am - 10:15am

**Lower foyer, Campus Center**

10:00am - 10:15am

**Coffee break**

### 10:15am - 11:45am

**Discussion Session: Cultural Landscapes and the National Park Service**
Chair: Ethan Carr, UMass Amherst

### 10:15am - 11:45am

**Discussion Session: Indigenous Landscapes**
Chair: Deanna Beacham, National Park Service

### 10:15am - 11:45am

**Discussion Session: Rural Cultural Landscapes**
Chair: Elizabeth Brabec, UMass Amherst

### 11:45am - 1:00pm

**Lunch break**

### 1:00pm - 3:20pm

**Law, Management, and Policy**
Chair: Steven Moga, Smith College
Heritage Values and Legal Policy: Identification and Treatment of the Historic Environment via an Adaptive Regulatory Framework  
Jeremy Wells, Roger Williams University, USA  
Lucas Lixinski, University of New South Wales, Australia

Hearth Bias in Cultural Heritage Law  
Eve Errickson, USA

Common Histories, Inconsistent Outcomes: Historical and Legal Landscapes of Central Queensland, Australia  
Luke Godwin, University of New England, Australia  
Scott L’Oste-Brown, James Cook University, Australia

Canadian Conversation on Cultural Landscape  
Lisa Prosper, Willowbank, Canada

Ecological Approaches to Landscape as Habitat  
Peter Carruthers, Archaeological Services Inc., Canada

Managing Cultural Landscapes for the Present and Future in a Time of Increasing Uncertainty: Regional Approaches to Heritage Resources on Lands Administered by the Bureau of Land Management in California  
Stephen Overly, Bureau of Land Management, USA

Hegemony and Heritage Infrastructure: the Building of an Interpretive Trail in Southeastern Interior British Columbia  
Erica Kowsz, University of Massachusetts Amherst, USA

A Trail That Led Online: The Formation of the Massachusetts Native Trails Project  
Virginia McLaurin, University of Massachusetts Amherst, USA

African American Heritage on the Deerfield Landscape  
Elena Sesma, University of Massachusetts Amherst, USA

Landscape in Transition: Heritage of the Belchertown State School  
Elizabeth Usherwood, University of Massachusetts Amherst, USA

Routes to Resist: Official and Alternative Interpretive Trails in Silwan/the City of David, East Jerusalem  
Evan Taylor, University of Massachusetts Amherst, USA

Film Screening  
Visualizing Cultural Landscapes: Aboriginal Land Management  
Suzanne Nunn, Deakin University, Australia

Films (selected segments)  
Through Our Eyes, Australia, 2013, DVD, 45 min.  
Bringing Back the Sweet Water, Australia. 2013, DVD, 10 min.
3:20pm - 3:50pm  Lower Foyer, Campus Center

**Poster Session and Break**
Posters will be displayed throughout the afternoon

Good Heritage Conservation in the Capital?  
Zeynep Ekim, Carleton University, Canada  
James Arteaga, Carleton University, Canada

Forest and Open Space Management at Stratford Hall Plantation: Balancing Heritage Conservation and Sustainability Goals in a Virginia Tidewater Landscape  
Thomas Link, University of Georgia, USA

Historic Preservation Education in the US: Charting curricula in cultural landscapes and heritage values  
Ana R. Pereira Roders, Eindhoven University of Technology, Netherlands  
Jeremy Wells, Roger Williams University, USA

Engender Pride for being a Farmer: Anticipating Youth Awareness in the Values of World Heritage Cultural Landscape in Bali  
Diana F. Rahman, Ironbridge International Institute for Cultural Heritage, UK

Heritage-led regeneration in Khaan Multicultural historic landscape of Qom city  
Nayerehossadat Mousavi, University of Tehran, Iran

3:50pm - 5:50pm

**Heritage, Social Justice, and Power**  
Chair: Maria Theresia Starzmann, McGill University

Architectural Symbolism in Memorial Monuments of Modern Ethiopia from Emperor Tewodros II to the late Prime Minister Meles and their Conservation problems  
Bantalem Tadesse Tedla, University of Gondar, Ethiopia

Public Parks and Welfare – Uses of Heritage in the making of Ekeberg Park in Oslo, Norway  
Torgrim Guttormsen, Norwegian Institute for Cultural Heritage Research, Norway  
Joel Taylor, Norwegian Institute for Cultural Heritage Research, Norway

Welsh Patagonia? Remnants of Colonialist Ideology in Patagonian Tourism Representations  
Kimberly Berg, University at Albany, State University of New York, USA

Politics of removal: Mapping carceral landscapes in rural New York  
Maria Theresia Starzmann, McGill University, Canada

World Heritage and Indigenous landscapes: Incorporating Human rights-based approaches  
Susanne Raymond, USA

3:50pm - 5:50pm  162-75

**Confronting Climate Change in Heritage Management**  
Chair: David Glassberg, UMass Amherst

Liwa – an endangered cultural landscape  
Paul Pawlowski, Studio Pawlowski, USA

Archaeological sites as ancillary botanic gardens: the case of Chhim archaeological site, Lebanon  
Yaser Abunnsar, American University of Beirut, Lebanon  
Salma Talhouk, American University of Beirut, Lebanon

Integrating Components of Resilient Systems into Cultural Landscape Management Practices  
Christopher Beagan, National Park Service, USA

Climate change and the particular challenges it poses to the protection of immovable cultural resources in West Africa  
Peter Coutros, Yale University, USA

3:50pm - 5:50pm  163C
3:50pm - 5:40pm

**Integrity and Change in Sacred Landscapes**
Chair: Mary Tivy, Alliance for Historic Preservation

A Shaker Site Survives Change and Plans for its Future
Thomas Elmore, Elmore Design Collaborative, Inc., USA
Starlyn D’Angelo, Shaker Heritage Society, USA

Between Earth and Sky: Cultural Landscapes of Mountain Communities in the Trans Himalayas
Tara Sharma, India

Places of Prayer in a Ukrainian Rural Landscape: Prospects for the Cultural Landscape Approach to Wooden Church Preservation
Anna Bogdanova, University of Tsukuba, Japan

Our Sacred Mountains: A Case Study of Sagarmatha National Park and UNESCO’s Categorization
Lindsay Scott, University College London, USA
Kalliopi Fouseki, University College London, USA

The Sacred and Profane: Powerful Meanings and Shifting Allegiances in a Religious Landscape
Mary Tivy, Alliance for Historic Landscape Preservation, USA

6:30pm - 8:00pm

**Amherst Room, 10th floor**

**Banquet Dinner**
(advance registration required)

FRIDAY, MAY 15

8:00am - 10:40am

**Heritage and Landscape Management I: Planning for Change**
Chair: Max Page, UMass Amherst

What Role can the UNESCO “Cultural Landscapes” Label Play in a Vineyard Landscape?
Catherine Arteau-Grébaut, Le Barde du Label Association, France

Managing the [Un]Manageable Change in Urban Conservation
Adi Sela Wiener, Israel Antiquities Authority, Israel

The Reciprocal Symbiosis between Tangible and Intangible Heritage in Cultural Landscapes
Hongying Liu, Chinese University of Political Science and Law, China

Cultural Landscaping—Bringing Country to Life
Kurt Sutton, Deakin University, Australia
Reg Abrahams, Wathaurong Aboriginal Cooperative, Australia

Whose heritage? Determining values of modern public spaces in Canada
Claudine Déom, Université de Montréal, Canada
Nicole Valois, Université de Montréal, Canada

The conservation and management of cultural landscapes in Germany
Claus-Peter Echter, ICOMOS International Committee of Historic Towns and Villages, Germany

Integrating Sustainability Concepts into Heritage Districts: Some Ontario Examples
Marcus Letourneau, Queen’s University, Canada
8:00am - 10:40am 165-69

**Culture and Nature in Heritage Landscapes**  
Chair: Liz Sargent, Liz Sargent HLA

- The Everglades: Authenticity in a Changing Landscape  
  *Liz Sargent, Liz Sargent HLA, USA*  
  *Deborah Slaton, Wiss, Janney, Elstner Associates, Inc., USA*

- Managing Mountain Grassland Landscapes: the Case of Mts. Iglit-Baco National Park  
  *Bojer Capati, ICOMOS Philippines, Philippines*

- Badlands National Park: A Case Study in Cultural Landscape Rehabilitation and Sustainability  
  *Julie McGilvray, National Park Service, USA*  
  *Megan Cherry, National Park Service, USA*

- Visual Harmony in Relation to Camp Santanoni: User’s Perceptions and Interpretations of Visual Harmony Between Historic Rustic Architectural Design and the Natural Environment Based on Recommendations Made by Downing, Olmsted and Wicks  
  *Nina Caruso, Crosskey Architects, USA*

- Tangible and intangible heritage in the traditional landscape of Tricarico (Italy)  
  *Antonio Graziaidei, Paesaggi Meridiani, Italy*

- The Upper Missouri River Breaks and the Bodmer Landscapes  
  *Zane Fulbright, Bureau of Land Management, USA*  
  *Chere Jiusto, Montana Preservation Alliance, USA*

8:00am - 10:40am 162-75

**Cultural Economics and Development in Heritage Landscapes**  
Chair: Maja Lagerqvist, Stockholm University

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

- Archaeological heritage in China’s tourism industry: authenticity, integrity and profitability  
  *Qian Gao, University of Barcelona, Spain*

- Renewable energy resources and historic preservation: the cultural landscape of Wendland, Germany  
  *Britta Rudolf, Brandenburg University of Technology, Germany*  
  *Susann Härder, Brandenburg University of Technology, Germany*  
  *Michael Schmidt, Brandenburg University of Technology, Germany*  
  *Hubert Schwedland, Joint Municipality of Lüchow-Wendland, Germany*

- Greek Island Vernacular Landscape: A Sustainable Solution to Change?  
  *Carla Chifos, University of Cincinnati - Main Campus, USA*

- Authentic Ancient Landscapes, Modern Lives: Phenomenology or Wishful Thinking?  
  *Robyn Gillam, York University, Canada*

- Landscapes in (the) crisis? Heritage management and valuing in Ireland in times of austerity and crisis  
  *Maja Lagerqvist, Stockholm University, Sweden*

- Tourism: Principal Director of Mayan Cultural Landscape in Mexico  
  *Daniel Reyes Magaña, Universidad Nacional Autonoma de Mexico, Mexico*
10:40am - 11:00am  Cape Cod Lounge

Coffee break

11:00am - 12:30pm  Cape Cod Lounge

Plenary Address:  
Caring for Country—changing landscape management in the Land Down Under

Jane Lennon, Honorary Professor, Faculty of Architecture, Building and Planning, University of Melbourne, Australia

12:30am - 2:00pm  Lunch break

2:00pm - 4:20pm  163C

Heritage and Landscape Management II:  
Documentation, Preservation, Interpretation
Chair: Mikael Sydor, University of Toronto

Point-Cloud Surveying: Subjective-Metric Documentation and the Question of What Heritage?
Mikael Sydor, University of Toronto, Canada

Cultural Landscapes and Heritage Values in Light of a Paradigm Shift
Drazen Arbutina, Zagreb University of Applied Sciences, Croatia

Repairing old farm buildings as a means of conserving the Irish rural landscape
Anna Meenan, The Heritage Council, Ireland

Adapting Ethnographic and Rural Landscape Analysis Methodologies to Inform the Analysis and Treatment Approaches for the Pearl Harbor Naval Complex and the University of California, Davis Campus
Robert McGinnis, University of Virginia - Main Campus, USA

Raising the Roof: The Effect of the Changing Landscape to the Material and Construction of Traditional House in Batad Rice Terraces
Nappy Navarra, University of the Philippines Diliman, Philippines
Marie Edralin Casono, University of the Philippines Diliman, Philippines

2:00pm - 4:20pm  165-69

Bridging Culture and Nature in Practice
Chair: Paige Warren, UMass Amherst

The Niagara Escarpment: Exploring Bioregional Approaches to Cultural Heritage Landscape Management
Rebecca Sciarra, Archaeological Services Inc., Canada
Annie Veilleux, Archaeological Services Inc., Canada

The Separation of Nature and Culture at Uluṟu-Kata Tjuṯa National Park: Problems and Paths Forward
Chloe Michaelidis, University of Massachusetts Amherst, USA

The Culture-Nature Interface of an Ifugao Community located in Batad Rice Terraces of the Philippine Cordilleras
Cathe Desiree Nadal, University of the Philippines Diliman, Philippines
Nappy Navarra, University of the Philippines Diliman, Philippines

Api-Cultural Landscapes: The Human - Honey Bee Interaction
Devin Clark, University of Massachusetts Amherst, USA
New (Old) World Order: The Recursive Role of Novel Ecosystems in Cultural Landscape Management  
Eric MacDonald, University of Georgia, USA  
Elizabeth King; University of Georgia, USA

Preserving Biodiversity in Livestock Agriculture  
Shannon Rice-Nichols, University of Massachusetts Amherst, USA

Tangible and Intangible Heritage in Cultural Venice  
Simona Pinton, Ca’Foscari University, Italy  
Marilena Vecco, Erasmus University Rotterdam, Netherlands  
Lauso Zagato, Ca’Foscari University, Italy

Union Station Palmer Massachusetts, an Historic Rehabilitation of a Fredrick Law Olmsted Landscape  
Tharyn Nein-Large, University of Massachusetts Amherst, USA

Preservation and Interpretation of Macao’s Cultural Heritage: Camoens Grotto as a case study  
Patricia Melo, FCSH-UNL, Portugal

Modernist heritage & Urban landscape in Buenos Aires: The Avenue as space for modernity  
Ignacio Francisco Campillo, Canada

Authenticity towards the Future Integrity of a Place (Alun-alun Square of Yogyakarta)  
Dita Trisnawan, Universitas Indonesia, Indonesia

The Kapampangan Town Center Architectural Character: Mapping the Cultural and Urban Spatial Influences to the Built Environment within the Historic Pampanga Plaza Complex  
Joshua Cunanan, University of the Philippines Diliman, Philippines  
Cathe Desiree Nadal, University of the Philippines Diliman, Philippines

Heritage Values in Urban Landscapes  
Chair: Flavia Montenegro-Menezes, UMass Amherst

Heritage Values in Urban Landscapes  
Chair: Flavia Montenegro-Menezes, UMass Amherst

2:00pm - 4:20pm  
Hadley Room, 10th floor

Closing Reception

4:30pm - 6:00pm  
Hadley Room, 10th floor

The Kapampangan Town Center Architectural Character: Mapping the Cultural and Urban Spatial Influences to the Built Environment within the Historic Pampanga Plaza Complex  
Joshua Cunanan, University of the Philippines Diliman, Philippines  
Cathe Desiree Nadal, University of the Philippines Diliman, Philippines
In this plenary address, partly based on the current ‘CHeriScape’ European research network (www.cheriscape.eu) and partly on my own journey from archaeology through heritage to landscape, I will suggest that landscape and heritage are in the process of convergence, moving towards a mutually supportive relationship. Since at least the 1990s, developments in theory and practice, by means of a series of reciprocal lessons and loans, have brought the two concepts of landscape and heritage into a close relationship. This goes far beyond the use of hybrid terms such as ‘heritage landscapes’ or ‘landscape heritage’, which remain confined within defensive and preservationist paradigms.

The next step, already in progress, would seem to be an even closer combination of the two into an integrated paradigm that is able to address major global societal and environmental challenges from a cultural and democratic perspective. Popular definitions of landscape and heritage (or assumptions about them) seem to have remained conventional - landscape is green, rural and scenic, heritage is always under threat and needing to be protected. In theory and in professional practice, however, much broader definitions and objectives (and in the case of heritage more radical ideas that challenge inherited orthodoxies of preservation, selection and authenticity) are gaining ground, partly as a result of the introduction of landscape ideas into archaeology and heritage, partly as a result of the influence of heritage concepts on landscape. In summary, these new definitions present landscape not as simply a place or a prospect, but as a way of seeing and a way of thinking that is strongly based on its past cultural and historical construction and that aligns closely with notions of social equity and democracy; they present heritage not as valued objects but as the actual cultural and social process of valuation and as the means by which people construct identity, transmit memories, and shape the future landscape.

The new conceptualisations of landscape and heritage, indeed, can be seen to be so convergent that we might even ask whether it is only disciplinary boundaries within the academy (the different languages used for them by their separate champions) that distinguish one from the other. In the ‘real’ world of citizens and communities, are the two ideas all that different? Both landscape and heritage are rooted in people’s perceptions, both express ways in which people interact with, understand and shape the world around them, both exemplify the interrelationship of people and place (or human and nature, one might say), both concern life as lived between past and future, both are foundations of sustainability. Heritage should be about more than conservation, and landscape should be about more than protection: bringing them together might strengthen the social relevance of both, lending them greater transformative power, allowing them to be solutions not problems.
Plenary Abstracts

Jane Lennon, Honorary Professor, Faculty of Architecture, Building, and Planning, University of Melbourne, Australia

**Caring for Country—changing landscape management in the Land Down Under**
Friday, 11:00am-12:30pm, Cape Cod Lounge, Student Union

Australian landscapes are layered over ancient bedrock leaving evidence of previous eras and vegetation types; they have been occupied for millennia and are sentient and the result of entanglements with dynamic systems of multiple forms rather than linear or binary associations. This lecture examines the continental context, creating the cultural landscape, protected landscapes, changing agricultural landscapes with abandonment, agribusiness and aggregations, mining and peri-urban land expansion, and heritage landscapes. Australia has started to care for country as shown by Aboriginal influences, biodiversity conservation and Landcare, demographic change, climate change adaptation, sustainable management of resources, fire and bushfire protection.

The value of the cultural landscape concept acting as a bridge between wild nature and living with nature however modified, illustrates human impact on ecosystems. Settlers have ruined Australian ecosystems over 200 years and particularly post-1945 and now are undertaking the long task of repair. There is really no alternative but to accept modified landscapes of entanglement with their often rich cultural associations. They are neither wild nature or historic landscapes and the cultural landscape concept needs to be rethought to accommodate this. Currently it seems only to be an academic tool having little relevance to farmers or to Indigenous people wanting to reconnect to country or to maintain traditional practices there. Connectivity, entanglement of layered evidence in the biocultural landscape of varying scales, uncertainty and unpredictability are all key issues to be considered in a new approach.
Abstracts

Arranged by surname

Yaser Abunnasr, American University of Beirut, Lebanon
Salma N. Talhouk, American University of Beirut, Lebanon

Archaeological sites as ancillary botanic gardens: the case of Chhim archaeological site, Lebanon
Thursday, 3:50pm-5:50pm, 162-75

Botanic gardens are integral to plant conservation when urbanization and advent climate change are reducing biodiversity. Implementation of botanical gardens in Lebanon is not feasible because land is limited, real-estate value is high, biodiversity conservation as a national priority is low and scientific botanical knowledge is not prevalent. Lebanon is part of the Mediterranean Basin Global Biodiversity Hotspot with an estimated 3,000 plant species. We have proposed the recognition of a complementary category of gardens, ancillary botanic gardens (ABGs), which formalizes local initiatives and facilitates options to tackle land limitations. ABGs are established by local communities within sites that have existing levels of land protection owing to their primary purpose such as archaeological sites and religious landholdings. They are informal, deregulated gardens for the conservation of plant diversity and cultural plant knowledge. This paper presents the development, design and planning of the first ABG on an archaeological site in Chhim, Lebanon. Through analyzing the physical characteristics of the site, survey of local heritage conservation laws, buy-in of the surrounding community, and a survey of native flora and related cultural plant knowledge; a physical and management plan will be developed for the site where archaeology as a primary use and ABG as a secondary use are integrated into a dynamic, bio-cultural conservation site. The ABG prototype will inform a country-wide, decentralized network of ABGs across archaeological sites that coincide with important plant areas where archaeological and plant responses to climate change may be monitored.

