

Heritage as an action word

Uses beyond communal memory

Edited by

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Series in Heritage Studies



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Introduction

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Abstract

The introduction clarifies the broad nature of heritage studies and explores how heritage can be an exceptionally valuable and significant tool for political, economic, environmental and social change. Importantly, it introduces examples of how heritage can be of value in responding to contemporary challenges.

The chapter presents the organization of the volume's three sections, *Fostering Collective Memory*, *Activating Indigenous Heritage*, and *Repurposing Heritage*, and introduces the case study chapters. It discusses how heritage researchers, archaeologists, environmentalists, organizational leaders, and others around the world are involved in social change and have moved beyond seeing heritage as only social memory, a mere interpretation of static past events, people, places, and practices, and instead have been inspired to adopt innovative interdisciplinary approaches to explore critically the variety of ways heritage is engaged in the present, and can be employed strategically for a better, more sustainable and socially just future.

Keywords: archaeology, heritage, heritage studies, critical heritage studies, climate change, community engagement, futures-thinking, empowerment, preservation, resilience, sustainability, transformation

The idea for this volume emerged in an unusual way. It was the result of a panel proposal for the 2020 World Archaeological Conference (WAC), and the focus of the session was to highlight and explore innovative ways heritage is being utilized throughout the world. Specifically, we wanted to investigate the reflexive and responsive nature of heritage, and how it is or can be actively used by and within communities to address a social, economic, or political problem. In response to our call for papers, we received submissions from around the world, each elaborating on an innovative heritage study. Significantly, each paper came from a different part of the world, and each presented a completely distinctive perspective on the active use of heritage, opening new avenues for examination in the field of heritage studies.

It is not surprising that this volume emerged from planning for a World Archaeological Conference. The World Archaeological Congress (WAC) came about as a result of discriminatory limitations imposed on previous archaeological conferences.¹ The first WAC organizers recognized the historical and social role of archaeology and the political nature of site and object recognition, interpretation, and control, and were committed toward moving the field toward equal representation and inclusion. Importantly, they noted that archaeological science had been based on a value system that was linked to dominant social concerns, nationalist identities, and territorial claims. Rejecting these notions, they stressed the need to make archaeological research accessible and relevant to a wide range of interests and communities, and to make debates and discussions open and responsive to everyone. To that end, WAC “values diversity against institutionalized mechanisms that marginalize the cultural heritage of indigenous peoples, minorities, and the poor”.²

One of the most important contributions WAC makes to the academic and professional world is to draw attention to research being done in less developed parts of the world and in remote, overlooked, or marginalized communities trying to preserve and protect important local sites and resources. Highlighting this type of research gives voice to these peoples and their issues and thereby has the potential to protect sacred and/or valuable historic and cultural sites from development, particularly those belonging to minority, Indigenous and non-Western groups. This volume builds on that mission. We are optimistic that the attention gained for the projects described in the following chapters will inspire the development of further innovative explorations, inform heritage professionals of new perspectives for research and analysis, encourage local involvement, support community growth and sustainability, and motivate heritage studies professionals, government authorities, and community members toward more effective and responsible programs and projects.

Collaborating during a pandemic

Life is unpredictable, and due to the worldwide COVID-19 emergency, the WAC 2020 conference was repeatedly postponed. Yet we found the papers so interesting, the subject so compelling, and the findings so relevant and valuable, that we forwarded a request to the conference organizers for their approval to turn the as yet undelivered papers into an academic volume. This book is the result of that effort. In the years that we have been putting it together, the incredible need for this type of research has become more apparent. As we approach fall 2023, the world is still reeling from the dual nightmare of COVID-19 and the global onslaught of climate-related emergencies. Added to these tensions and disasters is the ongoing war between Russia and Ukraine, and rapidly increasing global human migrations. More than ever

research studies such as the ones provided here are needed to understand how heritage can support programs that build resilience and support community well-being.

Producing this book became a broad, international, interdisciplinary project. As the editors, Kelly M. Britt and I engaged with a worldwide group of scholars³ on the use of heritage for positive action. Unbeknownst to us in 2020, the COVID-19 pandemic would continue for years; each of our authors would have to address the impacts and stresses of maintaining life, home, and community through a very trying time. Some of our authors also had to simultaneously deal with vaccine shortages in their countries; the onslaught of severe environmental challenges; escalating campus academic uncertainty; the discovery of physical evidence of systemic, government-authorized, cultural elimination and human genocide at Indigenous residential schools; as well as other forms of social, economic, and political unrest (personal communications). And finally, when it seemed as if the world was beginning to emerge from lockdown and we began to re-introduce ourselves, war broke out between Ukraine and Russia, unsettling political and economic spheres worldwide, and rattling accepted contemporary concepts of national sovereignty, economic security, cultural determination, and democracy (Abrams 2023; Cordesman 2022; Kammer et al. 2022; Masters 2023). At present, the world is fraught with tension over what will emerge from this clash. It has been a thought-provoking and challenging project working on this volume and bringing it to completion.

