



BULLETIN

Cambridge Heritage Research Centre

9 March 2021

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Voices from the Field

Development and Transformation of Tourism in the Mediterranean Region of Turkey: an interview with Dr Eisuke Tanaka.

The Voices from the Field Team caught up with Dr Eisuke Tanaka, Associate Professor at the Department of Contemporary Cultures, Fukuoka Jo Gakuin University and recent visiting scholar at the Cambridge Heritage Research Centre.

The team ask Dr Tanaka about his current research and what first attracted him to his chosen study area.

Read the full interview on page 4.

COVER STORY

Heritage and disaster: a decade on from the ‘Great East Japan Disaster’

“A building destroyed by the tsunami to be preserved as a heritage monument in the back, and an ephemeral memorial commemorating the loss of 12 people on the very spot in the front -- by showing this photo I would like to invite you all to consider how we remember and forget a tragic disaster”.

Image and caption by Akira Matsuda

Read the article by Prof. Simon Kaner (Executive Director, Sainsbury Institute for the Study of Japanese Arts and Cultures; Director, Centre for Japanese Studies, University of East Anglia) on page 2.

COVER STORY

Heritage and Disaster: a decade on from the 'Great East Japan Disaster'

At 14:46 on Friday 11 March 2011, a massive magnitude 9.0 earthquake struck off the Pacific coast of northeastern Japan, precipitating a large tsunami that resulted in widespread death and destruction along the coast, including the meltdown of nuclear reactors at the Fukushima Daiichi nuclear power complex in Fukushima prefecture. This series of events is now often termed the Great East Japan Disaster 東日本大震災. The huge wave carried ocean-going ships miles inland, sometimes leaving them perched precariously atop buildings. At least 18,500 people are known to have lost their lives that fateful afternoon, including heritage specialists. Among the million or so buildings destroyed or damaged were museums and archaeological stores. Deciding what to preserve and how, along with managing the resulting dark heritage tourism, and the interface between rescue archaeology and reconstruction, all offer insights to the broader heritage community.

These events gave rise to an unprecedented wave of heritage making in what is otherwise one of Japan's declining regions, and drew the gaze of the world in the aftermath of the great calamity. Ten years on, the Great East Japan Disaster Museum has just opened in Futaba, Fukushima prefecture, marking a new phase in the recovery, offering new forms of reflection and memorialisation. At the Sainsbury Institute for the Study of Japanese Arts and Cultures we recognised that an event of this scale would doubtless have a major impact on our activities, and considered what we could do that would be most appropriate for an organisation like ours. In early spring 2011 we were in the process of establishing new Japan-related degree programmes at the University of East Anglia, along with a new Centre for Japanese Studies and, at the Sainsbury Institute itself a new Centre for Archaeology and Heritage. Indeed I was in Japan when the earthquake struck, on a visit intended to consolidate a series of existing research partnerships and forge new ones.

The 10th anniversary of the disaster is an opportunity to reflect again on what happened that terrible day, honour the dead, review what has happened since, and engage new generations of students with the importance of what has become known as Disaster Heritage. In 2011 we created a series of projects under the title of *Cultural Properties Loss* designed to understand the impact of the disaster on cultural heritage in the region, and also the role that heritage would play in recovery and

reconstruction. We in particular wanted to provide a conduit for information about what was happening, which led to a series of meetings and publications. With generous support from the Daiwa Anglo-Japanese Foundation, and in partnership with the Nara National Institute for Cultural Properties and Tohoku University we dispatched a mission of graduate students interested in heritage to the affected region in summer 2012, which led to a special session at the British Association for



Japanese Studies conference that autumn.
Sifting through the debris at Ishinomaki Museum (photo by Matsui Akira)

We knew early on that some 750 designated cultural properties were affected, including museums and archaeological stores, along with countless undesignated items which would now be recognised as the affected region's heritage. We knew that the majority of archaeological sites themselves were relatively unaffected, as if earlier inhabitants of the region knew about the risks of tsunamis and inhabited the landscape accordingly – unlike their modern counterparts not occupying the coastal lowlands. What is now apparent is the scale of the archaeological work necessitated by reconstruction following on from the disaster. We have taken this 10th anniversary as an opportunity to take a snapshot of the situation now, placing new and archive materials online at <https://www.sainsbury-institute.org/project/cultural-properties-loss>.

COVER STORY

Heritage and Disaster: a decade on from the 'Great East Japan Disaster'



Just one pine tree left standing of the more than 70,000 that originally lined the coast at Rikuzentakada (photo by Matsuda Akira)

Just as heritage itself is now often regarded as a process, so it should be with disasters. A further recent major quake off the Tohoku coast was classified as an aftershock of the 2011 quake, a decade on. And of course the emotional, affective role of heritage, so apparent following the Great East Japan Disaster, is increasingly foregrounded elsewhere, as so compellingly demonstrated by the recent Cambridge Annual Heritage Lecture. We have yet to gauge the impact of the current, global pandemic, disaster on heritage around the world but this will also, surely, inform the increasingly sophisticated and reflexive historiography of heritage studies. What is clear is that effective disaster planning and mitigation depend on not forgetting, once the global media gaze has moved on.