Drazen Arbutina, Zagreb University of Applied Sciences, Croatia

Cultural Landscapes and Heritage Values in light of paradigm shift
Friday, 2:00pm-4:20pm, 163C

Heritage was not mentioned in the Athens conference of 1931; it spoke only about historical monuments. It was in 1964 in Venice that common heritage and human values were formally chartered. The landscape was, even within the last quarter of the 20th century, appreciated mainly as the area around the historic site. It was the common denominator in maintaining authenticity of heritage within urban or rural settings. Landscape was considered as support to something that had greater heritage values. Recently, in 2014, there has been no more debate about the positive aspects of heritage, but the new paradigm in Nara 20+ stresses competing values and meanings of heritage as something of a source of dispute. The new shift in heritage consideration does not advocate the need for protection or preservation, but management. This new paradigm provides the basics for heritage commercialization through notions of an inevitable need for sustainable development. The shift defines the context of heritage almost as a tool of business negotiation. It was done through the definition of the trade-off principle as a closing idea. Cultural landscapes, as complex forms of heritage with values directly embedded in broad spatial areas, directly affect the possibility of evermore development. In such a context, landscape is in danger of becoming only a commodity of trade. The new paradigm shift is wrapped within the idea that heritage could be one of the main development enabling tools, even when it was from the beginning defined almost as a liability in the development process. It could be transformed, as an asset that has to be preserved, into something only to be written off, if the stakeholders, or the stronger among them, made the right offer or request. In that context, this paper will explore issues of social justice and power together with the idea of authenticity and integrity within the changes in living cultural landscapes.
Catherine Arteau-Grébaut, Association Le Barde du Label, France

**What Role can the UNESCO “Cultural Landscapes” Label Play in a Vineyard Landscape?**
Friday, 8:00am-10:40am, 163C

The jurisdiction of Saint-Émilion (France) was listed as a World Heritage landscape by UNESCO in 1999. This is a vineyard landscape with international fame that preceded the UNESCO designation. This is also a landscape that today is experiencing unprecedented change. This is linked to a paradigm shift emerging from the era of globalization. The landscape, in economic and sociological transition, is potentially questioning its cultural identity. What story is the Saint-Émilion jurisdiction telling? Why is this story original and unrepeatable? What are the keys, but also the taboos, to this history that will address this paradigm shift? The “Barde du Label” has stated a basic postulate: to question the meaning of the UNESCO inscription, to share it in a democratic way with all World Heritage stakeholders (politicians, winemakers, inhabitants, visitors), making it an opportunity for re-examining heritage values and thus feeding the future landscapes project. It has also begun an experiment (2013-2016): this presentation will outline this work (method, cultural programs, implementation based on sustainable development and first results) as elements of reflection and the beginnings of an answer to the issues raised by this conference.

Heidi Bauer-Clapp, University of Massachusetts Amherst, USA

**What if the authentic is not aesthetic? The role of landscape in heritage development**
Thursday, 8:00am-10:00am, 162-75

Landscapes can be central to heritage, evoking sensory connections to places or events. At other times landscapes are simply a backdrop to developing or sharing heritage. In some instances, however, the landscape presents a challenge to heritage development: What if the landscape is unattractive, inaccessible, or dangerous? In this paper I explore the relationship between landscape and heritage development. I draw upon my research on the South Atlantic island of St. Helena, where archaeological excavations brought new attention to the island’s little-known use as a refuge for captive Africans liberated from illegal slave vessels. Community efforts to promote this heritage are impeded by the modern landscape, as the site of the former refugee camp and associated cemeteries is the industrial area on the island. Stakeholders are therefore negotiating the connection between events, place, and significance. Is the original location of the refugee camp a critical component in connecting past and present? Does placing public interpretation in a disconnected but more palatable location diffuse the significance of this heritage? With these questions I analyze the tension between authenticity and aesthetic in heritage development to offer new knowledge on how and where we share information about our past.

Deanna Beacham, National Park Service, USA

**The Indigenous Cultural Landscape: Another perspective for landscape conservation and interpretation**
Wednesday, 2:20pm-4:40pm, 163C

The concept of the Indigenous Cultural Landscape (ICL), first introduced as part of the Comprehensive Management Plan for the Captain John Smith Chesapeake National Historic Trail, is intended to represent large landscapes from the perspective of Eastern Woodland Indian nations at the time of their first contact with Europeans. These landscapes comprise the cultural and natural resources that in their totality would have supported the historic lifestyle and settlement pattern of an Indian community. The concept attempts to demonstrate that American Indian living places were not confined to the sites of houses, towns, or settlements, and that the concept of the American Indian view of one’s homeland is holistic rather than compartmentalized into the discrete site elements typically used in language today such as “hunting grounds”, “villages”, or “sacred sites”. Since 2010, the National Park Service Chesapeake Bay has researched and reported on identifying and mapping ICLs as a trail related resource. This presentation will outline the progress of those studies to date as well as plans for future studies, briefly discuss some of the challenges and questions that have arisen since the concept’s inception, and open the floor for the audience to offer new challenges and questions.

Christopher M. Beagan, National Park Service, USA

**Integrating Components of Resilient Systems into Cultural Landscape Management Practices**
Thursday, 3:50pm-5:50pm, 162-75
Cultural landscape managers are seeking to enhance the ability of landscapes to endure stressors, disturbances, and environmental change. The components of resilient systems—diversity, redundancy, network connectivity, modularity, and adaptability—are valuable tools to examine current landscape vulnerability and to attempt to minimize climate change impacts. These components are derived from the Federal Emergency Management Agency’s “National Incident Management System” and recently included in the US Department of Housing and Urban Development “Rebuild by Design” competition brief. This presentation addresses the components of resilient systems and provides examples from cultural landscapes in national parks across the country. It is intended to stimulate thought about sustainable practices and the ways in which cultural landscapes can be managed through preservation maintenance or rehabilitation treatment for greater resilience to the effects of changing climates.

Gillian K. Bearns, Virginia Department of Historic Resources, USA
Joanna Wilson Green, Virginia Department of Historic Resources, USA

The Challenges of Battlefield Landscape Preservation
Wednesday, 2:30pm-4:40pm, 165-69

Despite its relatively short history as a nation, the United States has experienced numerous wars including the Revolutionary War, the War of 1812 and the Civil War. Native American tribes engaged in bloody conflict long before the arrival of Europeans. Time and human activities have erased all but a few buildings, structures and landscape features related to these wars. In working to preserve battlefields and battlefield landscapes, efforts have largely focused on simply preserving the land itself. However, in the absence of physical evidence that can relate the narrative of historic events, these landscapes are not easily understood or appreciated by the public. Changes to the topography, the surrounding environs and to the actual conditions present on the landscape undermine the ability to envision the battle action and the events leading up to the battle. Therefore, preservation of the existing landscape may not be enough. But can an historic landscape be “rehabilitated” like a historic building or structure? The Virginia Department of Historic Resources works with private landowners and nonprofit battlefield preservations to place perpetual conservation easements over dozens of acres of battlefield land every year. These deeds of easement must address issues related to the preservation and restoration of the battlefield landscape and adequate identification and preservation of extant historic buildings, structures and landscape features related to the battle while allowing for continued use of the battlefield land. This paper will discuss the balance that each deed of easement must strike and the research into the events of the battle and subsequent land uses that impacted the property, the identification and evaluation of extant historic resources, the need for restoration or rehabilitation of the landscape, and allowances for continued use of the property.

Kimberly A. Berg, University at Albany, State University of New York, USA

Welsh Patagonia? Remnants of Colonialist Ideology in Patagonian Tourism Representations
Thursday, 3:50pm-5:50pm, 163C

This paper explores the way in which colonial discourse is being engaged and presented within the Argentine-Patagonian tourism industry and local cultural heritage sites as a resource from which to gain political and social capital. Patagonian history is often associated with the presence of three distinct groups throughout recent history—the Spanish colonials, the Indigenous nomadic groups, and the Welsh diaspora. However, only the Welsh have been able to capitalize on this history and continued presence in the area, so much so that regional history now commemorates and values Welsh presence over both predecessor groups. This trend has been, in large part, due to the consolidation of Welsh-Patagonian heritage with that of the nation of Wales. That is, themes and terminology used to describe the Patagonian landscape reflect colonial history and have shaped both how the landscape is understood as well as how the heritage of the various cultural groups in the region are valued. This paper will explore the multiple cultural histories of the Patagonian landscape through the lens of political economy to argue how and why Welsh heritage is privileged compared to its Patagonian counterparts.

Anna Bogdanova, University of Tsukuba, Japan
Places of Prayer in Ukrainian Rural Landscape. Prospects for the Cultural Landscape Approach to Wooden Church Preservation
Thursday, 3:50pm-5:50pm, 165-69

The Western part of Ukraine, crossed by the range of Carpathian mountains, is home to several divergent ethnic groups who live in highland rural settlements that harbour their traditional lifestyle and customs. In 2013, they became famous worldwide for their unique building tradition when the best representatives of local wooden churches were inscribed on the World Heritage List. However, heritage authorities have been struggling to implement protective regulations in those areas due to the discordance of monument-based approach with local traditions. By means of ethnographic inquiry, the proposed paper will show that throughout the region churches are viewed as a symbol of prosperity and subject to continuous enhancement, with recorded cases of burning down or selling an obsolete church. Instead, what has a religious value for the villagers is the ground on which a historic church stands, that became sacred as a result of the centuries of continuous prayers. The concept of “namolene mistse” (“prayed place” from Ukrainian) reveals one more dimension in which people are shaping the landscape. Thus, we aim to introduce the cultural landscape approach to wooden church preservation in Ukraine.

Nancy J. Brown, Advisory Council on Historic Preservation, USA

Conserving Authenticity and Managing Change: Finding a Balance in Large Western Landscapes
Thursday, 8:00am-10:00am, 165-69

Cultural landscapes are living landscapes; as such we anticipate a certain amount of change over time. Large cultural landscapes present equally large challenges for managing change while maintaining the authenticity of place. How do we conserve the character of such landscapes and manage large development projects? Construction of highways, energy projects, and transmission lines has a huge impact on large cultural landscapes. How does this development affect the continued use by Native Americans of their cultural and sacred sites, which often have extended viewsheds? Or affect the continuity of historic activities that shaped and shape a landscape, such as grazing practices? How many times can roads and pipelines cross historic trails before these cultural landscapes lose their integrity? How do we assess effects to the integrity of setting for all the cultural landscapes along a 1000-mile long transmission line? I will use such cases in the western United States to discuss the challenges related to conserving authenticity in large cultural landscapes in light of huge development projects.

Jessica L. Brown, IUCN-WCPA Protected Landscapes Specialist Group, USA
Terence Hay-Edie, United Nations Development Programme, USA
Brenda Barrett, Living Landscape Observer, USA
Nora Mitchell, University of Vermont, USA

Engaging local communities in stewardship of World Heritage landscapes: Lessons learned from an international initiative
Thursday, 1:00pm-3:20pm, 162-75

Recent policy and conceptual developments in the evolution of the World Heritage Convention, and in conservation generally, set the stage for new approaches that engage indigenous peoples and local communities in stewardship of these landscapes and for rights-based approaches that link conservation and sustainable development. This presentation will draw on the findings of our World Heritage Paper #40, recently launched at the World Parks Congress. With 13 years of on-the-ground experience in Africa, Asia, Meso-America and the Caribbean, the Community Management of Protected Areas Conservation (COMPACT) initiative offers an innovative model for engaging local communities in stewardship of the natural and cultural heritage of World Heritage sites and their surrounding landscapes, while helping to improve the livelihoods of local people. Through extensive on-the-ground experience, and using a participatory methodology that takes a common systematic approach, COMPACT offers an example of best practice in this area, tested at site-level in eight very different landscapes in diverse regions, with plans to replicate in new sites. We will review lessons learned from COMPACT’s decade of work and will discuss issues that are key to sustaining the heritage values of landscapes and seascapes, including: fostering equitable and effective governance, techniques of
community engagement, revitalizing traditional ecological knowledge, implementing ridge-to-reef conservation, and linking food security and conservation.

Ignacio F. Campillo, Canada

**Modernist heritage & Urban landscape in Buenos Aires: The Avenue as space for modernity**
Friday, 2:00pm-4:00pm, 162-75

Authenticity and change are important elements to comprehend Buenos Aires's profound urban transformations in the 20th century. At the end of the 19th century the city architecture was deeply dominated by eclecticism, and by 1930 it had embraced modernism with enthusiasm. During that time the city was seeking its own identity, looking for ways to liberate itself from its colonial past, and to allow itself the transformation into the metropolis that it is today. Until recently, heritage in Buenos Aires was associated with buildings built before 1930. The city government passed legislation that made mandatory the review of every demolition or renovation of buildings built before 1941. This situation generated the creation of Moderna Buenos Aires, whose mandate is to improve the visibility of architecture built between 1930 and 1970. Moderna plays a key role in the preservation of modernist architecture, the developing of legislation, public outreach, exhibits, and conferences. The actions of citizens, authorities and NPOs in Buenos Aires have become an example for architectural the heritage preservation in Latin America. A key component of the city transformation was the enlargement of narrow streets into wide avenues. This change of street scale allowed the colonial city to become a modern metropolis. The Avenue became then the scenario for the urban landscape transformations where new technologies and scales redefined the space. Skyscrapers, office towers, residential buildings, theaters, subways, and tramways became the beacons for modernity. Modernist architecture is the DNA of Buenos Aires; protecting these buildings is key to preserving the character of the city.

Bojer B. Capati, ICOMOS Philippines, Philippines

**Managing Mountain Grassland Landscapes: the Case of Mts. Iglit-Baco National Park**
Friday, 8:00am-10:40am, 165-69

The Mts. Iglit-Baco National Park (MIBNP) in Mindoro island, Philippines, is a mountain grassland landscape with outstanding histo-cultural and natural heritage values. Like other grasslands ecosystems in the world, the MIBNP is shaped by centuries of human activity, specifically by the Tau-Buid and Buhid Mangyans, the indigenous groups residing and practicing kaingin (slash-and-burn agriculture) inside the rugged terrains and plateaus of the park. Its many rare and endemic species make it the best representative of the biodiversity of the Mindoro biogeographic zone. The park is also an important watershed in the island. While the resilient ecosystem supports specially-adapted species, the MIBNP has become particularly fragile due to changes in climate, indigenous culture, fire ecology, and human development. Its conservation requires mitigating climate change, integrating indigenous agro-forestry practices with science, preserving Mangyan culture, conserving biodiversity, and encouraging community participation. Management success of a mountain grassland landscape like the MIBNP is therefore an achievement in genuine cooperation and governance among a variety of stakeholders.

Peter J. Carruthers, Archaeological Services Inc., Canada

**Ecological Approaches to Landscape as Habitat**
Thursday, 1:00pm-3:20pm, 165-69

Ontario has 350,000 square miles of landscape and parts have been occupied for at least 12,000 years. Most development pressure exists in the south which currently supports the densest population in Canada. Yet, although purely cultural landscapes exist in urban spaces, there are culturally modified, naturally regenerating and wilderness places all over the province ranging from undiscovered indigenous precontact sites to city centers which can simultaneously involve both tangible and intangible characteristics such as structures or landforms with symbolic importance. Boundaries are often subtle. Since the 1970s consensus developed that landscape conservation had merit in a planning context, but there is less consensus about how to accomplish this. Defined places like selected linear corridors, coastlines or planning zones with clear regulation had most potential for success. Typically however, significant landscape units are vulnerable to expedient economic
decisions. This paper examines how methodologies from geography, environmental conservation and landscape planning can combine to build bioregional, ecologically based approaches to protect society’s right to food security, air and water quality, and the protection of habitat, wilderness, recreational, spiritual, and aesthetic values balanced with our culture’s need for the sustainable consumption of natural resources.

Nina L. Caruso, Crosskey Architects, LLC, USA
Visual Harmony in Relation to Camp Santanoni: User’s Perceptions and Interpretations of Visual Harmony Between Historic Rustic Architectural Design and the Natural Environment Based on Recommendations Made by Downing, Olmsted and Wicks
Friday, 8:00am-10:40am, 165-69

Architects and landscape architects of the nineteenth and twentieth centuries considered the importance of visual quality and designed their “rustic architecture” to be in harmony with the surrounding landscape. Detailed studies have informed us how these buildings were designed and programmed. What is less understood is how visual harmony is perceived by the sites’ users. Consequently, interpretation and stewardship of these cultural landscapes is at risk of losing the intangibles that define place. This study employed Camp Santanoni, an Adirondack Great Camp and National Historic Landmark that epitomizes the designers’ concepts of visual harmony. Santanoni is managed in partnership with NY State Department of Environmental Conservation, Adirondack Architectural Heritage and the Town of Newcomb. This qualitative case study focused on the complex ways people understand and interact with architecture in the landscape. Listening to users talk about what is meaningful and important is critical to describing how users perceive and interpret the visual harmony of design in context with natural environments. Conclusions demonstrate how thoughtful design with regard to human experience in natural environments can create attachment to place. The study will advance how to identify the idiosyncrasies that define place, which are essential for successful and meaningful site interpretation.