We sincerely thank all of our contributors in the US, Canada, Nigeria, India, and Russia for their efforts and cooperation. This has truly been a remarkable collaboration between people from different parts of the world and diverse cultures. The last two years have highlighted the need for academic research that investigates, identifies, and proposes effective ways to promote mutual respect between cultures, to foster considerate interactions between communities, and to inspire individual and communal obligation for mitigating against future disasters and conflicts. Our hope is that a wide variety of individuals, from academics to government officials, and from community leaders to organizational managers, find this information interesting, motivating, and beneficial, and that they will utilize these case studies viewing heritage, in all its many forms and interpretations, as a valuable and essential element toward building a better world.

Heritage and its uses

What is 'heritage' in a world of blended cultures and rapidly changing societies? The word appears everywhere. 'Heritage' is used today to describe everything from constructed (World Monuments Fund)⁴, reconstructed (Cameron 2008), and preserved sites, places, objects (Mohn 2019; Hartley 2004), and projects of

the past (Montgomery 2004; Gabriel 2016), to traditional foods (Logan 2020; Claus 2017; Asakura 2016.), clothing (Maskiell 1999), fabrics (Indonesian Batik, Inscribed as World Heritage, UNESCO 2009), customs (Young 2004), and hairstyles (Walker 2000; Doty 1976). As early as 2010, the renowned heritage scholars Laurajane Smith and Emma Waterton noted that there were certain words that had come into the common lexicon that were “used, abused and reused” within the social sciences, such as ‘identity’, ‘culture’ and ‘community’ (Waterton and Smith 2010, 4). They argued that the expressions of ‘community’ within academia and political arenas narrowly focused on homogeneity and nostalgia, and that this limited interpretation served to facilitate the continuation of systemic issues. To this list, I now wish to add the word ‘heritage’. At present there are international (UNESCO World Heritage, World Monuments Fund, International Center for the Study and Preservation of Cultural Property (ICCROM), International Council on Monuments and Sites (ICOMOS), etc.), national (for example, Historic England, US National Landmarks, Society for American Archaeology (SAA), Society for the Protection of Afghan Archaeology, Indian National Trust for Art and Cultural Heritage), and local authorized protective designations of ‘heritage’ material and culture (i.e. New York City Landmarks Preservation Commission; Parlament de Catalunya⁵), for everything from buildings, sites, monuments, landscapes, to foods, clothing, and cultural and traditional practices. There are heritage myths for national unity (US ‘One Nation Under God; ‘Mother’ Russia; the German ‘Fatherland’), and heritage cultural practices, narratives and values used to distinguish and control one community over another (Cusack 2000, 2001, 2004). Additionally, the word is employed to commodify traditional practices, as in hula from Hawai’i, freeze site usage for tourism, as was evident in the development plan for Jambudwip, India (Jalais 2007), or sell items such as toys, clothes, songs, trinkets, and even hairstyles, all for financial gain.

The question remains, therefore, of what heritage actually *is*, how it is employed actively by contemporary populations and peoples, and in which ways it can be used to address current needs for a better future. The answer is difficult to define. Within academia, heritage studies are a relatively new field (Sorenson and Carman 2009). As a result, there is no one fixed and accepted definition of what constitutes heritage (Lowenthal 1985, 1996; Carman 2002), and appropriately, there is much debate on the word’s definition. In actuality, the scope and range of the word heritage has been intentionally widely expanded by both scholars and governments over the last fifty years (Ahmad 2006).

Heritage, notes historian David Lowenthal, concerns memorializing the past for present purposes (Lowenthal 1996, xi). Through analyses of the myriad heritage items, narratives, sites, concepts, practices, and perspectives discussed

within the following chapters, it is clear that the scope of what is and can be considered heritage is enormous. Heritage can be both intangible, including narratives, songs, practices, dances, art, music, food, and traditional knowledge, and tangible, comprising sites, landscapes, memorials, buildings, and material culture. Both forms of heritage, tangible and intangible, support and reinforce the communal memorialization of events, narratives, and practices that are important to the collective fabric of community (Smith 2004, 2006; Sørensen and Carman 2009). Intangible heritage values, imbued within sites and objects, underpin social cohesiveness throughout the world (Smith 2006; Smith and Akagawa 2009). These shared communal memories provide a vital role in linking individuals together socially, and through the resulting complex networks of relationships, provide a sense of belonging. From this awareness of belonging emerges a sense of identity. Knowing who we are provides a framework to define what we are a part of and what we are not, who is inside our network and who is not, and who is part of the community and who is outside. Furthermore, these shared memories and networks, ideas, and values that underpin identity are continually reinforced through contact with tangible culture, such as objects and buildings, through reminders such as memorials and protected landscapes, as well as through intangible heritage, such as traditional food, language, music, clothing, and traditional practices. As Rodney Harrison notes, heritage can be envisioned as “something passed down from one generation to the next, something that can be conserved or inherited, and something that has historic or cultural value” (Harrison 2010, 9). In other words, heritage is knowledge learned, absorbed, and experienced, and then passed down from generation to generation. The shared memories and knowledge, the sense of belonging, all provide complex information on who are, where we belong, and who we understand ourselves to be.

According to Smith, heritage is furthermore “a cultural and social process which engages with acts of remembering that work to create ways to understand and engage with the present” (Smith 2006, 3). It is not fixed, she continues, “but instead may equally be about cultural change. It may, for instance, be about reworking the meanings of the past as the cultural, social, and political needs of the present change and develop” (Smith 2006, 4). This is but one definition among many, but it is useful in that it conveys that heritage is a cultural communicative process, critical for meaning making, that serves as the basis for identity, and is constantly evolving to serve present needs. Heritage supports and sustains individuals, families, and communities through transmitted generational knowledge, encourages community cohesion with collective history and common experience (Smith 2006; Smith and Akagawa 2009; Sørensen and Carman 2009), and can unify nations with common goals, values, and identity (Anderson 2006). What should not be overlooked is that heritage

can also be a useful tool for economic, political, social, and environmental change (Fairclough 1992).

Heritage is therefore a vital element of contemporary social relationships, forming the basis for individual, familial, communal, ethnic, tribal, and national identity, and it has cultural, as well as political and economic, usefulness. It contains knowledge, morals, and values that help individuals evaluate and make sense of the world in which they live, determine right from wrong, ascertain whom to trust and where to feel safe, and guide them in navigating to whom they can turn in times of tragedy, distress, or disaster. Importantly, heritage contains an abundance of knowledge from the past that, when used strategically and sensitively, can positively impact individuals and communities. In this way, heritage is, and should be, a vital, critical, and essential part of our lives. Heritage impacts our views of the past, informs our present understanding of who we are and what we believe, provides critical knowledge to face current challenges, and allows us to plan and adjudicate our responses for the future.

Heritage also has political and economic value, and it can be an important and significant tool for legal, economic, or social change. Local and national authorities and governments employ heritage through manipulation of memory in performances of power (Schneck 1987; Foucault 1980, 1983) by building and maintaining national narratives to unify a diverse population in support of civil, administrative, and legal objectives (Anderson 2006). While national narratives and heritage policies can be used to empower some groups, they can also be used to control, dominate, and subordinate others. In this manner, governments protect and preserve some forms of heritage over others through legislation and legal policies in what is known as an Authorized Heritage Discourse or AHD (Smith 2006). The AHD serves to legitimize or de-legitimize forms of heritage. It is the basis for debates over the nature and significance of forms of heritage, including various sites, narratives, memorials, and objects. Legally, the word heritage has very specific and clearly defined meanings (Garner 2019), and the legal frameworks of most nations do not consider alternative epistemologies or ways of knowing (Foster 2014; Mazel 2009, 149). Instead, the word heritage is used to narrowly categorize what is officially valued, and through formal processes of identification and designation such as the AHD, apply a series of definitions and obligations to things and places that are legally protected. In this way, power is demonstrated through the authorized designation of selected sites as worthy of government protection over others deemed less significant. For example, in Beijing, two physical and cultural landmarks, the Bell and Drum Towers, are the centrepieces to a historical and cultural protection zone located near the Forbidden City. However, in 2010 an ambitious government plan revealed the local authorities planned to demolish

many historic structures in the protection zone in order to expand the commercial core for tourism. The result was public protest over the loss of historic homes to increase municipal revenue (Bideau and Yan 2018, 97-99). Another example involves the preservation of the Medieval City of Ani in Turkey, which is caught in the middle of a dispute over memory, history, and politics. Nominated for World Heritage status by Turkey, the site is a symbol of nationalism to both the Turkish people, whose government now controls the site, and the Armenian people, who long for management of the medieval ruins (Watenpaugh 2014; Apaydin 2017, 354-355; 2020, 21-23). The result is social tension between communities; between the government and ethnic, cultural, and racial groups; and between people in competition for resources and political recognition. This cross-comparative, interdisciplinary volume can provide innovative and important sources of information on the use of heritage toward planning, creating, developing, and building a more inclusive, understanding, equitable, peaceful, and sustainable world.