Yogesh Chandrani, Columbia University, USA
The Politics of Heritage and Violence in Ahmedabad
Wednesday, 2:20pm-4:40pm, 165-69

In this paper, I analyze contestations over the Islamic architectural heritage of the Indian city of Ahmedabad, where a campaign to gain recognition as a UNESCO world heritage site has coincided with Hindu nationalist violence against Muslims and the spatial reorganization of the city in the context of neoliberal reforms. In precolonial times, Ahmedabad was central to a global network that linked the Middle East to Southeast Asia. The old city’s architecture embodies this history and is a reminder of a time when alterity and miscibility were not perceived as threats. While the Islamic heritage of the city remains central to the social lives of contemporary Muslims, Hindu nationalists perceive these monuments as symbols of the city's Muslim-ness and as obstacles to their vision of making India Hindu. Drawing on historical and ethnographic research, this paper explores how the conjuncture of Hindu nationalist violence, neoliberal reorganization and the efforts to preserve Ahmedabad’s monuments effects the dispossession of Muslims. I argue that heritage preservation not only fails to address the depth of Muslim injury; it masks the violence of Hindu nationalism which seeks to erase the Muslim from the city's past and present.

Carla Chifos, University of Cincinnati - Main Campus, USA
Greek Island Vernacular Landscape: A Sustainable Solution to Change?
Friday, 8:00am-10:40am, 162-75

Outside the cities of Greece, and particularly on the islands, both the remnants of and the lingering use of traditional landscape management that has evolved over 4000 years, still shapes the identity and livelihoods of many people. But these landscapes and the knowledge that has been handed down have been under threat for more than 30 years. Modernization, reliance on a tourism economy, and shifting regional land management and governance schemes have disregarded and conflicted with the traditional landscape. Evidence shows that the traditional practices were more in harmony with nature and social equity, and the shifts to modern ways have exacerbated environmental problems, negatively impacted quality of life, and have
marginalized portions of the population. My case study focuses on the landscapes of Santorini and Crete, where I have been observing, documenting and analyzing the traditional landscapes for over ten years. This paper documents the sustainability characteristics of the key traditional landscapes management practices on Santorini and in the Langada Valley of Crete; explores the connections of this landscape with the people that still rely on it; analyzes the political economy of the threat to this landscape; and offers insights for a more sustainable transition.

Katherine Cholakis-Kolysko, USA
**Reconciling Narratives in Design: Seeing Polish Landscapes through a New Lens**
Thursday, 8:00am-10:00am, 162-75

The surge of research addressing landscape theory and practice attests to renewed interest in an ancient concept — the power of place. Critics reveal the consequences of ignoring the stories of the landscape in the design process. With Polish landscapes as its focus, this presentation will explore how places with interconnected layers and patterns, where history is erased and rewritten in the medium of the built environment, communicate ideas, carry meaning, and contribute to polemics affecting decisions about how we shape the world around us. This project analyzes three distinct Polish landscapes, identifying the elements that contribute to their sense of place and presenting questions this raises during conversations about preservation. The first landscape (Old Town, Kraków) inspires thought by presenting contradictions (e.g., historical eras are juxtaposed at the Wawel cathedral). The second (old growth forest, Białośliwyja) challenges visitors to reconcile dynamic histories within a seemingly natural environment (e.g., human and natural narratives quietly collide within the forest). The third (Old and New Towns, Warsaw) presents questions of legibility in a place where history has been physically reconstructed. Briefly diving into the rich polemics of these landscapes will expose stories left untold and lay the groundwork for cultural analysis.

Devin Clark, University of Massachusetts Amherst, USA
**Api-Cultural Landscapes: The Human - Honey Bee Interaction**
Friday, 2:00pm-4:20pm, 165-69

The historic and contemporary relationships between humans and honey bees and their symbiotic ability to shape the landscape around them are key features of living cultural landscapes. From the honey hunters in Nepal, to the European colonists who brought their hives with them and introduced honey bees to the New World, to urban hives in rooftop gardens, the human-honey bee interaction has helped shape many cultures and landscapes around the world. The goal of this paper is to raise the awareness and recognition of the cultural heritage values (as well as conservation values) of protecting landscapes in which humans and bees interact. This paper will highlight the benefits of classifying such api-cultural landscapes as IUCN Category V protected areas—protected landscapes and seascapes—as well as specific ICOMOS criteria, to preserve both the cultural heritage and conservation values of these areas. It will provide yet another example of how culture and nature should be viewed as entangled rather than disparate notions when considering landscapes.

Peter R. Coutros, Yale University, USA
**Climate change and the particular challenges it poses to the protection of immovable cultural resources in West Africa**
Thursday, 3:50pm-5:50pm, 162-75

Throughout the developing world responses to climate change have been defined by political and economic policies that have largely left heritage management out of the equation. A recent campaign using high-precision topographic techniques to remap the central tell of Jenne-Jeno, one of the most important and well-known prehistoric centers in West Africa, revealed that inconsistent monsoons and seasonal flooding are eroding the site at an accelerating rate with little conservational intervention. Likewise, in neighboring regions of the Sahel, degrading environmental conditions including increased aridity and its secondary and tertiary consequences have negatively impacted archaeological sites. These consequences include the push for irrigation, dam and road construction that result in widespread site loss. Using three original research case studies this paper establishes how environmental degradation as well as its indirect causatum contribute to the
destruction of cultural heritage. The erosion of Jenne-Jeno, the dismantling of sites within the Malian Lakes Region, and the bulldozing of sites along the Middle Senegal Valley illustrate the potentially destructive links between climate change, ignorance of developers, and the agency of certain local actors. Identifying and assessing the impact of these factors can produce both technological and social solutions for protecting immovable cultural resources in Africa.

Joshua S. Cunanan, University of the Philippines Diliman, Philippines
Cathe Desiree S. Nadal, University of the Philippines Diliman, Philippines

The Kapampangan Town Center Architectural Character: Mapping the Cultural and Urban Spatial Influences to the Built Environment within the Historic Pampanga Plaza Complex
Friday, 2:00pm-4:20pm, 162-75

This study aims to discover the Kapampangan built form within a Pampanga Plaza Complex. A built form analysis is proposed to discover the cultural structure defining a Kapampangan Town Center. The method is applied within identified Pampanga municipalities. After the classification and selection of six downtown municipalities within the province of Pampanga, gathering of data commenced through participant observation and visual survey analysis. Mapping and typological approaches were applied for documentary findings. These approaches were applied in the analysis of the building environment styles and its relationship to existing urban space elements, i.e. sidewalks, plaza, and other landscape features. The research concludes in delivery and creation of typical built form maps of Historic Pampanga Plaza Complex and culminates in a cultural landscape framework visualized in sketches of the present built form structure defining the Kapampangan Town Center. By mapping the infrastructure design influences, urban spatial elements relationships, and landscape features related to the built form, a classification of cultural influences and patterns is created and physical identities are formed. The research approach applied is a tool that can be used to aid the analysis of future plaza complex modification that may affect the genius loci of these town cores.

Buck Damone, Bureau of Land Management, USA

Pumpkin Buttes: A Case Study of Tribal Concerns and Management Challenges
Wednesday, 2:20pm-4:40pm, 163C

The Pumpkin Buttes are the most prominent landform within the Powder River Basin of northeastern Wyoming. Containing multiple archeological features and sites such as stone circles, burials and fasting sites, they are significant as a traditional cultural property to the tribes who once occupied the area. The buttes are also historically significant as a landmark, destination of expeditions and as a vantage point during two decades of conflict between numerous tribes and the US Army. The Bureau of Land Management (BLM) manages the vast majority of the mineral rights underlying the landform and its visual setting. Although much of the buttes themselves are undeveloped, the entire landscape surrounding them experienced over 60 years of intensive mineral extraction activity that is continuously intensifying. Recent consultations with tribes indicate that the buttes cannot be considered as a singular entity, that they have strong connections to other very distant landmarks and that BLM must consider impacts to the entire landscape surrounding the Pumpkin Buttes. How can BLM address tribal concerns that extend beyond the agency defined boundaries of the traditional cultural property?

Amy E. Den Ouden, University of Massachusetts Boston, USA

The Cultural Landscape of Eastern Pequot Rights and Resistance
Wednesday, 12:20pm-2:00pm, 163C

This paper will introduce the panel and will provide an overview of the historical and contemporary political contexts that shape the significance of the Eastern Pequot reservation land as a cultural landscape that is central to Eastern Pequot collective rights as a tribal nation; their struggle for federal acknowledgment; and the enduring relationship between land and resistance.

Claudine Déom, Université de Montréal, Canada
Nicole Valois, Université de Montréal, Canada

**Whose heritage? Determining values of modern public spaces in Canada**

Friday, 8:00am-10:40am, 163C

In the field of conservation, projects of landscape architecture are not readily associated to heritage. This is all the more true of those created in the 1950s and 1960s. They nevertheless represent an important component of design of that era which aimed at improving the quality of urban life. Many of these public places appeared in city neighbourhoods, the downtown core and on university campuses. These modern public spaces offer an opportunity to re-examine the values associated with heritage. The fact that these spaces are used by people and that they combine nature and construction allow us to think beyond the scope of the traditional values such as esthetics and historical associations, to include the user's perspective. This paper aims at contributing to the reflection of this conference’s theme by presenting results of a research project undertaken in 2012 at the Faculty of Environmental design at the University of Montreal. It aimed at improving traditional landscape management practices by addressing the issue of social value in heritage evaluations.

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

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

William Dupont, The University of Texas at San Antonio, USA

**Reviving HemisFair Park as a Tourist Destination**

Friday, 8:00am-10:40am, 162-75

The city of San Antonio has a unique historic urban landscape with its river and famous Riverwalk, historic neighborhoods and major landmarks such as five 18th century Spanish missions. The Riverwalk, which was planned in the 1920's, defines the commercial center of San Antonio. Since the 1968 HemisFair event, it has transitioned to be the exclusive domain of tourists, visited by millions and characterized by riverside hotels, cafes, restaurants and various tourist activities which bring economic prosperity to the region. HemisFair Park is located in the downtown San Antonio, approximately 78 acres, and deeply connected with the Riverwalk physically and historically. The area of HemisFair was previously occupied by a thickly populated neighborhood with over 1,000 structures, including two churches and a synagogue. Today there are only 22 extant buildings, plus two stabilized ruins, surviving from the pre-1968 period. HemisFair, even though located at the end of a Riverwalk spur, is a neglected area, disconnected from the City and sadly underutilized. The city recently developed a new master plan to reconnect HemisFair to its surrounding neighborhoods: the plan intends to promote the unique aspects of the city's history, tradition, landscape and culture through heritage tourism activities in the HemisFair Park area while creating prosperity for the residents of San Antonio. This paper discusses how HemisFair is being re-developed as a blended urban residential and heritage tourist destination. Can the City achieve also their stated intention to pursue sustainable development practices, create a modern, urban mixed-use neighborhood, and satisfy all interests?

Emily C. Donaldson, McGill University, Canada

**The Perils of Preservation: Pride and Fear in Marquesan Cultural Landscapes**

Wednesday, 12:20pm-2:00pm, 165-69

The preservation of cultural landscapes in the Marquesas Islands of French Polynesia might initially appear to be a feasible, even natural, proposition compared to many places in the world. A number of local leaders advocate enthusiastically for their heritage, and most farmers avoid planting or burning debris in close proximity to historic resources such as ancient ruins and trees. Yet the islanders’ reasons for avoiding these features may not actually protect them, and could in fact complicate historic preservation goals. Marquesans have a complex relationship to their material past, and associate many cultural landscapes with unpleasant colonial legacies and haunting, embodied encounters with their ancestors. The term “intangible” seems insufficient to convey a value that is felt, as islanders physically sense their ancestors in certain places. Still, conveying this value in heritage management terms remains a difficult task. Current historic resource preservation initiatives have tended to discount or overlook perspectives of discomfort about the past, instead privileging the views of those who support preservation. What hidden costs might result from this approach? This paper explores the links and
breaks between cultural landscape preservation initiatives and the seen and unseen, tangible and intangible, values associated with Marquesan cultural landscapes.

Mathieu Dormaels, University of Quebec in Rimouski, Canada
Marie-José Fortin, University of Quebec in Rimouski, Canada

**Cultural heritage landscapes in Quebec province: what values for local communities?**

Thursday, 1:00pm-3:20pm, 162-75

In Quebec, landscapes are an essential part of the provincial identity. Since the development of tourism at the beginning of the 20th century, landscapes embody the values of Quebec society and testify of its evolution. Nevertheless, it was not until the adoption of the Cultural Heritage Act in 2012 that “cultural heritage landscapes” were officially recognized. Today, landscapes are still an important motivation for tourists to visit, especially in the Gaspe Peninsula, but their conservation struggles in the face of other industrial development projects, mainly wind farms. Nowadays, the legal framework offers different ways for local communities to protect and enhance the values of their landscapes. Several local communities are building local development projects to protect and enhance the values of their landscapes. Several local communities are building local development projects were landscapes are the primary resource to increase their regional attractiveness and tourism activities as a new source of income. This paper proposes to first present an overview of the Quebec legal framework on cultural landscapes, and then to expose different cases of landscape preservation in the Gaspe Peninsula, adopting different approaches and different legal provisions. Through these examples, we will see how the local communities emphasize certain values and characteristics of their landscape.

Ruijie Du, The Chinese University of Hong Kong, Hong Kong

**Authenticity Analysis for Cultural Landscapes: A Case study of Tai O in Hong Kong**

Thursday, 8:00am-10:00am, 162-75

Authenticity is regarded as the essential qualifying factor concerning values attributed to cultural heritage. As a later added form of cultural heritage, ‘cultural landscape’ is a complex of both cultural and natural heritage, including both tangible and intangible aspects. The Nara Document on Authenticity of 1994 opened opportunities for considering aspects and meaning of authenticity in cultural landscapes by acknowledging the ‘progressive authenticity’ which indicates the changing nature of cultural heritage, and by including intangible indicators such as tradition, spirit and feeling in assessing authenticity. However the lack of understanding of authenticity resulted in many unresolved or unclear issues in authenticity analysis, such as the perception that authenticity is related to the ‘original’ state of a place, or treating authenticity as if it were a value in its own right without reviewing all attributes. To clarify the confusions and challenges and improve the use of authenticity analysis for cultural landscape, this paper takes Tai O, a fishing town in Hong Kong, as an example to illustrate the issues in authenticity analysis. Known as ‘Venice of Hong Kong’, Tai O is commonly regarded as an authentic cultural landscape, in spite of the tangible and intangible changes in recent decades.

Jill Dwiggins, University of Massachusetts Amherst, USA

**Wire Around the Maze: The Landscape and Legacy of a Belfast Prison**

Wednesday, 2:20pm-4:40pm, 165-69

This paper evaluates conflicting approaches to the development of sites of historic violence, by introducing a case study on a prison complex famous for its role in the 1970s –‘80s Northern Irish Troubles. I attempt to answer the question: How does landscape figure into a population’s recovery from historic violence? The presentation will discuss:

- Belfast’s Maze Prison as an institution and as a mirror of the tumultuous era of political violence on practical and symbolic planes.
- The tenuous future of the physical prison site, emphasizing 1) diverse cultural perspectives of citizens and stakeholders and 2) competing proposals that prescribe drastically different approaches to the community’s recovery.
- Ways in which this case study applies to more general considerations of historic sites of conscience – that is, to other controversial cultural landscapes rooted in social or state violence.
Although rooted in the disciplines of history and public memory, it also deals with contemporary conflicts about social power within communities, state and authority violence, regional sectarianism, and landscape management ethics.

*Claus-Peter Echter, ICOMOS International Committee of Historic Towns and Villages, Germany*

**The conservation and management of cultural landscapes in Germany**  
Friday, 8:00am-10:40am, 163C

A historic cultural landscape is an extract of an existing cultural landscape, shaped by historic elements and structures. The historic elements from different historic periods exist in interaction with each other. Structures and elements of cultural landscapes are “historic” if nobody could or would create them today in their existing state, due to economic, social, political or aesthetic reasons. A heritage landscape is a cultural landscape which is shaped in a specific manner by heritage buildings and structures which gives it its character today. In the first part of this presentation, the concept and history of the cultural landscape and the characteristics of historic cultural landscapes in Germany are described together with their different linear elements (e.g. old traffic routes), at points (e.g. wells) and elemental areas (e.g. historic vineyard), which are grouped in functions (settlement, agriculture, trade, traffic, recovery and communal life like religion, state, the military). Important examples of listed or once listed German (or German-Polish) World Heritage Cultural Landscapes such as the Garden Kingdom of Dessau-Wörlitz, Upper Middle Rhine Valley, Dresdner Elbe Valley, and Muskauer Park will be shown. In the second part of the presentation methods for the inventory of cultural landscapes in Germany are analyzed: research and analysis of history, natural state, elements, substance, structures, change, and present cultural landscapes. The result of this research on cultural landscapes produces much new information, data, documentation etc. and reveals many already existing ones derived from different sources. The growing needs to obtain a systematic record of the cultural landscape arise today from a large number of statutory requirements. This leads to the idea to build up a Digital Information System for Cultural Landscapes on the basis of a Geographic Information System (GIS). Lastly, a management plan for the Historic Cultural Landscape in the Rheingau-Taunus-District in Hessen, a German state, will be discussed.

*Zeynep Ekim, Carleton University, Canada*  
*James Arteaga, Carleton University, Canada*

**Good Heritage Conservation in the Capital?**  
Presenters will be available to discuss posters on Thursday, 3:20pm-3:50pm, Lower Foyer, Campus Center. Posters will be displayed all day Thursday.

The Rideau Canal, located between Kingston and Ottawa, Ontario, Canada, became a World Heritage Site in 2007. It was added to the list for being an excellent example of a slackwater canal in North America and its continued use throughout the years. It achieved two criteria during its nomination process: 1. Represented a masterpiece of human creative genius and 2. It was an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates a significant stage in human history. For this poster presentation, a small section of the Canal, from Bronson Street Bridge to Fifth Avenue in Ottawa, was examined to determine the various physical changes that had occurred since the construction of the canal during 1826-1837. This portion was selected based on the lack of research done on this area, as well as the new highly controversial Lansdowne Park redevelopment site. Research was conducted through the use of various secondary and archival sources including historical maps and photographs. By utilizing the visual language of this poster presentation, the authors wish to summarize the physical changes along the selected portion of the Rideau Canal, while putting special emphasis on the Lansdowne Park redevelopment to better understand its connection to and impacts on the larger cultural landscape and the existing built fabric.

*Thomas J. Elmore, Elmore Design Collaborative, Inc., USA*  
*Starlyn D’Angelo, Shaker Heritage Society, USA*

**A Shaker Site Survives Change And Plans For Its Future**  
Thursday, 3:50pm-5:40pm, 165-69
A 240-year old Shaker site survives changes in use and ownership, retains distinctive natural and cultural resources, and plans for its future. This presentation discusses the cultural and physical changes of this living landscape’s integrity that is guiding its future. The Watervliet Shaker site is America’s first Shaker settlement and the resting-place of its founder, Ann Lee. For 150-years, the Shakers worked this property. Their innovative planned communities influenced American history in areas of religious development, technological innovations, woman’s role in society, decorative arts, African American history, and legal issues. The current owner, Albany County, purchased the property in 1925 and unwittingly saved its historic core from developmental pressures through its own reuse and improvements. In the 1970s, the Shaker Heritage Society started leasing space and soon experienced its complex site management challenges and underutilized opportunities. In 2005, the Society commissioned a 2-phase Master Plan that documented existing conditions, changes, extant features, and historic integrity, while recommending conservation, reuse, and a future mixed-use facility that is sensitive to the continuum of this changed landscape. The Society believes the plan provides a realistic and sustainable approach toward utilizing the site in a manner that preserves an important aspect of American history.