As noted above, not all heritage narratives are positive, nor are they all pleasant. Dark heritage is the memorialization and preservation of sites, stories and objects associated with death, atrocity, human depravity, tragedy, war, hardship, slavery, genocide, and disease (Convey, Corsane and Davis 2014). It includes concentration camps, crime scenes, and battlefields, as well as sites associated with slavery, barbarism, and other forms of human suffering. Along with the preservation of the sites of dark heritage, a form of tourism has emerged involving travel to places historically associated with death and destruction. This is known as 'dark tourism' (Cochrane 2015; Price and Shores 2017). In both dark heritage and dark tourism, details take on great significance as the historical narrative presented tries to engage with the viewer by stirring powerful emotions. Focusing on tourists' experiences, knowledge, and bodily perceptions, visits to dark heritage sites may educate and attract or, alternatively, horrify and repel. Depending on their historical perspective and political allegiances, to some visitors, a site may be the source of great pride, while to others, the site may highlight dynamics of shame, avoidance, or ambivalence (Casella and Fennelly 2016, 519). Memories of horrors strategically forgotten are unearthed, interpreted, and appropriated for new tourism experiences (De Antoni 2019), as often determined by the politically dominant narrative (Cochrane 2015). The Culloden Battlefield, protected by the National Trust of Scotland, exemplifies one such dark heritage site. Culloden was the site of the 1745 Jacobite Rising, a battle when the supporters of the Scottish Stuart king tried to reclaim Scotland from the English. Of those fighting, 1,250 Scottish Jacobites were slaughtered by the British forces. The National Trust of Scotland uses language that tries to describe the intense feelings the Scottish people associate with this site, such as "powerful", "harrowing", "tragic", and "a bloody [battle] that changed life in the Highlands forever".⁶ Many items sold in the

site's gift shop commemorate the battle, and are an example of the commodification of dark tourism, in this instance of the Scottish losses in the Culloden conflict.⁷ Another powerful dark heritage memorial is the statue of a 'comfort woman' in front of the Japanese Embassy in Seoul. The statue commemorates Korean women who were forced to become prostitutes for Japanese soldiers during World War II. The statue highlights an ongoing controversy over Japan's limited apologies for the forced military victimization of women (Shim 2023)⁸, and was intentionally placed facing the embassy in order to both publicize the controversy to the general public and garner social and political capital for greater forms of restitution (Shim 2023). Each of these examples highlights controversies on the representation and interpretation of the past and demonstrates the power and impact of heritage preservation and narrative presentation.

Contemporary uses of heritage: the future of the past

Learning from the past has become more important than ever in the twenty-first century. Faced with a rapidly changing world, individuals, communities, governments, and other organizational bodies are striving to deal with the onslaught of change and the pressures of our post-modern condition. Among these are quickly accelerating technological advancements, a seemingly endless global pandemic, ongoing dramatic climate changes, increased globalization, rising economic class stratification, extensive waves of global human migration, and growing Indigenous and minority struggles for recognition. Additionally, heritage is impacted by the constant onslaught of globalizing media and the popular actors, institutions, and traditions presented in schools and through public demonstrations, rites, and commemorations. This bombardment of information reinforces some ideas, fosters others, renews political hegemonies, and challenges notions of identity and belonging. It has resulted, according to Garcia Canclini, in an ongoing dramatic loss of relationships between cultures and the geographic social territories from which they emerge and continue (1995). Importantly, this volume responds to Tim Winter's call "for heritage studies to account for its relationship to today's regional and global transformations by developing post-western understandings of culture, heritage and the socio-political forces that actualize them" (Winter 2012, 532).

In the search for ways to facilitate a more comfortable, secure, and sustainable existence in the face of so much ongoing turmoil and disaster, much research has turned toward exploring knowledge that can be gained from the past and applied in the present to plan for a better future. We feel that two current areas of heritage investigation are relevant and valuable to our research agenda: heritage activism and heritage futures. Heritage activism is a term used to describe the use of cultural heritage in movements to directly address social

issues. It is a field of study within Critical Heritage Studies that has gained considerable scholarly attention in the past few years (Mozaffari and Jones 2020). 'Critical heritage studies' is distinguished from 'heritage studies' in that the former emphasizes and explores the *critical* political, social, economic, and social complexities in which cultural heritage is enmeshed. Whereas heritage activism typically describes involvement in the use of heritage for organized social movements for recognition, for human rights, to control development, to promote sustainability, to overcome injustice, and to alleviate many other injustices including poverty, abuse and war, our focus is instead on local actions to improve or alter local conditions. However, we adopt heritage activist authors Mozaffari and Jones's call for a bottom-up approach to activism to promote and elevate heritage, and their emphasis that communities be actively engaged in local movements to be heard. They note that engagement will strengthen both local heritage and build a greater sense of community (2020).