Katy Meyers Emery, Michigan State University, USA

What Does it Mean to be Sacred? Campus Archaeology, Authenticity and the Sacred Space of MSU
Thursday, 8:00am-10:00am, 163C

Michigan State University’s campus began as a small grouping of buildings within an oak opening, and since the 1870s, when the College President decreed that no further construction was allowed within this central wooded area, it has been known as the “sacred space”. The Campus Archaeology Program has worked diligently since 2005 to investigate and protect the archaeological integrity of this historic portion of campus, and much of our work has been located within this ‘sacred space’. The ‘sacred space’ is perceived as the last historic and authentic feature of MSU’s campus, which has led to it being discussed as a static preserved landscape— a perception that we too as the archaeologists on campus have perpetuated to some extent. However, despite being ‘sacred’, construction and reconstruction of the space has continued at a steady pace throughout the over 150 years of campus life. This paper investigates the manner in which the ‘sacred space’ has been treated and perceived in the past and today, the authenticity of its modern description and perception, and how we as archaeologists promote the protection and integrity of the space, while also addressing the changes of this living landscape, both the tangible and intangible.

Eve L. Errickson, USA

Hearth Bias in Cultural Heritage Law
Thursday, 1:00pm-3:20pm, 165-69

For centuries, the American legal system has supported exploitative proxemics patterns on the North American cultural landscape. Traditional common law excludes moveable structures from protections associated with the primary home, the bedrock of family finance. Cultures excluded from traditional definitions of home are as a result vulnerable to many hardships. We will compare two examples to examine these patterns and their effects on cultural heritage in Barbados and the American South. “Chattel” houses in 19th century Barbados allowed slaves to leave plantations, but prolonged exploitative tenancy into the 20th century. Likewise, 20th century mobile homes are also defined as personal property and for this reason, occupants are systemically excluded from the constitutional rights of homeowners, such as Freedom of Speech. English common law, U.S. laws, census data, and design analysis will provide practical context for these two traditions, in tandem with modern social and cultural interpretations. In sum, long established communities of impermanent structures face a triple threat: loss of landscape; threats to their standing as citizens in a democratic process; and de facto removal from the cultural heritage dialectic. Assessment of embedded legal traditions is crucial to the protection of cultures without the protection of traditionally defined homes. As such, we will propose an initial methodology for investigating cultural landscapes using a more inclusive standard for the empowerment of affected groups.
Jean Forward, University of Massachusetts Amherst, USA

Celtic Colours: Cultural Sustainability
Wednesday, 12:20pm-2:00pm, 165-69

Reproduction of culture is necessary for cultural continuance. Throughout the millennium, ceilidhs-gatherings of kin and friends sharing language, song, stories and dance have been a significant component of Gaelic language culture. Celtic Colours is a nine day, community based event in October on Cape Breton Island, Nova Scotia, Canada which furthers Gaelic language culture through the use of ceilidhs and other community events throughout the landscape of Cape Breton. This festival includes 40 community based performances, over 200 community events (including ceilidhs) working with more than a thousand volunteers. It focuses on the presentation of Gaelic language, song, stories, and dance, all of which perpetuate Gaelic language and culture.

Joel T. Fry, John Bartram Association, USA

A Brief History of Bartram’s Garden
Wednesday, 12:20pm-2:00pm, 162-75

Bartram’s Garden was founded in fall 1728 when John Bartram (1699-1777) purchased a 102-acre farm, once part of a Swedish colonial plantation. Bartram soon began systematic collections of new North American plant species. Growing correspondence with European scientists and collectors in the 1730s made his garden a nexus for the international exchange of native and exotic plants. The botanic garden survived under three generations of Bartrams. Sons, William Bartram (1739-1823) and John Bartram, Jr. (1743-1812) continued botanical explorations and maintained the international seed and plant trade. John’s granddaughter, Ann Bartram Carr (1779-1858) with husband Robert Carr (1778-1866), also continued international trade, and expanded local sales of garden and greenhouse plants. In 1850 the Carrs were forced to sell the garden to avoid bankruptcy. Eventually, in 1891 the property was preserved as a park by the City of Philadelphia, later managed by the John Bartram Association. Today, the 46 acre site is designated a National Historic Landmark, and continues to operate as a botanic garden and historic house museum. This portion of the panel will offer a brief history of each generation during the Bartram-era, and conclude with a summary of the site’s mission as a cultural landscape today.

Zane L. Fulbright, Bureau of Land Management, USA
Chere Jiusto, Montana Preservation Alliance, USA

The Upper Missouri River Breaks and the Bodmer Landscapes
Friday, 8:00am-10:40am, 165-69

Between 1832 and 1834, naturalist/explorer Prince Maximilian of Wied-Neuwied and artist Karl Bodmer journeyed into the interior of North America, an expedition iconic in the annals of the American West. The resulting publication of Prince Maximilian’s Travels in the Interior of North America in 1839, remains one of the most important sources for western history and ethnography, particularly Bodmer’s 81 aquatints based on 400 watercolors from the field, providing the world with some of the first and most well-known images of the region and its indigenous people. The Upper Missouri River Breaks National Monument today encompasses the sites of trading posts, encampments and landscapes populated by dozens of the geologic features captured in Bodmer’s paintings. While the landscape remains remarkably unchanged, modern understandings of this complex cultural landscape have changed, along with often-contested values placed on the land. We will examine Bodmer’s depictions of the landscape, and how 180 years later, the landscape is a place of changing land uses, tangible and intangible cultural values, and political designations – from tribal traditional landscapes, archeological sites and treaty rights, to wild and scenic river, national historic trails, historic homesteads, grazing allotments, recreation, outfitting, hunting, and more.
Qian Gao, University of Barcelona, Spain
Archeological heritage in China’s tourism industry: authenticity, integrity and profitability
Friday, 8:00am-10:40am, 162-75

This paper analyzes changes in the living landscapes of archaeological sites in China under the influence of tourism promotion in recent years, using the Daming Palace National Heritage Park as a case study. During the last decade, Chinese central government has attached great significance to the promotion and development of “Great Sites.” The so-called “Great Sites” refer to ancient cultural remains with large scales, rich contents, and prominent values. One dominant method employed for site conservation is to convert Great Sites into archeological heritage parks. This approach has sometimes tremendously altered the living landscape of the heritage itself and the communities who dwelt in or around it. The Daming Palace National Heritage Park is emblematic in this case. Located in the suburb of Xi’an City, this large archeological site used to be an area of chaos and poverty. The reconstruction project, which took place from 2008 to 2010, has transformed it into a multifunctional heritage park, with over 100,000 residents relocated. This paper aims to discuss the issues of authenticity and integrity in the living landscape of the archaeological park after its transformation from neglected archeological remains to a tourism destination, and its impact on local communities.

Nicole Geske, Michigan State University, USA
Lisa Bright, Michigan State University, USA
Amy Michael, Michigan State University, USA

How the Michigan State University Campus Archaeology Program Has Examined Sustainability Through Time
Thursday, 8:00am-10:00am, 163C

The role of universities in sustainability and cultural landscape management has largely been ignored. However, sustainability can often be studied more effectively at the university level, where there is a microcosm of greater society and its issues. To examine these questions, archival records and archaeology can be used to identify sustainable practices throughout the past using accepted benchmarks of energy, food, and transportation. To demonstrate the utility of this approach, we focus on sustainability of food systems at MSU through time. As a land grant institution with a focus on agriculture, MSU incorporated food systems into the physical and cultural landscape since its inception. Sustainability in food practices was a large part of this effort, as it was required in order to maintain the campus. This self-reliance on food continued until the student population and surrounding community expanded to the point where it was no longer practical to be the sole producer of food. This change also mirrored larger societal trends where artificial and canned foods became preferred to those grown on campus. The University’s long tradition of food system sustainability allows the connection of historic data to modern trends creating holistic views of changing landscapes.

Robyn Gillam, York University, Canada

Authentic Ancient Landscapes, Modern Lives: Phenomenology or Wishful Thinking?
Friday, 8:00am-10:40am, 162-75

The area around Minia in Egypt is an unusually rich example of a cultural landscape. It combines a varied geological character and a farmscape going back 5000 years with urban, religious and industrial sites spanning the whole time period. It should be possible, by combining information from archaeological survey and historical sources with the knowledge and experiences of the present inhabitants, to create an overview of the environmental, historical and social-cultural properties of the area capable of generating strategies for sustainable development and economic autonomy for those who dwell there, focused on opportunities for sustainable tourism. However, in this particular area there are many complicating issues—religion, politics, class and post-coloniality, especially in relation to archaeology and the tourist industry. A brief description of the aims and methods of a projected survey of this area is used to question the means and ends of this conceptual framework. The model of the cultural landscape has been presented as a strategy that facilitates autonomy and self-directed development for the inhabitants of these areas. The cultural biases of this framework and its use as a means for development will be examined using Paul Ricoeur’s Hermeneutics of Suspicion.
Patterns of Aboriginal / European interaction across Central Queensland (an area of 480,000km²) demonstrate remarkable consistency. The frontier is characterised by high levels of violence followed by integration into the regional, post-frontier economy. Subsequent government policies, including the forced removal of Aboriginal people from their traditional lands, among other things, had profound impacts. For the last 20 years, Aboriginal groups in this region have been asserting their Native Title interests. Notwithstanding the consistency of the historical processes to which these groups have been subject and the social and cultural consequences of these, groups are achieving very different legal outcomes in this domain. The question that arises is: if the processes and their ramifications for the maintenance of continuity of association central to the prosecution of successful Native Title are the same, why are the outcomes so varied? In this paper we describe the major phases of the historical landscape from classic, pre-contact society through to present circumstances and the social and cultural impacts that these have wrought. We consider the legal landscape as it relates to Native Title. We conclude with some observations as to why there is such a broad spectrum of legal outcomes.

This paper reflects on the authenticity and integrity of the tangible and intangible aspects of ten Gullah communities in the path of urban sprawl near Charleston, South Carolina. Direct descendants of enslaved Africans, today the Gullah Geechee people reside in a 30-mile-wide coastal band across four states, with a concentration in the greater Charleston area. Although numerous small communities remain in some form, rapid population growth within metropolitan Charleston has dramatically altered the visual and physical character of the coast as well as the social, cultural and physical fibers of Gullah Geechee communities. The questions of, “What is left after such population growth?”, “Is there ‘enough’ in any one area for Gullah culture to be understood?”, and with Gullah tourism as an evolving commodity, “What and how much is real?” can all be evaluated and debated. The remains of intangible cultural identity (language, arts, crafts, cuisine and music) have somehow survived, while tangible elements (homes, businesses, and land uses) have evolved to embrace today’s amenity-driven society. Based on accepted and emerging research methods, this paper provides insight into the authenticity and integrity of these communities at a turning point in their history.

While individualism has in large part defined the American experience, notions of community represent a significant offset to the term and a central influence in American life. Regenerative Community Dynamics seeks to better understand the life of small, self-governing communities (municipalities and other organizations bound by shared culture) across extended periods of time. Pragmatic in its interests and intended to produce actionable findings, Regenerative Community Dynamics is a means to identify, value and use the various forces at play in small municipalities and similar institutions. Three large spheres of influence represent such factors in communities in which local governance is informed by law and policy (charter, bylaws, budget and program), thereby effectively defining the highest aspirations of the municipality or organization. In this way the domains of history and policy, culture and artifact and environment and sustainable ecology are reconciled and made operant as tangible “landscape.” The summa of such thinking is a self-conscious appraisal on the part of community members of policy options and programs as reflected in personal identity. In this way, for better or worse, community is sustained.
The Michigan State University (MSU) Campus Archaeology Program (CAP) has existed for fewer than 10 years, and although we conduct archaeological work prior to University construction, we do much more. We have convinced MSU that it needs to be better stewards of its past, and the University has agreed. We do archaeology prior to ANY campus construction, whether it is a new building or planting a new bush. In addition to acting as stewards of the campus’ past, we focus on training students, engaging the broader community in the importance of the past to the present, and conducting independent research on the past. In 2014, we realized that although we had been well integrated into the university infrastructure system, we were not being included in the planning process. I offered an intensive class on Cultural Heritage Planning, and as a group we drafted a cultural heritage plan for the campus. The possibility of our success was realized when the Planning Office agreed to consider integration of our plan into the new University Master Plan. This paper outlines the process of this planning and some possible broader implications.

Antonio Graziadei, Paesaggi Meridiani, Italy
Tangible and intangible heritage in the traditional landscape of Tricarico (Italy)
Friday, 8:00am-10:40am, 165-69

The paper presents the case study of Tricarico, an Italian city in which the urban landscape emerges from an articulation of spaces typical of the Islamic town. Beside the houses, a complex pattern of gardens and orchards develops. The existence of these gardens is based on a careful management of soils by means of terracing systems and techniques of water catching and distribution derived from Arab influence. The landscape of Tricarico is the result of a system of knowledge and practice that, over the centuries, has given shape to the natural resources, transforming them into expressions of culture. The enormous job of producing the physical spaces proceeded hand in hand with the formation and sedimentation of intangible heritage related to the knowhow, and is perfectly clear still today in the way the gardens are managed. The one visible today is a cultural landscape of great value which is a huge, living archive of traditional knowledge. One reason that this case study is interesting stems from its being an example of interaction between urban historical landscape and rural landscape. Moreover, it represents the stratification of cultures, knowledge and practices through the centuries.

Alina T. Gross, Westfield State College, USA
Elizabeth Brabec, University of Massachusetts Amherst, USA
Has policy reflected community voices? Utilizing content analysis to understand the effectiveness of public participation with the Gullah of St. Helena Island
Thursday, 1:00pm-3:20pm, 162-75

While participation in the planning process is fraught with challenges, in minority communities issues of trust are particularly challenging, often indicated by the extent that community concerns are not just given lip service, but are reflected in the ensuing policy. Such issues are explored in St. Helena Island, South Carolina, populated with over half African Americans, most of whom identify as Gullah, descendants of former slaves that worked regional plantations. Gullah culture is threatened by tourism and development, and their participation is essential to have concerns reflected in the region’s plans. However, community members have a lasting distrust of government, due to a history of marginalization, obstacles to participation, and broken promises by the government. To test the extent of incorporation of community concerns in planning documents and resulting ordinances, we completed a content analysis of participation efforts and resulting documents for 1990 through 2010, comparing concerns during the participatory processes with enacted plans and codes. Areas of close correlation were found as well as areas that were less reflective of concerns. Results provide a view into the variable success and failure of participatory processes and also suggest areas of improvement for approaches that integrate needs of historically marginalized communities into plans and policies.
This paper will examine how public values are expressed by the planning of urban parks in public service, and discuss how heritage contributes to discourse on how urban public parks are designed and used (and for whom). Public values are defined here as: all citizens being able to participate equally, connect with their past, and acquire authority in heritage discourse. We also consider why some urban parks appeal as multifunctional, poly-vocal spaces more than others. We use the creation of Ekeberg park in Oslo as an example of how public values are defined and developed. We focus on how the planning of the urban park was negotiated between various stakeholders and became a democratic arena for the discussion of societal issues concerning heritage, welfare and recreational landscapes as public goods. Ekeberg as a public park embodies the Bakhtinian idea of the market place as carnevalesque – where low and high culture creates friction – a public space defined as ‘the language of the people’. Language is the medium through which the park’s values are produced and circulated, and continued change of individual parts (landscape and discourse) develops an authenticating process. Thus, landscapes become central for visualising ideas of dialogue and democratic ideals.

There is a growing emphasis on incorporating land history into conservation planning, and community mapping projects that document cultural landscapes can simultaneously: 1) promote a more detailed understanding of the landscape; 2) support indigenous rights; and 3) encourage cooperation from local communities with conservation initiatives. However, many mapping projects only superficially include local people, and often only as holders of traditional ecological knowledge and not as complex agents with rights to assess the pasts and guide the futures of the landscapes in which their cultures are embedded. This paper discusses a collaborative research project (2005-2009) that mapped the cultural and ecological evidence of the anthropogenic landscape of the Kelabit Highlands of Sarawak, Malaysia, including megaliths, old longhouse sites, burial sites, sites of historic or mythological events, and historic landscape modifications. This research was based on local definition of research needs, collaborative research design, transfer of GIS technology and skills, immediate repatriation of raw and processed data, and a focus on the process of mapping and not just the products. The paper addresses the challenges of conducting this collaborative mapping project in a politically restrictive environment, with a multi-sited and multi-vocal community, in a landscape that is highly contested.

Today, museums, historical texts, and archaeological projects are commonly subjected to an analytical eye, but trails are rarely addressed through a critical heritage or anthropological framework. Heritage is always dissonant, both reflective and productive of contemporary power dynamics. Here, I take as a case study the development and use of the Slocan Valley Rail Trail, in southeastern interior British Columbia, Canada, an example of a volunteer-led heritage trail project that nonetheless operates in negotiation with corporations, government agencies, and regional and national non-profit organizations. I provide grounded theory analysis of interviews with local volunteer trail development leaders alongside my own participant observation on the trail in summer 2014, and a brief review of discussion of expertise and hegemonic heritage discourse. Through these three components, I demonstrate how interpretive trails—and the social processes that produce them—are important sites for understanding heritage and power. Interpretive trails, as heritage infrastructure, offer opportunities for both the promulgation of dominant historical epistemologies and potentially a site for the development of counter-hegemonies.
Landscape approaches have gained importance in heritage management in recent years. Likewise, in the Republic of Ireland, the geographical focus of this presentation, landscapes are often referred to as cornerstones of the national heritage. However, heritage management isn’t what it used to be in Ireland. In 2008, Ireland entered a severe economical crisis as part of the global financial crisis. Since then, there have been heavy cuts in state spending on health, welfare, education and also heritage, an area that has suffered relatively large cuts. These changing circumstances have meant shifts in focus, valuing and ways of working within state heritage management. There is less funding for national and local heritage projects, in particular if they don’t provide employment, tourism or concern emergency works on individual structures at risk. What does this mean for a landscape perspective on heritage? This presentation explores how management and valuing of heritage has been affected by the economic crisis in Ireland since 2008. In particular, the emphasis is to sketch and discuss the influence of the crisis and its aftermath on the management of heritage landscapes versus objects and to highlight the effects of the crisis on different landscapes and parts of landscapes.