Heritage Futures is an area of study focusing on exploring and advocating ways heritage researchers can consider and build awareness of the legacy of their efforts. This forward-thinking approach to heritage research has been popularized by Cornelius Holtorf, one of the editors of *Cultural Heritage and the Future*. He is the UNESCO Chair on Heritage Futures and has written extensively on the need for heritage professionals to reconsider heritage as both process-oriented and constantly changing to suit contemporary needs (Holtorf and Hogberg 2014; Holtorf 2016, 2018a, 2018b, 2020). The fact that a Chair exists within UNESCO is one indication of the importance of shifting current perceptions of heritage and conservation, and that heritage can "help future generations solve important challenges".

Although neither of these two areas of study fully covers the exact direction of our discussion, together they contribute essential elements. When combined, these two areas of inquiry significantly contribute to our area of interest, but do not define it. This volume adds to the body of knowledge by highlighting case studies from around the world on the use of heritage for addressing and solving contemporary concerns, in recognition of, and as part of, ongoing processes of social change and adaptation. Building on these two areas of heritage research, this volume presents case studies where heritage has been effectively utilized as an actionable tool.

It is important to note at this point that in alignment with Emma Waterton and Steve Watson in *Heritage as a Focus of Research* (2015, 10), we did not give the contributors to this volume a 'working' definition of heritage. Instead, we told them that in general heritage is the use of the past in the present, and that we were focusing this volume on the active use of heritage. We understood that chapter authors would provide widely different interpretations of heritage, and

we, like Waterton and Watson, relish the rich diversity of responses. They are representative of the limitless possibilities of what heritage is and can be.

Uses of this collection

This volume is an ardent call for academics, researchers, and governments to broaden their definitions of heritage. Further, we call on scholars, community members, organizational leaders, and local and national authorities to be critically informed on the myriad ways heritage can be actively and intentionally employed in a positive and respectful way to improve lives throughout the world. Thankfully, heritage researchers, archaeologists, environmentalists, academics, organizational leaders, and others involved in social change have begun to move beyond seeing heritage as only social memory—a mere interpretation of static past events, people, places, and practices. Instead, they have been inspired to adopt innovative, interdisciplinary approaches to explore critically the variety of ways heritage is engaged in the present, and can be employed strategically for a better, more sustainable, and socially just future.

Significantly, the chapters in this book present a broad, global perspective from diverse scholars, each exploring the uses of heritage from different contexts. They use a variety of cultural lenses, scholarly perspectives, and professional outlooks and experiences to present heritage as a forward-looking, dynamic, creative, and imaginative tool when utilized in a wide variety of situations and environments, and by different people and cultures. It is our hope that presenting this collection of investigations and case studies, with their thought-provoking ideas and innovative proposals, will inspire reconsideration of the role of heritage in our lives, and for that reassessment to foster the development of new applications of heritage to improve the present and inspire and plan for a better future.

The goal of this volume

This innovative collection of studies aims to broaden, expand, and refocus our understanding of what heritage is to different communities. We seek to challenge current understandings and perceptions of the uses of the past and explore how contemporary communities are employing elements of their tangible and intangible heritage to achieve positive, modern goals. In pursuing this project, we have come to concur with Winter (2013) that critical heritage studies can positively contribute to programs addressing the critical issues facing communities throughout the world today, including environmental sustainability, economic inequality, and social and political conflict. Winter, who investigates how the past is used for nationalistic and geopolitical goals, suggests researchers should seek new perspectives on approaching socio-

political conflicts and complexities concerning heritage. He advises researchers to look at the broader issues facing communities, and to explore how heritage issues are and can be involved. We need to recognize that there are benefits related to safeguarding and preserving tangible and intangible heritage, but also understand the implications of what we are doing, why we are doing it, and the repercussions of our actions. Particularly, we need to be more inclusive, involving a wider range of stakeholders, and pursuing and adopting multiple perspectives beyond those that are Western (Winter 2013). And we should always be mindful that the present needs force reconsideration and reshaping in the use of what remains from the past.

Archaeological research adds to our historical and scholarly understanding of the past through discovery, interpretation, and presentation of tangible heritage. As will be very apparent in the following chapters, heritage can also be exceptionally valuable for developing a communal understanding of the past, recognizing shared and dark histories, strengthening interpersonal bonds, and building respect and mutual understanding. We acknowledge that the past is unknowable (Lowenthal 1985) and narratives can be debated, but we also accept that the 'past' does not exist independently of the present, but rather in relation to the present. Heritage researchers should always be cognizant that new interpretations of place are essential in this increasingly multicultural world, as the identities, beliefs, and practices of each community are constantly under threat (Apaydin 2020; Assman 2008; Assman and Czaplica 1995). Broader issues of conservation and preservation should be explored, and heritage professionals and authorities should fully consider how heritage issues are or can be involved. In our work we recognize that heritage can be a positive enabler for change.

Our ultimate interests in creating this volume as editors, researchers, parents, and concerned citizens, are not only to change the scope and direction of heritage studies, but to inspire heritage professionals to make a difference in the world. We want to change the way heritage professionals think, plan, and work, and to inspire them to present innovative and creative examples of the positive use of heritage. We sincerely believe that heritage is and should be utilized for citizen empowerment and social transformation. Towards this goal, in the following chapters heritage is presented as flexible, responsive, reconsidered, and repurposed.

The volume's structure

The goal of this book is to highlight and illustrate the numerous and valuable ways in which heritage is, has been, and can be intentionally and creatively employed throughout the world in bettering lives of contemporary communities and societies. This is done through three particular themes. The three themes

clarify the broad nature of heritage, demonstrate the positive use of heritage to respond to contemporary social, political, and environmental needs and challenges, and offer suggestions on how heritage can be utilized to build toward a more positive, equitable, secure, and sustainable future.

The first theme, *Fostering Collective Memory*, examines how communities can cultivate collective memory for present and future societal needs, such as for the promotion of peace, mitigating against environmental destruction due to climate change, or for addressing social power imbalances. In many ways, this is the beginning phase of putting heritage into action.

Within the first chapter of this theme, Vladimir I. Ionesov of Samara, Russia, takes an in-depth, theoretical look at the foundational principles and objectives of museums of peace. His research investigates peace museums, and he delves into the very political nature of heritage and memory as he explores the current presentation of images of war to promote peace. He suggests that effective displays can redirect efforts toward overcoming ethnic and national conflicts, promote peaceful interactions, and help in the avoidance of future catastrophic altercations. In his insightful, timely, and important analysis, he further investigates the philosophical theory behind peace-making as a museum strategy and proposes alternative approaches for museums in building interpersonal relationships through new, modern, novel displays, viewer dialogue, and alternative museum spatial re-organizations to create venues for greater intercultural understandings and interaction.

Addressing social conflict from another perspective and country, in Chapter 2 Kelly M. Britt looks at the role of the senses in experiencing heritage and how this experience galvanizes community members to work together to preserve tangible and intangible heritage. She explores this innovative approach through the work she is doing with the United Order of Tents Eastern District #3, the oldest Black women's fraternal order in the United States, and their headquarters, a historical nineteenth-century house in Brooklyn, NY. Working with local community members, she exposes through visitor sensory experiences the significant, previously undocumented meanings of this site and what the history of the order holds for and within the local predominantly Black community. Rebuilding membership of the oldest Black women's fraternal organization and their physical home restores a historical legacy through outreach, communal interaction, and historic preservation. It also gives agency to the larger community in the making of their built environment, which, being historically Black, has been systematically discriminated against in the urban planning process. While these actions cannot stop the gentrification of this urban community, the United Order of Tents building has provided a place of unity, pride, and belonging. Using alternative methods of historic preservation assessment, like the intangible sensory experience of place, Britt opens up new

avenues of interacting with heritage sites, particularly ones not included in the Authorized Heritage Discourse, that can be used as tools for organizing and empowering local communities. Her findings also have the potential to provide new focal points for the fight for preservation of not only the tangible components of a rich and significant past, but of the intangible ones as well.

The past can also teach us a great deal in other ways toward resolving differences, facing disasters, and mitigating against future losses. Catastrophic disasters have occurred worldwide throughout the historical past and are documented in both archival and archaeological records, as well as noted in myth and traditional narratives. Now, in our world of drastic climate change, social unrest, and rapid technological development, we should learn from the archaeological record how people in the past coped with and adapted to these impactful occasions and apply that knowledge today. We should redirect our efforts toward greater community involvement to ensure that the information gained and presented has relevance to current populations and is accessible to those in the future. Collectively working toward common goals of building a more sustainable future also has the potential for building stronger relationships between communities.