A qualitative study revealing what inhabitants reflect as a deep and personal relationship with and within the study region, which contributes significantly to their sense of emotional security and self identity. This includes a strong conservation-orientated attitude with regard to the natural rural character of a clan, tribe or unbounded region using linguistic families, especially in the inner core. It acknowledges the journey though time of the dwellers and changes in requirements in a natural way. The principle behind this paper is to identify the regional, cultural and environmental demands of where and how a fractal spatial function can be observed as well as how a community can be organized to maintain and preserve its culture in a natural way. Thus, responding to specific characteristics of the local environment and climatic conditions, this lifelong interaction between the cognitive and physical realms has existed over time. Through the evolution of values inhabitants adapted form and materials to the conditions of nature; working with natural forms and climatic cycles rather than considering forces as obstacles to overcome has hermeneutical and practical values and are used by intentional makers. The cultural identity of the inhabitant made the home, and then the process of home-making ‘made’ the inhabitant; a reciprocal reward. This includes their connection to the culture, region and environment while proposing a self-organizational solution. The future of conserving African tangible and intangible values needs to take lessons from the past into the future through present resolutions while documenting what may be an interrupted progression. Case Study: Yoruba Culture in West Africa.

In the study of cultural landscapes, elements of change are an inherent and constant. On the Southern coast of Newfoundland and Labrador, there are several communities heavily affected by out-migration and population decline in relationship to the decline of industry in the province. Historically, the province has had periods of resettlement, in which remote communities were offered compensation to resettle in higher density areas where services could be more easily delivered. The practice of resettlement has often been considered as a negative process which had dislocated towns from their landscape, and ties to the unique culture of the place. In this case study I will argue that the landscape is the single most connective element to the Newfoundland and Labrador cultural identity, and that the cultural uniqueness long associated with ethnic ties to Ireland and as a British colony are secondary to the importance of Newfoundland and Labrador as an independent cultural landscape. This paper will consist of a literature review of the multiple layers of contested narratives within
Newfoundland and Labrador, and will examine the importance of landscape to Newfoundland culture and sense of place through examples of South coast communities.

*Marcus R. Letourneau, Queen’s University, Canada*

**Integrating Sustainability Concepts into Heritage Districts: Some Ontario Examples**
Friday, 8:00am-10:40am, 163C

In the Province of Ontario, sustainability has become a core principle for community development and planning. Simultaneously, the province has also stated that cultural heritage landscapes, such as heritage districts, should be conserved. While both are matters of ‘Provincial Interest’, the inclusion of sustainability principles within heritage districts has been erratic. Nevertheless, the development of heritage districts (including plans and guidelines for managing those districts) provides a unique opportunity to integrate sustainable practices and theories. To date, most efforts on integrating sustainable concepts have been focused on the conservation of individual buildings and the integration of new technologies. However, by considering heritage districts holistically — including their cultural, natural, and intangible heritage resources — they can be understood as exemplary sustainable communities. Drawing upon the authors’ ongoing experiences in the City of London (Ontario) and North Dumfries (Ontario) these concepts will be explored through a discussion of how theory and practice were integrated to offer communities additional environmental and cultural benefits.

*Thomas Fielding Link, University of Georgia, USA*

**Forest and Open Space Management at Stratford Hall Plantation: Balancing Heritage Conservation and Sustainability Goals in a Virginia Tidewater Landscape**

Presenters will be available to discuss posters on Thursday, 3:20pm-3:50pm, Lower Foyer, Campus Center. Posters will be displayed all day Thursday.

This poster summarizes recent efforts to balance heritage conservation and environmental sustainability goals within Stratford Hall Plantation, a 1900-acre cultural landscape listed as a U.S. National Historic Landmark. Situated atop ancient cliffs that tower over the Potomac River, Stratford Hall has been conserved and interpreted as the eighteenth-century home of two signers of the U.S. Declaration of Independence, and the birthplace of Confederate General Robert E. Lee. An imposing brick mansion, broad expanses of turf, boxwood parterres, and framed vistas comprise the site’s historic core, which is surrounded by hundreds of acres of forest and open space that are managed for recreation, timber, agriculture, and habitat conservation. These lands pose a number of management challenges for the non-profit organization that owns and stewards Stratford Hall. The summary will highlight the nonprofit’s desire to conserve and interpret the landscape’s heritage values while maintaining its productive capacity and advancing sustainability goals such as reducing energy inputs, restoring lost ecological function, and conserving or restoring biodiversity. Key forest and open space management options will be discussed and their merits assessed with respect to attaining sustainability and heritage conservation goals.

*Hongying Liu, China University of Political Science and Law, China*

**The Reciprocal Symbiosis between Tangible and Intangible Heritage in Cultural Landscapes**
Friday, 8:00am-10:40am, 163C

With the World Heritage Convention being nearly 43 years old and the Convention for the Safeguarding of the Intangible Cultural Heritage nearly 12 years old, many new challenges are appearing in practical application. The relationship of tangible and intangible heritage, which is an important part of the challenge, requires synchronous theory and further study. On one side, according to the rules of the conventions, legal systems including international and national laws that offer policies and strategies had to be established. On another side, cases from different parts of the world had to be described in the lists as physical evidence, like ‘Rice Terraces of Philippine Cordilleras’[1995, C(iii)(iv)(v)] and ‘Hudhud Chants of the Ifugao’[2001] in Philippines, ‘Medina of Marrakesh’[1985, C(i)(ii)(iv)(v)] and ‘The Cultural Space of Djamaa el-Fna Square’[2001] in Morocco, ‘Old City of Dubrovnik’[1979, 1994, C(i)(iii)(iv)] and ‘The festivity of Saint Blaise, the patron of Dubrovnik’[2009] in Croatia. We can style them ‘a couple of heritages’. It is a symbol that there is a heritage pair in a heritage area. These interactions arise from, and cause, cultural values for development and peace. Managing these
values, with tangible and intangible heritages, so that they remain of outstanding universal value, is an important mission.

Daniel Lynch, University of Massachusetts Amherst, USA

**Institutionalized erasure identified in the practice of recording immigrant heritage in the North American landscape of death**

Wednesday, 2:20pm-4:40pm, 165-69

Cemetery guidelines and recording forms published by the states of Massachusetts and Illinois are used to record grave markers at two Catholic immigrant cemeteries and two native born Protestant cemeteries. Although the guidelines and recording forms are designed to standardize and streamline the process of recording heritage, they prove inadequate for the purpose of recording the Catholic immigrant cemeteries. In both states, greater than 90% of the grave markers found in the immigrant cemeteries are categorized as “other”. These results contrast sharply with those of historic native born Protestant cemetery markers wherein less than 10% are “othered”. Results suggest that the ongoing erasure of immigrant heritage in the United States can be identified. In addition, stylistic changes seen in headstone styles will be discussed. When larger numbers of Catholic immigrants (mostly Irish) begin to arrive in these regions, the native-born Protestant grave markers undergo a rapid and very distinct stylistic change. The changes seen in Protestant headstone styles are seen as the material precedents to the Nativist anti-immigrant hysteria and anti-Catholic bigotry and violence which largely defined the immigrant experience in the United States during the nineteenth century and beyond.

Martha H. Lyon, USA
Daphne Politis, USA

**Puddingstone Unearthed: Reclamation and Rebirth of the Dillaway-Thomas Property**

Thursday, 1:00pm-3:20pm, 162-75

The ca. 1750 Dillaway-Thomas house and adjacent landscape stand at the heart of Roxbury's original settlement, John Eliot Square. The house is one of the few surviving Colonial period structures in Roxbury, and constructed as the parsonage, it served as a military headquarters, private residence, and most recently, the visitor center for a public park. Its location, atop a steep puddingstone cliff, offers stunning views of the Boston skyline. In 2014 a team of planning and design professionals began an effort to restore the property, and to guide this effort, the team actively involved a wide cross-section of the local community, including children, teens, adults and seniors of diverse social, ethnic and religious backgrounds. The reclaimed property, through its building, landscape and exhibits, will become a vibrant place to learn about Roxbury's evolution from a 17th century settlement to a modern, multicultural Boston neighborhood. Expected benefits include increasing pride in place, attracting tourism, restoring the area's reputation, and providing a public gathering space for the neighborhood. This case study illustrates the challenges involved when engaging a multicultural public in the design process, and reveals opportunities inherent in doing so. The team reached out to the Roxbury community in multiple ways, in an array of settings, using many different techniques. Participants created a vision, and then worked alongside the designers to realize the vision within the house, exhibits, and landscape. The team learned many lessons along the way, all of which are shared in *Puddingstone Unearthed*.

Eric A. MacDonald, University of Georgia, USA
Elizabeth G. King, University of Georgia, USA

**New (Old) World Order: The Recursive Role of Novel Ecosystems in Cultural Landscape Management**

Friday, 2:00pm-4:20pm, 165-69

This paper reviews recent developments in the theory and practice of ecological restoration, and discusses their implications for advancing sustainability goals in cultural landscape management. The goals of conserving “nature” and “culture” in landscapes are frequently portrayed as antagonistic. During the 1990s and early 2000s, in particular, the perceived conflict between “natural resources” and “cultural resources” was a prominent theme in historic preservation literature. Recently, however, numerous innovative and productive collaborations have emerged among ecologists and scholars in the human sciences and humanities—a trend supported by ecological restorationists who view their work as a cultural practice that conscientiously engages
the motivational power of ritual, aesthetics, history, and human creativity. The notion of “novel ecosystems,” which represents an alternative framework for thinking about the purposes and processes of ecological restoration, lies at the heart of this movement. The proposed paper will summarize the “novel ecosystems” concept and explore its relevance to two contrasting imperatives in cultural landscape conservation: the recursive work of recognizing and sustaining the mutually beneficial connections between human cultures and ecosystems that still remain in place, and the challenge of restoring and repairing the ones that have been damaged or lost.

Monalisa Maharjan, University of Evora, Portugal
Filipe Themudo Barata, University of Evora, Portugal

Living with Heritage: Including tangible and intangible heritage in the changing time and space
Wednesday, 12:20pm-2:00pm, 165-69

Kathmandu Valley, which is now composed of many small cities and towns, is the result of centuries of evolution from small villages, hamlets and small towns. The cities evolve with the need and lifestyle of people, the result of which gave birth to the magnificent art and architecture in addition to the intangible heritage, which people live with. The city which once seemed to be designed for people and god now has to incorporate many things like population growth due to migration, urbanization, globalization, and so on. But still sailing against the wave of change, Kathmandu Valley has many intangible heritages in the form of a chariot festival, mask dances, and processions, and as such are highly connected with the place. Even with the changing scenario people still connect intangible heritage with the place because the notion of space is important in the context of Newar culture. This paper addresses the interrelationship with tangible and intangible heritage in the changing dynamic of city, and how indigenous people are incorporating it while concentrating only on Kathmandu city.

Desiree R. Martinez, Cogstone Resource Management, USA

Recognizing the Non-Tangible: Nominating Indigenous Traditional Landscapes
Wednesday, 2:20pm-4:40pm, 163C

Large electrical transmission projects have the potential to impact landscapes held culturally significant by Native American tribes. Mitigation measures for Southern California Edison’s Devers-Colorado River and Devers-Mirage, both in California, included research to evaluate the eligibility of Garnet Hill (Hoon Wit Ten Can Va), Edom Hill (Pahal Kiona) and the Lakeview Mountain Cultural Landscape for inclusion as a Traditional Cultural Property (TCP) in the National Register of Historic Places (NRHP). Although two of these places had numerous archaeological sites within the proposed boundaries of the TCP, the argument for inclusion of these landscapes rested upon their connection to the origin stories and the cultural beings of the Cahuilla, Luiseno, Serrano and Gabrielino. This paper describes the collaboration between Agua Caliente Band of Cahuilla Indians and SCE to gather archaeological, anthropological, historical, folkloric, linguistic, and ethnographic data for the evaluation of these places and discusses the issues encountered while nominating a place that had no tangible evidence of those cultural connections.

Julie D. McGilvray, National Park Service, USA
Megan Cherry, National Park Service, USA

Badlands National Park: A Case Study in Cultural Landscape Rehabilitation and Sustainability
Friday, 8:00am-10:40am, 165-69

The Cedar Pass Developed Area is a designated cultural landscape within Badlands National Park (BADL), South Dakota, evolving from the 1920s through the 1960s. Through these iterative building efforts, the cultural landscape contains vernacular and designed elements including a lodge, cabins, campground, visitor center, housing, roadways, and vegetation. By the early 2000s, Cedar Pass suffered from neglect and was undervalued, threatening overall landscape integrity. In 2014, the National Park Service (NPS) began to study alternatives to a comprehensive plan for the rehabilitation of Cedar Pass, looking for ways to merge the cultural landscape concept with a structured sustainability component capable of producing a systems-based approach to treatment. Under an agreement with the University of Texas at Austin School of Architecture and the Lady Bird Johnson Wildflower Center, the NPS created the framework for a multidisciplinary cultural landscape-based
design studio coupled with the guidance of the Sustainable Sites Initiative (SITES). The studio is the first of its kind and an experiment in comprehensive design strategy that attempts to create an approach capable of dissolving the perceived polemics of nature versus culture and sustainability versus preservation. The paper will explore the methodology behind this studio along with expected outcomes.

Robert McGinnis, University of Virginia - Main Campus, USA
Adapting Ethnographic and Rural Landscape Analysis Methodologies to Inform the Analysis and Treatment Approaches for the Pearl Harbor Naval Complex and the University of California, Davis, Campus
Friday, 2:00pm-4:20pm, 163C

This paper describes the approach taken by a team of historical landscape architects to develop cultural landscape analysis methodologies appropriate to meeting the asset management requirements of two historically significant institutional communities: Pearl Harbor, an iconic World War II battlefield and US Navy installation and harbor estuary occupying over 16 square miles, and the 5,300-acre University of California, Davis, campus with large land areas devoted to scientific and agricultural research. As cultural landscape analysis has moved beyond addressing places managed principally for their historic, educational, and interpretive values, the work of cultural landscape specialists has been challenged by the limits of existing guidance applicable to the management of large-scale, complex, and evolving historically significant communities. For each of these two communities, the project team adapted analysis methodologies typically used to analyze ethnographic and rural landscapes and districts. The approaches devised by the team to meet the challenges of these living landscapes have potential for broad application to guide and support resource stewardship in evolving communities and regions throughout the world.

Virginian McLaurin, University of Massachusetts Amherst, USA
A Trail That Led Online: The Formation of the Massachusetts Native Trails Project
Thursday, 1:00pm-3:10pm, 163C

The Massachusetts Native American Trails Project is a collaborative, community-based project developed in conjunction with the Aquinnah Wampanoag, the Mashpee Wampanoag, the Nipmuc Nation, the Mashpee Indian Museum, the Aptucxet Trading Post, the Massachusetts Office of Travel and Tourism, the Massachusetts Commission on Indian Affairs, and the University of Massachusetts. The trails project has led to a comprehensive, tribally controlled website detailing Native sites and events across the state of Massachusetts, and continues to grow. This paper outlines the history of the site, the challenges and rewards of engaged, activist scholarship, and the current goals of this ongoing project.

Anna Meenan, The Heritage Council, Ireland
Repairing old farm buildings as a means of conserving the Irish rural landscape
Friday, 2:00pm-4:20pm, 163C

Irish traditional farm buildings are the cultural expression of the ordinary people. The Heritage Council manages a grant scheme to conserve these building in partnership with the Department of Agriculture. Its funding source is in an agricultural measure to protect the environment: the Rural Environmental Protection Scheme. The recognition of these buildings as being worthy of support in the environmental protection context is groundbreaking. The grant scheme was conceived of and valorised as a contribution to the Irish rural landscape character through their repair. Most vernacular traditions are rooted in sustainable land and life systems. Built in traditional construction methods of stone, bound with lime mortar with slated, thatched or corrugated iron roofs and rustic timber windows and doors, the low key building volumes asserted the human presence in the landscape, harmonised over time with their settings. Through an assessment of Council’s experience on the conservation and repair of over 300 vernacular farm building projects this paper will consider our experience of supporting a vernacular tradition rooted in the rural landscape and explain how the investment of effort into building relationships between key parties makes it into a positive values changing process.
Preservation and Interpretation of Macao’s Cultural Heritage: Camoens Grotto as a case study

Macao is a multicultural city, the product of 450 years of historical encounters and interactions between the East and the West. A small piece of land that began as Portuguese settlement in the 16th century, it developed and produced an outstanding and exceptional cultural heritage, partially recognized as World Heritage by UNESCO in 2005. “Camoens Grotto” is a monument that commemorates the presence of this Portuguese poet in Macao in the 16th Century, and is divided in two areas: the area composed by three large stones resembling a dolmen, with a bronze sculpture bust of him atop a pedestal, and the opposed area, formed by a large rock that holds nine engraved stones devoted to the bard. The multiple transformations of the cultural asset - reconstructed and changed during many centuries - and its connections with Macao’s history, transformed the geological formation in a repository of cultural, historic, and symbolic significance that has to be preserved, interpreted, and communicated, not only to local communities (for them, it’s also a place of remembrance/setting for ritual commemorations), but to other kinds of visitors as well. My proposal advocates that those aims should be achieved through a systematic and comprehensive interpretive planning strategy, considering that this historic site is located in a peculiar and multicultural city that is incessantly growing and expanding, quickly transforming the uniqueness of Macao’s cultural landscape.

Empire & Empiricism: Ownership of Native Remains in the United States

One of the major cultural resource issues facing Native Americans today is the possession of their ancestors. For centuries, the U.S. government owned the majority of Indigenous burial remains. It was not until 1990 that repatriation efforts were made under the Native American Graves and Repatriation Act. However, the discovery of a 9,000-year-old man with “Caucasoid features” called into question whether Caucasians predated Indigenous people arriving in the United States and whether Native Americans could lay claim to such ancient remains. Since many Indigenous people base their cultural identity off the land and not just DNA, I sought to frame this issue of archaeological ethics and determination of ownership from a Native perspective. Through analyzing the imperial undertones of the empirical process of archaeology, I unearthed deeply rooted patterns of racism, colonialism, and cultural/corporeal control. I determined that the desire for federal ownership of cultural remains is largely an attempt to legitimize the colonization and non-Native control of North America. Therefore, I conclude that the colonialist rationale behind archaeology in the United States needs to be brought to light, and that Indigenous people are entitled to greater sovereignty over the management of their cultural landscapes and remains, which are deeply connected.