Insightfully, in Chapter 3, Uzi Baram asks the existential question of what our collective responsibility is to the environment and to each other. In his research, he explores this question through the lens of rapid environmental change as he presents case studies from Florida's coastal region. He examines the impact ecological transformation from sea level rise is having on archaeological sites and their associated heritage and values. He carefully notes the transformative impact of engaging local residents in archaeological excavations, site interpretation, and public presentations, and demonstrates how such involvement has the potential to instill pride in the community, inspire greater communal participation, overcome racial tensions, empower local minority and marginalized groups, and build better communication between diverse communities toward a more equitable society.

Notably, Baram argues we are all personally accountable as members of society to make a difference in the world. He discusses how transformational thinking about responsibility can spark greater engagement with communities to address historic inequalities and other social problems, while effectively responding to threats from climate change. Baram ultimately appeals for a new perspective on knowledge from the past and proposes that the field of archaeology undergo a radical shift in perspective so that archaeologists take greater social responsibility in using their education and skills to engage with local communities in projects. His findings indicate that while not all places of heritage can and will be saved for future generations due to climate changes,

residents, scholars, and others can work together to strive to preserve or memorialize these places.

The second theme, *Activating Indigenous Heritage*, investigates the impact of colonialism and the use of intangible and tangible heritage for restoring Indigenous land control and developing greater understandings between disparate communities, or between communities, governments, and local authorities, over nature-culture epistemological divides and ethnic-cultural differences. The chapters in this section investigate and discuss programs of restorative justice, environmental restoration, political and legal action, and community negotiation for overcoming generational trauma, toward building modern, empowered Indigenous and ethnic identities for greater sovereignty efforts. This section highlights heritage in action—essentially heritage actively working in the present with direct impacts to the future. Such efforts have the unintentional impact of building and supporting communal bonds between residents, thereby strengthening identities and senses of belonging, and in doing so, unifying communities for more sustainable futures.

In Chapter 4, the authors, two informed and experienced academics, who are also regional experts, and a traditional knowledge holder from British Columbia, Canada, present a complex program for environmental restoration through Native land control. The program would be instituted cooperatively between the Katzie First Nation in British Columbia and the Canadian government, and the land would be protected through an authorized designation. The management plan would be developed in recognition of the longstanding contentious relationship between Canada's First Nations peoples and the Canadian government, and would focus, in particular, on returning land to Indigenous management and applying traditional resource management techniques. This important program focuses on restorative justice for the Katzie, one of Canada's many Native communities that historically have been adversely impacted by the policies and programs of the Canadian government. The program was designed to achieve several objectives: to protect the ancestral land and resources of the Katzie People; to restore Indigenous land control that had been lost through colonization; to create a program of respectful communication between the government and an Indigenous community; to develop an understanding and acceptance of epistemological differences; and to construct a framework for acknowledgement and protection of culturally significant Indigenous sites.

The authors note that through a cooperative program such as this, there is a potential for creating a more meaningful and equitable society. This program demonstrates the immense potential of heritage to restore and rebuild relationships critical for future community survival, growth, and security. Additionally, such programs may also achieve many strategic and significant

goals, including helping communities overcome trauma from centuries of political oppression, building respect for difference, and reconciling ontological conflicts in the nature/culture divide.

Susan Shay in Chapter 5 discusses how Indigenous epistemology is intricately tied to ancestral land and natural resources, and how the loss of land threatens the continued existence of distinctive communities. She demonstrates that Indigenous empowerment and the fight for greater forms of sovereignty can come about through many different programs and pathways. Through her case study of the US Pacific island state of Hawai'i, she shows how Native Hawaiian heritage was adversely impacted in the nineteenth and twentieth centuries due to a loss of Indigenous control over land and the outlawing of language and traditional practices. Taking their land battles into state and national courts, Native Hawaiians have used their heritage as a useful tool to affect significant change for their community. They have employed heritage in court narratives that delve into the conflict between Hawai'i's two sets of legal statutes, one from the nineteenth century that protects Native Hawaiian culture and the other that prioritizes land development in the modern state. Through their efforts, they have taken back the legal narrative of Native Hawaiian history based on cultural claims supported by retrieved archival evidence. Interestingly, the unintentional and unexpected outcome of archival research for legal narrative construction has been the discovery of lost archival material about both intangible and tangible Native Hawaiian culture and tradition. Furthermore, she demonstrates that by taking land claim cases into the courts, Native Hawaiians have learned how to overcome cultural, political, and economic obstacles to achieve greater levels of sovereignty, and in the process, strengthened their own community and built a new modern empowered identity for the future. The increased number of Native Hawaiian professionals in court has served to instill pride among community members, inspired greater communal efforts, encouraged new leadership and involvement, encouraged cultural participation, and fostered a new, empowered identity needed for future contemporary sovereignty efforts.

The third theme, *Repurposing Heritage*, continues the investigation of social change through the use and *reuse* of heritage and explores the intentional and direct application of intangible heritage in cultural and religious festivals to strengthen communal ties and resolve social and political conflict.

Turning to the African continent, Ifeyinwa Emejulu examines the long-lasting impact that colonialization and the arrival of Christian values in the nineteenth century have had on society and social order and the role of traditional ceremonies in Nigeria in Chapter 6. She discusses how throughout history, globalization and other expansionist programs have resulted in cultural, social, economic, and political shifts and changes worldwide. On a local level, with the

arrival of new residents, whether they are colonists, reformers, occupiers, or conquerors, transient or permanent, each person brought with them new practices, viewpoints, social structures, and values. New ideas and concepts, routines and traditions have been introduced, some of which were incorporated into the daily lives of the local population. While in some instances a change came about through authorized, destructive programs and policies, other transformations occurred as cultures blended together through organic processes of incorporation and adaptation. She focuses on the rebirth of a traditional festival of the people of Umuchu, Nigeria, to understand how and why a heritage festival was revived, and how the intentional restoration of selected elements of intangible culture has had the power to restore cultural pride, unify diasporic communities, and rebuild respectful relationships lost through decades of political, religious, and social transformation. Emejulu's work expands our understanding of the dynamic nature of heritage, and how memories of the past are re-interpreted in new and useful ways in response to the needs of the community.

In Chapter 7 Bishnupriya Basak focuses on archaeological remains in India, and how over time, impacted by social, economic, and political forces, the memories and the meanings associated with archaeological heritage can evolve through personal social exchanges between different constituent groups. She notes how through such social interactions, new meanings and values are introduced and incorporated into traditional practices.

This is particularly evident through her case study of the people of a small village located in the Sundarbans in West Bengal, India, which provides insight into the impact of the interaction between groups of different social status. Of significance is her emphasis on how marginalized groups incorporate elements of culture from cohort groups of differing religious and ethnic status, and how such multicultural interactions reformulate our interpretations of the world and ourselves and help to support and encourage more modern forms of identity. Her findings reveal how such actions can be exceptionally transformative for lower caste groups, as they have the potential to not only reinforce and reinvigorate culture, but also promote positive and social change. Her research calls for further consideration of the importance of the ongoing process of transformation of heritage and memory.

Conclusion

These seven chapters offer a range of case studies and associated insights on the uses of heritage, and in doing so, they broaden our understanding of the ways in which heritage has been, is currently, and can be used in the future to enrich and improve the lives of different communities. Presented through different cultural lenses from scholars and cultural leaders around the world,

the chapters in this book explore how contemporary communities are facing a variety of modern challenges, and how they have, in response, re-considered and re-interpreted knowledge of the past in innovative and useful ways. They demonstrate how knowledge of the past can redefine our understandings of the past and can be used to strengthen community, to restore and rebuild collective memory, to address contemporary social problems, and to build imaginative and sustainable responses to environmental, social, environmental, and political change.

Notes

¹ See <https://worldarch.org/history-wac/> for the history of the World Archaeological Congress.

² <https://worldarch.org/history-wac/> Accessed 11 July, 2023.

³ The chapter authors include an architect, archaeologists, anthropologists, culture and heritage experts, and a tribal knowledge holder.

⁴ See World Monuments Fund, 2022 World Monuments Fund Watch, https://www.wmf.org/2022watch?gclid=Cj0KCQjw6KunBhDxARIsAKFUGs8uC4tiEgLx-8cI5OkMShdQqOXRDioLLjXp01_3yioUMQPfZyAAoaAlYzEALw_wcB.

⁵ See Law 9/1993, On Catalan Cultural Heritage.

⁶ See The National Trust of Scotland website, <https://www.nts.org.uk/visit/places/culloden/the-battle-of-culloden>.

⁷ See the National Trust of Scotland Culloden gift shop website, <https://www.nts.org.uk/shop/collections/gifts-inspired-by-our-places/inspired-by-culloden>.

⁸ See Sites of Contested Memory: Comfort Women Statue (Seoul) <https://bordersofmemory.com/dispute-map-locations/comfort-women-statue#:~:text=The%20Statue%20of%20Peace%20serves,a%20full%20and%20formal%20apology>.

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