Intangible values in the definition of new Heritage’s boundaries

In the past, only material structures were considered as heritage. Recently, thanks to the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage (2003) this concept – previously considered, even if not explicitly developed, in the Nara Document of Authenticity (1994) - enlarged its scope to include the intangible heritage. Thus, also the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated - start to be defined and protected as heritage. According to these issues, what is the role of the intangible in the growing recognition of the values of a Site? How does it affect the definition of new boundaries of Cultural Sites? The paper aims at developing these issues through the case study of the Sassi of Matera, declared UNESCO site in 1993. Furthermore, the city of Matera, has been recently appointed as European Capital of Culture for 2019 for its unique urban environment in which people used to live in almost total symbiosis with nature, taking advantage of every possible resource in a smart and sustainable manner. Presenting the last initiatives on conservation and promotion of heritage, in preparation of the 2019 event, the relationship between the tangible and intangible aspects in the value assessment of this heritage site will be outlined. Through a series of examples, it will be presented how cultural spaces as well as...
intangible aspects play a key role in the broadening of heritage's boundaries and, as a consequence, in conservation and promotion initiatives.

Amy R. Michael, Michigan State University, USA
Josh Burbank, Michigan State University, USA

Understanding and Predicting Gendered Space on the Historic Campus at Michigan State University
Thursday, 8:00am-10:00am, 163C

Although women were present on the historic campus, they were essentially an appendage to a male-dominated landscape focused on agricultural education. Females were officially admitted by 1870, though geographic isolation and lack of dormitory space ensured that enrollment was low until 1896 when the Home Economics course was created. Historical records demonstrate that during 1900-1925 there was a rapid rise in visibility of female students. Cultural norms of the time were at odds with these “co-eds,” as women were absent from home and pursuing education independently. Writings from memoirs and literary clubs illustrate tensions between the university and females as the administration enacted rules to maintain order on the increasingly integrated campus. Student council records reflect the desires of women to govern themselves, while journals detailed the gendered constraint felt academically and spatially. We explore questions related to the building, maintaining, and fissioning of gendered space on the historic campus during 1900-1925. Further, archaeological correlates and material culture linked to changing gender roles and expectations will be explored. The combined archival/archaeological approach will allow for the creation of a predictive model of a historic gendered landscape that can inform future excavations by the Campus Archaeology Program.

Chloe Michaelidis, University of Massachusetts Amherst, USA

The Separation of Nature and Culture at Uluru-Kata Tjuta National Park: Problems and Paths Forward
Friday, 2:00pm-4:20pm, 165-69

While groundbreaking as one of the first international conservation charters, UNESCO’s 1972 World Heritage Convention separated natural and cultural heritage designations reflecting a Eurocentric Cartesian dualism. The Indigenous critique of the separation of the natural and cultural at Uluru-Kata Tjuta National Park in Australia largely propelled the need for revision in the convention’s criteria for world heritage nomination, resulting in the addition of cultural landscapes in 1992 that marked the transition to a new paradigm of heritage landscape management. The system in place at Uluru-Kata Tjuta National Park is widely perceived to exemplify the ideals of this new paradigm and to provide a model for cultural landscape management and joint management practices the world over. In this paper, I investigate the ways that the separation of nature and culture have disenfranchised and continue to disenfranchise the Anangu people in the management of their traditional lands. I also seek to deconstruct Uluru-Kata Tjuta National Park’s role as the leading example in cultural landscape management by presenting a more nuanced and problematic account of joint management systems.

Yemsrach Tafere Mola, Ethiopian Road Construction Corporation, Ethiopia
Bantalem Tadesse Tedla, University of Gondar, Ethiopia

Tangible and Intangible Values in Cultural Landscapes of Stone Heritage Sites in Selected Districts in Northern and Southern Gondar Administrative Zones, Ethiopia
Thursday, 8:00am-10:00am, 165-69

Dembia, Dera and Estie districts in Ethiopia are known for their stone heritage sites, which helped some localities to acquire special names with the suffix of “Stone” (Dingay in Amharic). The name Mushera Dingay is given to two human shaped stones: one looks like a bride and another one a bridegroom. Legend says, a bride and a bridegroom were converted into stones for violating rituals and acquired the names of bride and bridegroom. Kimir Dingay refers to a pile of stones. According to legend, while leading a campaign to a certain warfront, a local governor had instructed every solder to put a stone at the place. On their return, the same governor instructed each soldier to pick one stone from the same pile of stones to know the number of soldiers who died during the campaign by counting the remaining stones of the pile. While these structures are tangible remains of the past events, the stories and traditions told related to the occurrence of such events and the
traditions performed at the localities are the intangible resources. Unfortunately, however, some are being damaged due to road constructions, cultivation, and other activities. This study investigates tangible and intangible values and management problems of these heritages.

**Eran Mordohovich, Israel Antiquities Authority, Israel**  
**Mordechai Aviam, Kinneret Institute for Galilean Archaeology, Kinneret Academic Center, Israel**

**Yodfat - Ghosts from the past and the spirit of place in the Galilee**
Thursday, 8:00am-10:00am, 165-69

Yodfat was the first Jewish town which was attacked by the sheer force of the Roman army at the beginning of the First Jewish rebellion in the year 67 A.D. Forty seven days of heavy war and siege ended with a massacre and destruction of the town. Up until the 1990's the story of Yodfat was known mainly from the descriptions of Josephus Flavius (Ben Mattityahu) in his historical work “The Jewish War”. Since 1997, following seven excavation seasons, remnants have been exposed on the mountain that physically bring to life the tale of the site and shed light on the historical text and the myth that emerged from it. Three main layers of the story are expressed in the archeological finding: day-to-day life in a first century A.D. Galilee town; the preparations for the revolt and their effect on the lives of people; and the story of the battle over the city with its tragic ending. Upon turning Yodfat hill into a national park, planners and other stakeholders are asked to address the question of the spirit of the place. What is reflected from this legacy landscape today? Are the lifestyles and human optimism the gist of it? Or rather the story of sacrifice and tragic demise that are most strongly felt? Both are challenged by the nature and landscape of the hill and its environs, and perhaps it is in these that its spirit rests nowadays? And which of these best reflects the Zionist ethos of heroism and revolution that constitutes the ideological framework of the stakeholders and conservationists? This project deals with the question of the ruins in the “wild landscape”: what is the balance between maintaining the nature of the existing landscape and the need for conservation and illustration of the archeological finding set in it. In the lecture we will present all these issues and review them in light of the Quebec declaration (ICOMOS 2008) dealing with preservation of the spirit of the place.

**Nayerehossadat Mousavi, University of Tehran, Iran**

**Heritage-led regeneration in Khaan Multicultural historic landscape of Qom city**

Presenters will be available to discuss posters on Thursday, 3:20pm-3:50pm, Lower Foyer, Campus Center. Posters will be displayed all day Thursday.

About half a century ago, waves of refugees from Iraq were settled in historic districts around the shrine of holy Ma'soumeh (sister of Imam Reza) in the religious city of Qom's Khaan neighborhood. Over time, they left their imprint on the landscape of that area and have created a thriving local economy. Also, before Iraqi exiles' accommodation and following the establishment of the Grand Ayatollah Boroujerdi seminary (modern Qom Hawza) on the historic Khaan school (250 years old) of Khan quarter, many immigrants came to Qom to study Shia religious science and they were settled in the same historic district. As time went by, Iraqi refugees, pilgrims and religious scholars made the historical built environment of Khaan district in accordance with their needs. All needs of a pilgrim could be provided by Iraqi refugees' ethnic economy. While many of the buildings within such a low-rent multicultural landscape are poorly maintained and dilapidated due to the pressure of the Holy Ma'soumeh Shrine's expansion, and just some worthwhile historic buildings still remain, the area is highly alive and socially vibrant. Also, this site has very rich intangible cultural heritage, because some of the most important and influential people in history, like Ayatollah Khomeini (leader of the 1979 Iranian Revolution), had been living and commuting there. This paper will discuss how the investigation of social diversity and cultural built heritage, cognition of intangible heritage, and analyzing power relations could lead and manage the regeneration process in this area to apply a community-based approach to the heritage-led regeneration.
This research identifies the enhancement of the rural landscape through integration of local identities (landscape and cultural values), quality of the environment (ecological values), and socio-economic factors. In this theoretical scenario, the Architectural Technology approach operates with multi-scaler and multidisciplinary actions looking toward the changing needs of the future and orienting the decision process with a specific focus on accessibility, usability, feasibility and respect for local identities. The paper illustrates some experimentations in emblematic peri-urban contexts of Mantua and Milan (in Northern Italy), where it is necessary to find a balance between environmental protection and heritage enhancement. Starting from ex ante evaluations (according to the embedded case study methods - Scholz 2002) the research proposes culturally informed design solutions able to optimize the projecting act through the lens of architectural technology. This research has been developed simultaneously on experimental projects and with theoretical considerations to find the strategic axes of intervention with the aim of extrapolating a repeatable method for the environmental design of rural heritage.

Our communal abilities and activities--exemplified by our capacity to understand and live with the environment--is a complex form of adaptation to change. For the Ifugao Community in the Batad Rice Terraces of the Philippine Cordilleras, the culture-nature adaptation is a process handed down through 2,000 years of exceptional settlement existence. This paper evaluates and demonstrates the understanding of culture-nature adaptation in what the researcher found to be its interface: an agro-based lifestyle forging the identity of the Ifugao Community of Batad Rice Terraces. Eight typologies were developed, elucidating the individual household character and community values during site inventory. Lifestyle and spatial analysis were supplemented using interviews to illustrate a theoretical model showing a symbiotic link of the Ifugao settlement with the landscape - human activities, opinions, use of spaces, and interests all relating to their outdoor environment. The result is a way of life grounded on cultivation and shelter security - a lifestyle that understands the mountain environment's changing character and the settlement's capacity to resonate development trends without altering the most important cultural landscape values inherited from their elders.

There is a dramatic change in the architectural quality of the Rice Terraces in Batad in which the scenic value of the landscape has been greatly diminished. Traditional houses have shifted to using galvanized iron for roofing from the traditional source of thatch material, Imperata cylindrica, a grass that is commonly found along the slopes adjacent to the rice terraces. This paper outlines a study on the shift to non-traditional roofing material, in which eight typologies of different architectural modification were analyzed. The architectural type—whether or not they retained the traditional material—system of construction, personal architectural preference of the owners, and utilization of spaces were inventoried and analyzed. Personal accounts and anecdotal evidence led the researchers to findings that suggest that the change in policy regarding slash-and-burn agriculture—the prohibition of indigenous practice of clearing land—led to the change in the ecological character of the
landscape. This policy led to the reduction of area of grasslands, which served as the source of material for their traditional house, making it more expensive to purchase thatch material than the nontraditional roofing material. This new reality in the community is changing the cultural landscape and scenic value of this world heritage site.

Tharyn S. Nein-Large, University of Massachusetts Amherst, USA

Union Station Palmer Massachusetts, an Historic Rehabilitation of a Fredrick Law Olmsted Landscape
Friday, 2:00pm-4:00pm, 162-75

The Union Station in Palmer Massachusetts is a train station designed by Henry Hobson Richardson and the landscape was designed by Fredrick Law Olmsted in 1881 and construction was completed around 1884 along the historic Boston and Albany Railroad. This is the only remaining train station with existing landscape on the old Boston and Albany line west of Worcester, Massachusetts. Presently, the ‘Steaming Tender’ restaurant occupies the station and of the Olmsted design the stone arch or ‘Grotto’ is intact. The past and present site conditions will be researched through site visits, study of historic plans, detail drawings, and photographs. Historic plans and details are reproduced from originals and in AutoCAD. As a living cultural landscape that has changed over time, a rehabilitative interpretive treatment can preserve integrity and perhaps some historical authenticity. The goal is to create a Master Plan to rehabilitate an existing historic Olmsted landscape, to enhance the visitor’s present day experience, increase the client’s future economic revenue, and meet the requirements of the Massachusetts Historical Commission and National Park Service. The Master Plan includes 3D renderings, GIS maps, and rendered site plans.

Suzanne Nunn, Deakin University, Australia

Visualizing Cultural Landscapes: Aboriginal Land Management in Australia
Thursday, 3:10pm-3:50pm, 163C, Film screening

The use of digital film to record local Aboriginal and Torres Strait Islander cultural knowledge and showcase land management activities in Australia has now become an important way to visually communicate the activities of caring for country programs. A growing number of short films can be found on YouTube, environmental organizations and government websites. These films record the stories of Traditional Owners and their deep connection to country and their responsibilities as custodians of the land. This selection of short films represents the filmic style used to tell the story of Australian cultural landscape management. One key factor contributing to their positive reception is the demonstration of a joint community narrative that expresses success through performance, participation and action.
Films:
Through our Eyes, Australia, 2013, DVD.
Bringing Back the Sweet Water, Australia, 2013, DVD.

Sean O'Donnell, University of Massachusetts Amherst, USA

Restoring Canada's Indigenous Landscapes: The Case of First Nations Forestry
Wednesday, 2:20pm-4:40pm, 163C

This research project examines the role of community-based natural resource management as a tool in restoring indigenous cultural landscapes in Canada’s forest ecosystems. The project is based on a review of the existing literature on community-based First Nations forestry in Canada. Particular focus is given to the Cortes Community Forest led in part by the Klahoose First Nation on Cortes Island, British Columbia. The project argues that community forestry and the increased involvement of First Nations in Canada’s forest industry serves three key functions: (1) provide a means for local economic development; (2) in many cases, maintain and promote traditional knowledge and practices; and (3) expand and improve the practices of multiple-use forest management in the form of non-timber forest product (NTFP) development. There remains several important challenges to achieving these goals including problems of ownership and tenure, along with addressing gaps in community capacity. More comprehensive policy and research is needed to assist areas of knowledge sharing, and in developing tenure arrangements which allow for innovation at the community level. By addressing these issues, provinces foster conditions to create economic benefit and opportunities to conserve practices, culture, and resources in Canada’s forest ecosystems.
Angie Oliver, Eastern Pequot Tribal Nation, USA

**Living as a Native American off Native Land**
Wednesday, 12:20pm-2:00pm, 163C

This presentation will address my personal experiences and family connection to the tribal lands. Being born in and residing in a big city such as Hartford and what impact this has played on my family, residing miles away from our tribal lands, the many deaths of our ancestors who paved the way for myself and others, and how we stayed connected and continued to be led back to our Tribal lands in North Stonington, Ct.

Stephen Overly, Bureau of Land Management, USA

**Managing Cultural Landscapes for the Present and Future in a Time of Increasing Uncertainty: Regional Approaches to Heritage Resources on Lands Administered by the Bureau of Land Management in California**
Thursday, 1:00pm-3:20pm, 165-69

As part of the United States Department of Interior, the Bureau of Land Management (BLM) manages about 245 million acres of public land located primarily in the western part of the country. The BLM manages these public lands and the various resources as working landscapes via a multiple use mandate to insure resources are utilized in a manner that meets the present and future needs of the American people. BLM-California administers over 16 million acres of these public lands. Some of the BLM-California lands comprise rural cultural landscapes holding a rich tapestry of “cultural” and “natural” resources that together make up complex regional scale heritage resources valued by many different social groups. In the face of climate change, environmental degradation, and within the multiple use mandate, the BLM faces significant challenges in maintaining good stewardship of heritage landscapes in the west. This presentation offers case examples of cultural landscapes and highlights management approaches by the BLM to show how the bureau is using a systematic regional perspective to address multi-scaled patterns, develop solid contexts, and to better understand and manage present and future risks to heritage landscapes.

Paul R. V. Pawlowski, Studio Pawlowski, USA

**Liwa – an endangered cultural landscape**
Thursday, 3:50pm-5:50pm, 162-75

Liwa, a 120 km long landscape of dunes and date palms in the southern desert of Abu Dhabi, is in danger of extinction. At some past time water surfaced and palms prospered. Liwa became a stop for caravans entering the inland desert or heading toward the coast. Fortified towers protected wells and farmers from raiders. Birthplace of the ruling family and other tribes and one of the last homes to Bedouin culture, the annual harvest is celebrated at July’s Liwa Date Festival. Culturally and aesthetically a magnet, dune-top hamlets fill on holidays with Emiratis returning to be with family elders and reconnect with their roots. Farming draws irrigation water from a fossil aquifer. While once close to the surface, subsidized farming consumed an inordinate amount of this resource. The Abu Dhabi Environmental Agency advises that volume and salinity levels will soon be no longer useful for agriculture and that the Liwa Crescent could literally and figuratively dry up and die. We will address the conditions that have brought on this crisis, climate change, and steps being considered to preserve and enhance the natural systems and appeal as a place to live and work, including the integration of more sustainable farming.

Ana R. Pereira Roders, Eindhoven University of Technology, Netherlands

Jeremy Wells, Roger Williams University, USA

**Historic Preservation Education in the US: Charting curricula in cultural landscapes and heritage values**

Posters will be available to discuss posters on Thursday, 3:20pm-3:50pm, Lower Foyer, Campus Center.

An understanding of cultural landscapes is becoming increasingly important in heritage conservation practice and policy, yet post-secondary historic preservation education programs in the United States have traditionally been oriented towards static built heritage and museums rather than conserving the dynamic qualities of cultural landscapes. How have these programs responded to this increased focus on cultural landscapes,
especially since the adoption of the 2011 UNESCO Recommendation on the Historic Urban Landscape? What is the contribution of these educational programs in raising the skills, knowledge and attitudes relevant to cultural landscapes and heritage values? This paper will analyse the curricula of historic preservation degree programs in the United States by comparing each program’s emphasis on globalization, cultural landscapes, treating natural and cultural heritage equally and without separation, interdisciplinary research methods, heritage values, and conservation performance. The goal is to understand gaps in preservation curricula and facilitate match-making between institutions and their educational programs; and, to avoid disciplinary silos, legal conflicts, and heritage loss.

Julie Peterson, University of Massachusetts Amherst, USA

Bartram’s Garden as a Cultural Landscape: Interpreting a Complex History
Wednesday, 12:20pm-2:00pm, 162-75

Vernacular cultural landscapes embrace the idea of a site’s evolution over time as a valuable quality; so too have the concepts of authenticity and integrity incorporated the idea of change as an inherent characteristic. At Bartram’s Garden, this dynamic sense of authenticity and integrity is clear throughout the site’s interpretation. I will examine a number of elements of the site’s current use and interpretation as they relate to the concepts of authenticity and integrity. First, there is the issue of choosing an interpretive era. What time period should be highlighted at a site in which multiple generations of users have impacted the landscape? Second, what can be made of discrepancies in the historical record as to what has existed on the property throughout its dynamic past? Although it was definitely occupied by Swedish colonists prior to the Bartram era, a peculiar myth regarding the original structure on the site persists in the narrative of the garden’s history. Finally, how does the site maintain a sense of integrity and authenticity to its past while embracing more recent changes to the landscape and current uses, including the surrounding area’s industrial heritage, recreational usage, and its utilization as a space for community agriculture?

Simona Pinton, Ca’ Foscari University, Venice, Italy
Marilena Vecco, Erasmus University Rotterdam, Netherlands
Lauso Zagato, Ca’ Foscari University, Venice, Italy

Tangible and Intangible Heritage in Cultural Venice
Friday, 2:00pm-4:20pm, 162-75

The paper originates from the unique features of Venice: molded by the human presence, the town and its lagoon represent a fascinating case of interconnection between tangible and intangible cultural heritage. Venice and its lagoon thus offer a special opportunity for a case-study aimed at:
- analyzing the legal/economic dimensions of cultural heritage (tangible/intangible) and of cultural landscape;
- investigating how the above concepts are traceable in the Venetian context, particularly in the lagoon area;
- clarifying if, and eventually how, Venice is working towards measures for the effective and participatory implementation of the 2005 CoE Faro Convention. In this framework the 2014 Venice Charter on the Value of Cultural Heritage for the Venice Community (Venice Charter) will be analyzed.
Moreover, starting from the innovative role of the heritage communities, this case will provide knowledge of the contribution of the Venetian communities to the social, economic, environmental and ethical progress and to the diffusion of the Venice Charter’s values, on one side; and to the relation between the notions of cultural landscape and genius loci, understood as the physical space (with tangible/intangible value) of intersection among the different identities, at local, regional, national and transnational levels on the other.

Axel G. Posluschny, Roman-Germanic Commission of the German Archaeological Institute, Germany

What is authentic on a palimpsest? An archaeologist’s view on changing landscapes
Wednesday, 2:20pm-4:40pm, 162-75

Landscapes by definition are living entities no matter if they are heavily affected by human behaviour or if they ‘only’ change due to natural developments. These changes never stop and they started long ago in the past, both influenced by nature and by different ways humans act with and interact in a landscape. Prehistoric and historic changes are often not (easily) visible in the landscape, but they are an integral part of what we can see
now as the palimpsest that we call “modern landscape”, representing the basis of the cultural landscapes that
surround us today. Modern surveying techniques in archaeology such as geophysics, LiDAR (airborne laser)
scanning, aerial archaeology etc can contribute to the deciphering of the history of ancient and modern
landscapes and can make us aware of the long lasting, often buried history of landscapes. The paper aims to
showcase examples from Europe using these techniques to gain a better understanding and to change our
perception of cultural landscapes. It also aims to focus on the historic and ever-changing aspect of a landscape
to contribute to the discussion about ‘authenticity’ and about the preservation of a specific ‘temporal snapshot’
of this landscape.

Lisa Prosper, Willowbank, Canada

Canadian Conversation on Cultural Landscape
Thursday, 1:00pm-3:20pm, 165-69

In response to the inherent tensions embodied in the idea of landscape as heritage identified in the themes of
this conference, as well as the many other opportunities and challenges facing the role landscape heritage can
play in contemporary society more generally, ICOMOS Canada and the Willowbank Centre for Cultural
Landscape have launched an initiative to foster a Canadian conversation on cultural landscapes. This nation-
wide conversation aims to engage participants from a variety of related fields such as sustainability and
development (both broadly defined) that ultimately make part of cultural landscape conservation. Phase one of
the project seeks to take stock of the different ways the practice of cultural landscape conservation is
developing across the country with a view to articulating a shared Canadian perspective that might inform a
collective way forward. This presentation describes the intellectual framework of the project and reports on the
work done to date. It describes one or two case studies to illuminate a few of the findings of phase one and
concludes by situating the overall objectives of the project in relation to the broader international context.

Diana F. Rahman, Ironbridge International Institute for Cultural Heritage, UK

Engender Pride for being a Farmer: Anticipating Youth Awareness in the Values of World Heritage
Cultural Landscape in Bali

Presenters will be available to discuss posters on Thursday, 3:20pm-3:50pm, Lower Foyer, Campus Center.
Posters will be displayed all day Thursday.

The agricultural land degradation and the profession shift are inevitably even after the Cultural Landscape of
Bali Province has been designated as a World Heritage Site in 2012. Young Balinese are more attracted to work
in the tourism sector because it is generally easier and generates more money than working in the agricultural
sector. We see here that the impact of tourism changes the way of thinking of Young Balinese. Moreover, even
more schools accommodate and prepare young Balinese to be able to work in the tourism sector, unconsciously
drive them away from the knowledge about cultural landscape and farming activity. This will become a main
threat to the landscape if there is no action in getting youth interest in land stewardship. Therefore, this paper
tries to discuss a possibility of passing the intangible value to the young people through a compulsory
education from the very young age. This continuous studies and trainings in the agricultural area are expected
to give young Balinese appropriate understanding about the importance of their cultural landscape.

Susanne Raymond, USA

World Heritage and Indigenous landscapes: Incorporating Human rights-based approaches
Thursday, 3:50pm-5:50pm, 163C

The pursuit for a national(list) ‘brand’ or identity underlies many State Parties’ work towards World Heritage list
inscriptions. The nationalization of more ancient and Indigenous cultural landscapes can give sites newly
appointed meanings and significance that vary greatly from the original intentions of their creators and, once
recognized as a ‘national treasure’, serves to empower the current nation-state. Descendants to the nominated
national heritage may not be credited for it, and are often not consulted for consent as to whether a site should
become a registered national treasure, let alone a global one. Rightsholders are increasingly outspoken about
unauthorized changes to their lands, oftentimes by initiating protests and campaigns against proposed
conservation projects. Controversies, protests, bad press and much academic examination surround several
such World Heritage sites. The World Heritage system, including its advisory bodies, is seeking progressive ways to ensure new paths to an equitable List, as to protect the list's reputation and continue to be at the forefront of conservation practice. Human rights-based approaches - including consent to conservation projects and participatory decision-making during the nomination and management of cultural landscapes - incorporate a wider range of heritage voices to guide the field into an inclusive 21st century.

Benjamin Remillard, Regis College, USA

The Conflict over Landscape when Memorializing Native American Histories

Wednesday, 2:20pm-4:40pm, 163C

One of the most prominent issues that arises when discussing the memorialization of landscapes is when multiple groups are at dispute over the history being commemorated. Nowhere is this more prominent in the United States than in the memorialization of Native American histories, histories which have largely been washed over in American classrooms. This paper will aim to show how important and divisive the issue of memorialization is in Landscape Studies by examining three recent controversies; the Crazy Horse Memorial in South Dakota, the John Mason Memorial and its relation to the Pequot Massacre in Mystic, Connecticut, and the memorialization of Boston Harbor's Deer Island and its relation to King Phillip's War. These case studies will be examined both for how those memorials can offer indigenous groups visual representations of their histories in very public spaces, as well as what those memorials tell us about the ongoing, cross-cultural conflicts between history and memory.
Daniel Jesús Reyes Magaña, Universidad Nacional Autonoma de Mexico, Mexico

Tourism: principal director of mayan cultural landscape in Mexico
Friday, 8:00am-10:40am, 162-75

"Landscape" in Mexico has become a major issue in cultural and management institutions where tourism, nature, conservation, and working conditions are important pursuits. With this dynamic, in the Mayan area of Yucatan, the Mayan cultural landscape figures as a physical entity where inhabitants are total strangers. The Mayan area can be understood as a region with many historical changes: the Mesoamerican epoch, Spaniard's conquest time, the industrialism of the beginnings of 20th century, and finally the contemporary moment. One epoch cannot define this territory. Nevertheless the Mexican government's agenda focuses on a Mayan landscape with historical nuances that are entirely Mesoamerican, without any sense of sociocultural evolution. This is due to touristic and economic strategies seeking to increase foreign exchange which is distributed only among a few people, mostly foreign to Mexico, which has caused the loss of cultural landscape and heritage values. Tourism has changed entire regions, not only physically, but culturally. For example, in Cancun City, all heritage sites have been transformed into an abstract theatre for foreign visitors where the Mayan inhabitants have turned into servants instead of hosts.

Shannon M. Rice-Nichols, University of Massachusetts Amherst, USA

Preserving Biodiversity in Livestock Agriculture
Friday, 2:00pm-4:20pm, 165-69

Traditional livestock breeds have been selected to thrive in certain climates while providing milk, meat, fiber, and draft. With the industrialization of the food system, we have seen a loss in the biodiversity of livestock breeds around the world. Consumers are driving a new revolution in farming, asking for food grown using heirloom seeds and heritage breeds of livestock. They pay a premium for these products because they feel that they are more environmentally sustainable and because they feel that the cultural value of that breed of animal or variety of seed, combined with its traditional use, is worth that added cost. They are embracing traditional and regional foods and fiber grown on sustainable farms. We will show three examples of conservation efforts using heritage breeds of livestock in the United States with a regional tradition, that show the preservation of cultural heritage combined with positive sustainable value added opportunities as examples for other regions in the United States.

Britta Rudolf, Brandenburg University of Technology, Germany
Susann Harder, Brandenburg University of Technology, Germany
Michael Schmidt, Brandenburg University of Technology, Germany
Hubert Schwedland, Joint Municipality of Lüchow-Wendland, Germany

Renewable energy resources and historic preservation: the cultural landscape of Wendland, Germany
Friday, 8:00am-10:40am, 162-75

Sustainable use of and responsible care for our environment have become values increasingly cherished, including by the inhabitants of a cultural landscape of 19 circular villages in Wendland, Germany. Installations for collection of alternative energy resources have, however, often been highlighted as detrimental to historic preservation. Wind turbines and solar panels, for example, are considered disturbances to visual integrity; the large-scale cultivation of corn for bio-gas plants is seen as converting authentic historic landscapes into vast fields of mono-culture. In the cultural landscape of Wendland, which dates back to medieval land division and is largely preserved in its 18th century appearance, the demand for renewable energy sources has been especially fueled by the existence of a controversial underground storage for nuclear waste located in the same county. The perfectly circular villages and their natural and agricultural setting play a crucial role in the everyday lives of their inhabitants who desire energetic self-sufficiency, while the villages’ heritage and tourism potential stimulate the economic development of this rural area. This paper aims at discussing ways in which both the values of historic preservation, including requirements for authenticity and integrity, and sustainable use of renewable energy can be reconciled in a cultural landscape.
Liz Sargent, USA
Deborah Slaton, USA

The Everglades: Authenticity in a Changing Landscape
Friday, 8:00am-10:40am, 165-69

Change over time and resultant layers of history in Florida’s Everglades National Park provide a unique opportunity to discuss authenticity and integrity within a living landscape that continues to change through the actions of humans and nature. The Everglades landscape also reflects issues of social justice and power involving Native Americans versus the federal government, the environment versus the U.S. Army Corps of Engineers, and vernacular versus high design. Today, the National Park Service faces the need to add additional layers to this complex landscape to address issues of climate change and environmental restoration. This presentation will examine Everglades landscapes exhibiting these themes: the shell mounds of the Chokoloskee peoples; the dike-like Tamiami Trail that blocked the natural flow of water of the Everglades’ “river of grass”; agricultural aftermaths that include the proliferation of invasive species like Brazilian pepper; the Nike missile base, painted pink for camouflage, sited on a former tomato farm; Modernist features at Flamingo Bay, where hurricanes regularly wipe out layers of cultural history; and Shark Valley, where a expressionistic tower looks out over a former oil drilling site, and where borrow pits in the limestone substrate form lagoons that have become alligator habitat.

Peter Samuel, National Park Service, USA
Can Government Partners Make Sure Things Stay the Same?
Wednesday, 2:20pm-4:40pm, 162-75

The National Park Service by its mission, as articulated in the NPS Organic Act in 1917, has as its purpose “…to conserve the scenery and the natural and historic objects and the wild life therein and to provide for the enjoyment of the same … unimpaired for the enjoyment of future generations.” While we know that NPS works hard to achieve this in National Park Units, how do their efforts translate when working with communities to protect living landscapes? Twenty five years ago the first National Heritage Area was designated in Illinois by Congress with the purpose to…” retain, enhance, and interpret… the cultural, historical, natural, recreational, and economic resources of the heritage corridor.” After this, 48 more heritage areas have been authorized by Congress around the country and the NPS has embraced these partnership projects as a new model for protecting resources. This presentation will explore the success and failure of these partnerships over the years to maintain authenticity while ensuring that communities continue to grow and thrive.

Rebecca Sciarrà, Archaeological Services Inc., Canada
Annie Veilleux, Archaeological Services Inc., Canada

The Niagara Escarpment: Exploring Bioregional Approaches to Cultural Heritage Landscape Management
Friday, 2:00pm-4:20pm, 165-69

Ontario’s 2005 and 2014 Provincial Policy Statements (PPS) mandate that “significant cultural heritage landscapes shall be conserved.” This, however, has not led to great advancement in strategic heritage planning, nor has policy compliance improved substantially since 2005. This presentation will explore whether Ontario’s PPS and its associated definitions for cultural heritage landscapes should be supported by a strategic implementation framework. Using the Niagara Escarpment as an example, this presentation will discuss whether cultural landscape planning would benefit from operating at a larger geographical scale while using specific conceptual frameworks that: (1) link landscapes to economic development, environmental sustainability, and quality of life; and (2) dissolve separations between ‘natural’ and ‘cultural’ heritage. Leading up to the Niagara Escarpment Plan’s third mandated review in 2015, a range of discussion papers were prepared across various disciplines. A strategic definition for cultural heritage landscapes that addresses geographic scale as well as economic, cultural, and natural relationships will be developed based on key policy issues and considerations highlighted in these papers. Building on this strategic definition, this presentation will identify and discuss regulatory tools and policy provisions that currently exist in other disciplines that might be applied to cultural landscape management in various jurisdictions.
This paper explores ‘sacred mountains’ and their categorization as cultural landscapes with a focus on Sagarmatha National Park (SNP), one of the first mountain sites inscribed on the World Heritage List (WHL). Inscribed under natural heritage criteria (criterion vii), SNP is identified with “superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance.” Given that the SNP was inscribed to the WHL prior to the emergence of UNESCO’s cultural landscape category, this paper argues that the classificatory systems and categorization adopted by governments and organizations – such as UNESCO – can threaten the holistic, tangible/intangible, cultural/natural essence of sites. The paper unpacks through a combined semiotic analysis of images, text, and impressions of visitors and residents, the cultural features of SNP, and advocates for its re-nomination as a cultural landscape. Re-nomination is critical due to the implications that the narrow interpretation of SNP as a natural site have for inhabitants, visitors and long-term sustainability. UNESCO’s re-nomination process and categories are questioned as an overlap between mixed sites and cultural landscapes becomes evident. The paper ultimately examines whether categorization of heritage prohibits or facilitates a sustainable feature of cultural landscapes and living sacred mountains.

Katherine H. Sebastian Dring, Eastern Pequot Tribal Nation, USA
Honoring Eastern Pequot Tribal Nation (EPTN) Culture and History, Truth and Justice
Wednesday, 12:20pm-2:00pm, 163C

I will reflect upon the EPTN historic lands and cultural heritage describing some of the traditions of the EPTN in relationship to their homeland, the earth, and all relations. I will review some of the EPTN projects and endeavors supported by the federal government, a university, and the National Congress of American Indians to protect and preserve EPTN land and sovereignty. I will discuss how the truth about EPTN revealed directly through EPTN historical and cultural facts and material evidence from EPTN historic lands, media exposure, tribal resolutions, scholarly presentations and educational theses promote justice for all.

Sarah E. Seiselmyer, SUNY Buffalo, USA
The Dichotomy of Tourism at Auschwitz and Birkenau in the Context of Memory
Wednesday, 2:20pm-4:40pm, 165-69

This study investigates the collective and individual aspects of memory represented at and derived from Auschwitz-Birkenau. It explores the way in which the concepts of commemoration and memorialization for diverse social and cultural groups are conveyed and remembered. While Auschwitz and Birkenau are officially one site managed by one museum administration, the research examines the spatial differences between the sites and how it affects memory. It is argued that the heritage site establishes a duality. Auschwitz functions as a museum representing factual information regarding the Holocaust whereas Birkenau operate as a cemetery with an environment for personal emotion and reflection. Through the use of qualitative research including participant observation and numerous interviews, this study shows how memory at Auschwitz and Birkenau is shaped and molded to produce both a desired uniform result and a personal reflective remembrance. Furthermore, the research delves into the use of the Auschwitz museum by the administration as it strives to construct and disseminate a memory that fulfills two purposes and temporalities. On the one hand, it needs to represent the memories of those who lived through the Holocaust; on the other, it needs to build the site as heritage oriented toward present and future generations. The study shows that through the use of highly structured guided tours, the administration creates these memories. It discusses the groups that are represented and those who are largely, and purposefully, silenced by the official memory, specifically the Nazis, the physically and mentally handicapped, the German Jews, and homosexuals. The research addresses the construction of National Blocks funded by individual countries which incorporate their own and potentially biased interpretation of what memories should be taken away.
Described as inevitable, the concept of change was perceived as a constant threat to historic urban areas, a challenge to urban conservation. Impossible to avoid, efforts to control change, and to eliminate its ‘negative’ effects on preserving authentic urban fabrics were taken. Furthermore, the reluctance to accept its strong effects is embedded in the understanding that historic areas should be carefully preserved as unchanged, in order to not compromise their authenticity. Evolvement of the cultural landscape approach, along with broadening the definition of authenticity, enabled the recognition of ‘special types of properties’, ‘living properties’ in which change is an acceptable dynamic characteristic. Here, ‘groups of buildings’, especially ‘historic towns which are still inhabited’ could, for the first time, be released from the strings of paradox inherited in their nature, and which overshadow attempts of evaluating their authenticity. Acknowledging this conflict, this lecture will track references to the concept of change as reflected in standard-setting documents since the mid-twentieth century, analyzing stages in its evolution, explaining the shift towards ‘adapting to changes’, and attempts to define ‘acceptable change’ in urban areas. Concluding with thoughts on the 2011 UNESCO Recommendation on the Historic Urban Landscape challenging aim of managing the [un]manageable change.

Elena Sesma, University of Massachusetts Amherst, USA
African American Heritage on the Deerfield Landscape
Thursday, 1:00pm-3:10pm, 163C

In 2011, the Pocumtuck Valley Memorial Association published the Map & Guide to African American Historic Sites in Deerfield. The Map & Guide was just one piece of the PVMA’s African Americans in Early Rural New England Project- an initiative designed to reintroduce the complex history of slavery and race relations into a region otherwise known for its role in abolition through museum programming, archaeology, community events, and educational materials for local teachers. Facing difficulties with incorporating the history of Northern slavery into the museums of Deerfield in the early 2000s, the Pocumtuck Valley Memorial Association designed the Map & Guide to reclaim a space for this history and to repopulate Deerfield’s historical landscape with the captive and free Black men and women of the eighteenth and nineteenth century. This paper discusses the process by which the Pocumtuck Valley Memorial Association developed the Map & Guide, the ways in which it provides a new narrative of life in a colonial New England landscape and the need for museums and historical sites to take stock of the type of stories they tell of African American heritage.

Tara Sharma, India
Between Earth and Sky - Cultural Landscapes of Mountain Communities in the Trans Himalayas
Thursday, 3:50pm-5:40pm, 165-69

The cold and arid mountainous landscape of the western trans Himalayas in Ladakh, India has fostered diverse cultures that demonstrate, in many ways, human capacities to thrive in austere environments. The landscape is perceived within a larger spiritual and cultural worldview, reinforced through powerful beliefs and practices that imbue values to the landscape and situate human presence in the larger natural order. This profound understanding of the landscape has been key to a sustainable way of life where the balance with nature has been carefully maintained for centuries. The paper will explore two indigenous cultural landscapes of Ladakh. One is inhabited by the Changpas, a nomadic community, who migrate in search of pastures in the barren highlands of the western Tibetan plateau, “reading” both sky and earth for a unique understanding of the landscape. The second cultural landscape is that of a neighbouring high altitude agricultural village located within a magnificent valley where the culture-nature link is best reflected in the ritual of the oracle of the mountain deity and renewal of offerings at his earthen altar. The relevance of notions of “authenticity” and “integrity” are briefly explored where truthfulness itself is implied rather than explicitly stated and where landscapes transcend geographical boundaries to embrace larger worldviews. The paper will highlight how change is inherent in these indigenous worldviews and the limits of change for centuries have been subtly contained through beliefs and rituals.
Uncovering a Landscape: the ingenuity and integrity of the Baroque in Valec
Wednesday, 2:20pm-4:40pm, 165-69

Understanding landscapes that have become disconnected from local history as a result of war and ethnic cleansing present major challenges for cultural landscape historians, particularly in their attempts to document significance and integrity. As a case study, the Baroque landscape of Valec provides the opportunity to examine and evaluate various methods for historic landscape analysis, which can fill the void of a loss of conventional documentation. The loss of ninety percent of the population of this region after the Second World War left the region and this specific landscape without site plans, few other documents and few oral histories. This presentation will explore the dramatic history of the site of Valeč, beginning in the Neolithic, the extensive settlements of the medieval, to its apogee in the Baroque, and later modifications of the English Landscape, neoclassical and socialist eras. The approach relies on an iterative approach to site inventory, incorporation of limited landscape archaeology, along with Lidar analysis, conventional surveying, and 3-D modeling. This process develops a framework for documenting a historic site in the absence of conventional documentary analysis, providing an opportunity for previously overlooked landscapes to be recognized.

Erasing Radicalism in the Rural Midwest: Preserving New Harmony, Indiana
Thursday, 8:00am-10:00am, 162-75

In this paper, I propose to examine the early twentieth century preservation of New Harmony, Indiana, a place that owes its existence to its founding as a utopian religious community in 1814, and that lives on today as a small town and historic site. But New Harmony has been many things in its 200 years, including failed social utopia, cultural mecca, farm town, and oil boomtown. One hundred years ago a group organized itself to celebrate the town's centennial, and in 1937, the Indiana legislature established the New Harmony Memorial Commission. This paper will explore what they commemorated and what they preserved as well as what history was lost in the process. The preservationists have disappeared from public view, their choices concealed, the paths they did not take obscured from view. What is authentic and how do we gauge integrity in a place in which 'the preserved' belies the origins of the place itself? Through its preservation, New Harmony's radical origins were tamed and romanticized, rendered into something more palatable for each generation engaged in saving their home and a piece of Indiana history that did not seem to quite fit the standard narrative.

Politics of removal: Mapping carceral landscapes in rural New York
Thursday, 3:50pm-5:50pm, 163C

The modern prison system has shaped carceral landscapes across the United States through a politics of removal. This politics, expressed in historically unique incarceration rates, thrives on strategies of social expulsion, political neutralization, and economic dispossession. Such practices have serious effects for the social cohesion of local communities, and they reshape cultural landscapes. Mapping prisons in contemporary New York State, the growth of carceral institutions in rural areas is conspicuously linked to post-industrial decline and capitalist deprivation. At the same time, prisons continue to exist in largely concealed ways in today's cultural landscape, so that their central place in US society has been curiously normalized. Working against this "carceral logic," I introduce a research project that seeks to account for the various processes of political and economic restructuring that have shaped the carceral landscapes we see in New York State today. By way of creating "deep maps," relying on archaeological, geographical, and historical methods, the goal is to understand the palimpsest character of the exceptional topography of rural New York and to imagine future transformations, which involve the closing of state-run prisons, but likely also the further growth of the private prison industry.
The increasing influence of Land Rights and recognition of prior occupation of the First Peoples’ of Australia on the management of Country is leading to an increase in landscapes of regenerating of Country across Australia. Aboriginal and Torres Strait Islander Communities as active land managers in Australia are actively reclaiming connection to Country through cultural landscaping spurred on by the incremental reclamation of land and custodial obligations. This is a useful conceptual tool to describe the integration of the physical reclamation of Country, the re-interpretation of County and its use and the production of audio-visual materials that communicate their stories. Decolonising the landscape?

The purpose of this paper is to provide a case study in cultural landscaping, Wurdi Youang, and will be presented in a partnership. The activities undertaken at Wurdi Youang transform the landscape and aim to: “To build the capacity of the Aboriginal communities to manage and protect Aboriginal cultural areas and landscapes, now and into the future. Reconnecting people to culture and land creating strong healthy individuals and to protect the site for the future and for its spiritual significance to the past Aboriginal peoples and their knowledge.”

Reg Abrahams, Wurdi Youang Indigenous Protected Area Projects Coordinator, Wathaurong Aboriginal Cooperative

Application of point-cloud based surveying techniques for documentation of cultural heritage is the turning point. Output, millions of precisely measured points with associated photographic colour values, approximates image; as points are orbited and manipulated, they tessellate and reveal their lack of solidity. The points exist discretely, the viewer connects them to imagine representations of structure. The point cloud is a drawing that bridges the metric precision of survey, and the subjective interpretation of site. Using the definition of a cultural landscape as the assembly of traces of cultural production on a given site, this paper proposes that point-cloud based surveying is a powerful tool to negotiate and interpret the layers of cultural heritage value. An increasing focus on community involvement in the designation and management of cultural landscapes begs the questions: what values and whose heritage? Investigating these questions, this paper interprets a case study currently being performed at a property in Toronto, Ontario. The site, originally a Victorian suburb, surrounds an idiosyncratic landmark: Honest Ed's discount store. The documentation of the site, using photogrammetry and LIDAR, is used as a tool to question notions of extant heritage value, the role of subjective interpretations, and as a projective design tool.

Evan P. Taylor, University of Massachusetts Amherst, USA

Interpretive trails are commonly developed and used in cultural landscapes to both narrate and navigate ‘place’. They are routes that require multi-sensory mediation between authorial intentions and user experience. This immersive sensory engagement distinguishes interpretive trails from other forms of heritage places, such as discrete archaeological sites and museums. This paper confronts the problem of representation in a case where ‘place’ holds different meanings among those inhabiting and those representing a landscape through an interpretive trail. I focus on a case study of the trail at the City of David archaeological park, managed by an Israeli settler group, which winds through the Palestinian village of Silwan in East Jerusalem. I explore how the official trail at the City of David authoritatively defines a sense of place for an audience of—mostly—western tourists and Israeli visitors sympathetic to the settler movement. I then consider how community activists have established alternate routes constituted by local heritage values and narratives of resistance. The analysis demonstrates how both official and alternative interpretive strategies provoke the senses toward very different

Mikael Sydor, University of Toronto, Canada

Evan P. Taylor, University of Massachusetts Amherst, USA
readings of a single landscape, and offers a model for community resistance using the interpretive trail to reclaim the landscape.

_Bantalem Tadesse Tedla, University of Gondar, Ethiopia_

**Architectural Symbolism in Memorial Monuments of Modern Ethiopia from Emperor Tewodros II to the late Prime Minister Meles and their Conservation problems**

Thursday, 3:50pm-5:50pm, 163C

Architectural styles of memorial monuments in Ethiopia symbolize power processes. Believed to have been descended from the Solomonic Dynasty, Emperors of monarchic Ethiopia used the Lion of Judah as an emblem for memorial landscapes. After it declared socialism, the Derg regime destroyed some of those legacies, renamed the remaining and constructed a tall monument with a red star, statue of a fist, and raised Mengistu Haile Mariam as well as monuments of Marx, Lenin, and Engels. Having discarded these, the current government constructed massive collective memorial monuments in the towns of Mekele, Bahir Dar, and Nazareth for the fallen of the last Ethiopian civil war. Memorials to the late Prime Minister Meles started to be duplicated immediately after his death. Many institutions and 250 parks are named after him. On the other hand, the heroes of battles like Maqdala and Matama, fought in the 19th century to defend Ethiopia from foreign aggressions, are forgotten. Despite his effort in diplomacy in the organization of the Organization of African Unity (OAU), Haile Sellassie has been denied a commemoration at the newly built hall of AU in Addis Ababa while a statue was constructed to Nkurmah. This study examines the uses of architecture to exert power by the different governments in Ethiopia and their conservation problems.

_Mary E. Tivy, Alliance for Historic Landscape Preservation, Canada_

**The Sacred and Profane: Powerful Meanings and Shifting Allegiances in a Religious Landscape**

Thursday, 3:50pm-5:40pm, 165-69

Guelph Ontario’s oldest and most prominent cultural landscape is an ecclesiastical campus of 6 acres on a hill in the centre of the city. Known locally as “Catholic Hill” or “Holy Hill”, it is the site of a magnificent Catholic basilica, priests’ house, convent and schools; all constructed in the mid 19th century of local limestone. The presence and purpose of Catholic Hill has been contested since that time. Initially the local majority Protestant population objected to this growing landscape of Catholicism rising over their town by burning down the church and marching on the convent to tear it down and toss out the nuns. A rebuilt church and convent survived until 2005 when the Catholic Diocese itself decided to deconsecrate the convent and tear it down, with an eye to demolishing most of the structures in the landscape except the Church, arguing that these buildings, through deconsecration, no longer possessed their original meaning and purpose. A struggle by local citizens and the municipality to legally protect this site from demolition became the latest episode in a century and a half of changing allegiances toward this ecclesiastical campus, underlining the multiple and transient meanings held by sacred landscapes and the powerful role of cultural landscapes in civic identification and community memory.

_Dita Trisnawan, Universitas Indonesia, Indonesia_

**Authenticity towards the Future Integrity of a Place (Alun-alun Square of Yogyakarta)**

Friday, 2:00pm-4:00pm, 162-75

The authenticity of Jogja (Yogyakarta), a special district province formerly known as the Sultanate of Ngayogyakarto Hadiningrat, relies on its people, the rhythm of life, as well as many heritage buildings and cultural landscapes. Like many struggling historic cities in the world, economic factors have driven substantial changes in Jogja’s spatial urban composition, cultural values, and its living landscapes. Modernity has shifted the genuine-ity of strong traditions into a new living standard and lifestyle. The discourse focuses on the functions of the Sultanate Palace South Square (Alun-alun Selatan) that shifted when contemporary functions were introduced and later masked extensively the original atmosphere, the authenticity of the Alun-alun. Driven by spatial issues and images, the discussion will consider the future integrity of Alun-alun as a Sacred Place of The Sultanate (Palace), as well as its representation to the people of Jogja.
Marilyn C. Truscott, University of Canberra, Australia

A Meeting Place: Creating Community Cohesion in a Landscape?
Wednesday, 2:20pm-4:40pm, 162-75

This case-study explores how today’s communities may arrive at a stronger social cohesion from a closer understanding of their landscape. The landscape is Canberra, Australia’s national capital, a planned city that celebrated its centenary in 2013. ‘Canberra’ means ‘meeting place’ in the local Aboriginal language, and overlies 20,000 years of Indigenous occupation, and 19th century European pastoral settlement. This paper demonstrates how heritage, both tangible and intangible, can connect Canberrans, building their sense of place. Canberra’s multi-layered landscape is essentially invisible, its design hiding earlier stories, intensified by new place names drawn from across Australia. Also the city’s residents are largely newcomers, and very multi-cultural coming from interstate and many other countries. How then do Canberrans forge a sense of community and ‘of place’? An opportunity to discover its long ago, and more recent, past lies in Canberra being a ‘city in a landscape’, a series of villages linked together amid open countryside. Current heritage interpretation programs, developed in partnership with Indigenous and the city’s diverse community groups, are storying Canberra’s landscape. Is revealing these palimpsests of past resulting in greater community cohesion? My doctoral research revealed positive results, yet also gaps that filled would diminish potential societal fractions.

Liz Usherwood, University of Massachusetts Amherst, USA

Landscape in Transition: Heritage of the Belchertown State School
Thursday, 1:00pm-3:10pm, 163C

The larger and abandoned campuses of former mental institutions have littered the New England landscape since their closures at the end of the 20th century. While some have been converted or transformed, the question over how to remember these places remains. Belchertown State School, a closed mental institution located in Belchertown, Massachusetts, is undergoing demolition and economic development. In this paper, I provide an introduction to this project of dark heritage. Working with local government and community organizations, I have helped to identify and speak to stakeholders regarding the question: how do we remember something that no one wants to remember? With this information, community members have decided to create an interpretative trail to present the history. Looking at the formation of the heritage landscape, I argue that the interpretative trail is a productive way for presenting a contested history that does not silence the past.

Jeremy Wells, Roger Williams University, USA
Lucas Lixinski, University of New South Wales, Australia

Heritage Values and Legal Policy: Identification and Treatment of the Historic Environment via an Adaptive Regulatory Framework
Thursday, 1:00pm-3:20pm, 165-69

Existing regulatory frameworks for identifying and treating historic buildings and places reflect deference to expert rule, which privilege the values of a small number of heritage experts over the values of the majority of people who visit, work, and reside in historic environments. To address this problem, this paper explores a fundamental shift in how federal and local preservation laws address built heritage by suggesting a dynamic, adaptive regulatory framework that incorporates heterodox approaches to heritage and therefore is capable of accommodating contemporary sociocultural values. The overall approach we use is to define the differences between orthodox and heterodox heritage and then use this information to suggest possible ways in which the regulatory environment could be changed using heterodox law. This new framework would likely require heterodox definitions of law that move beyond justice as a primary purpose and broaden the nature of legal goods that can be protected while addressing discourses of power to benefit a larger group of stakeholders. While the framework appears to be theoretically possible, the challenge will be translating the theory of an adaptive regulatory framework into practice as there does not appear to be any precedent for its implementation.
David White, USA
Do not Tear Down, We Will Rebuild: Reconstructing New Orleans’ Physical and Cultural Landscape in the Aftermath of Hurricane Katrina
Wednesday, 2:20pm-4:40pm, 162-75

In the wake of Hurricane Katrina in 2005, over fifty breaches to the city's levee system left three quarters of New Orleans underwater, causing nearly $81 billion in property damage and destroying much of the city's iconic landscape and architecture. In the decade since the storm, attempts to rebuild New Orleans residential districts have been met with varying degrees of criticism for their emphasis on tourist dollars and indifference towards community wants and needs. While the political, social, and economic motivations for these efforts continue to be a source of considerable controversy, their effect on the city's cultural identities and heritage are undeniable. Through the lens of cultural and American studies, this paper examines the variety of ways in which structural and aesthetic alterations to residential districts have changed the ways that residents perceive and engage with their own individual and collective cultural heritage, and offers an alternative approach to reconstruction that safeguards the integrity of the city's diverse cultures by placing residents at the center of the decision making process.

Blair Winter, University of Pennsylvania, USA
Establishing Standards of Integrity for the Coffee Cultural Landscape of Colombia
Thursday, 8:00am-10:00am, 162-75

The Coffee Cultural Landscape of Colombia is a Word Heritage Site that includes 24,000 farms and 18 urban centers in four states of Colombia. This continuing cultural landscape of non-contiguous properties, inscribed in 2011, faces pressures from changing land use and urbanization. A clear standard for what constitutes integrity within its productive areas is necessary to thwart these pressures and direct change towards enhancing the heritage values and productivity of the land. Standards of integrity for productive lands must consider all the activities that happen on the land and how they relate to each other. The environmental quality of the soil and water, what is planted and how it is harvested, the movement within and across spaces, and how these benefit or hinder other properties are considerations that need a clear reference point to be measured and monitored for the site’s protection. While preservation professionals have developed clear standards for tangible and intangible heritage, greater attention must be given to the actual use of the land to ensure that agricultural production remains a viable source of livelihood with a rich heritage.

Erica Wolenchek, University of Massachusetts Amherst, USA
Utilizing the Archaeological Record at Bartram’s Garden Today
Wednesday, 12:20pm-2:00pm, 162-75

Reviewing the archaeological record at the Bartram’s Garden site reveals a rich and diverse history of human occupation spanning over 5,000 years. The Bartram era of occupation was of greatest relevance for the nomination of the site for UNESCO World Heritage status. These artifacts and features bolster the narrative of John and William Bartram’s North American horticultural research that took place at the site. The archaeological record continues to be relevant to the surrounding cultural landscape of Southwest Philadelphia through the understanding of the past as a concept formed and used in the present. The archaeological processes, and materials revealed through them, can service this region of Philadelphia, currently considered to be in general decline. The proposed extension of the Schuylkill River Trail bordering Bartram’s Garden and the PURP (Philadelphia Urban Resources Partnership) Program, involving local high school students in excavations at the site, allow for continued community engagement. The Bartram’s Garden site can be used for touristic purposes in a manner similar to manipulations of legitimized World Heritage sites, albeit on a smaller scale. These efforts, along with other uses of the archaeological record, help Bartram’s Garden operate within the cultural landscape of Southwest Philadelphia to benefit the community.
This paper investigates both the tangible and intangible heritage of Michigan State University's campus. The priority of historical heritage at MSU creates a silence of the multiple influences of the development of the campus, specifically the 'Sacred Space.' The 'Sacred Space,' a designated area in the oldest part of campus now set aside for its aesthetic charms, has evidence for a prehistoric site dating to 3000 B.P. This paper posits that prehistoric and early historic land use by Native American populations over time influenced how the 'Sacred Space' was formed during the construction and protection of the space. Using archaeological, geological, historical, and ethnohistorical information, this paper aims to interpret elements of the prehistoric landscape to better understand the multiple influences that helped shape the 'Sacred Space.' This project will ultimately help the MSU Campus Archaeology Program construct a Cultural Heritage Management Plan for the University and ‘unsilence’ the overlooked contributions of prehistoric Native American populations to the changing landscape of MSU.