Professor Simon Kaner
Executive Director, Sainsbury Institute for the Study of Japanese Arts and Cultures
Director, Centre for Japanese Studies, University of East Anglia



A selection of images showing the impact on the Ishinomaki Museum (from Miyagi Archaeology with thanks to Okamura Katsuyuki).

INTERVIEW

Voices from the Field: Interview with Dr Eisuke Tanaka

We are glad to open 2021 with Dr. Eisuke Tanaka who left Cambridge just last year to take up a job at Fukuoka Jo Gakuin University. His current works include a social anthropological research on 'the Development and Transformation of Tourism in the Mediterranean Region of Turkey with a Focus on Roads and Local Footpaths', a research project he conducts with Prof. Toshiyuki Kono, Kyushu University, Honorary President of ICOMOS to develop methodologies for 'Integrated Governance to Protect Cultural Heritage', and another collaborative project with Prof. Takuji Abe, Kyoto Prefectural University, on the 'Turkish strategies for constructing narratives around cultural heritage in Anatolia'.

Eisuke summarizes his research interests with the following keywords: construction of the past (how the idea of the past is constructed through the notion of heritage); ownership of heritage (who owns objects marked as 'heritage'); and the idea of protection and destruction of heritage. With Eisuke, we covered a variety of topics, including his experiences working in Turkey, differing perspectives on illicit trade of archaeological artefacts, and the destruction of heritage and heritage theory in Japan. Please join us in the conversation below:

"I look at how different aspects of the past affect people's ideas about heritage."

If you could please tell us a bit more about where your research is taking you, what are your current projects at the moment. And what is your role at Fukuoka Jo Gakuin University?

ET: I'm currently teaching at Fukuoka Jo Gakuin University, located in the western part of Japan. Fukuoka is one of the biggest cities in the western part of Japan, and my university is a private university, and only for girls. At Fukuoka Jo Gakuin, I'm teaching several subjects, such as cultural anthropology and tourism studies, and heritage studies. As for heritage studies, I have taught about how we should consider the concept of heritage, and issues surrounding heritage, like protection and/or destruction of heritage, heritage and memory in relation to 'difficult' heritage. Since many of my students are interested in tourism, I also give some lectures on the relationship between heritage and tourism.

At the moment my research primarily focuses on the uses of heritage in the development of trekking tourism in the

Mediterranean coast of western Turkey. In the late 1990s, a 550 kilometres trekking route called 'Lycian Way' was created in this region. Named after the regions' ancient name, 'Lycia', this trekking route has a theme on the long history of Lycia. It uses ancient Roman roads and mountain trails and connects archaeological sites, and ruins of Byzantine churches and monasteries. Some are being excavated and have become tourist destinations while others are in ruins. I'm investigating how those abandoned ancient remains are 'revitalised' as tourist destinations through the development of the 'Lycian Way'.

I also look at how the development of a trekking route affects local people's sense of heritage. Many of the locals in this region used to practice transhumance. They are called *Yörük* in Turkish. From the late 20th century greenhouse farming was introduced in this region and most of the *Yörük* people stopped practicing transhumance. The mountain trails the *Yörük* people used for their seasonal migration were mostly abandoned. However, through the launch of the trekking route, trekking tourists have started walking the abandoned mountain trails of the *Yörük* people. Through this, the traditional life-style has also become one of the attractions of this style of tourism. The 'Lycian Way' worked to revitalize the local memory of transhumance in this respect.

I would like to consider how different aspects of the past (like Hellenistic, Roman, Byzantine, and Islamic ones) affect people's ideas about heritage. I'm working on the process in which heritage is produced in relation to the development of the 'Lycian Way' trekking tourism. I'm also interested in the social and economic transformation of the region. In particular, the 'Lycian Way' uses abandoned old roads -- ancient Roman roads, mountain trails used for transhumance. It seems to me that abandoned old roads are becoming heritage through walking by trekking tourists.

Moreover, trekking tourists come to walk that abandoned road, using the modern road network, whether they use public transport or their own cars. Without the modern road network that abandoned road cannot become heritage or a tourism resource. So, I'm trying to understand that kind of relationship between the modern road network and the abandoned old roads. Those are the key themes of my current project.

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Voices from the Field: Interview with Dr Eisuke Tanaka

Our next question is about your work in Turkey. What brought you to Turkey and what are the challenges and interesting things you observed when you were working there, and how would you compare this to working in Japan?

ET.: People are always asking me why I'm working on Turkey. When I was a student in the 1990s and early 2000s one of the key issues in social anthropology was nationalism, and in particular, the relationship between the construction of national identity and the past and the role of heritage in nationalism. I was really interested in Michael Herzfeld's work on Modern Greek nationalism and the role of classical heritage in the nationalist discourse. According to his work, in the Greek national discourse the classic past is very important, because that particular past is used to claim the European identity. On the other hand, the past of the Ottoman rule for four centuries was stigmatised because it was regarded as an 'Oriental' aspect of the modern Greek nation.

Given that there are also many classical sites found in Turkey, which are associated with 'Europe,' I became interested in how Turkish people think about classical archaeological sites found in the country. Although my image or impression of Turkey was that of an Islamic country, part of the East, Turkey tried to become a member of the EU in the late 1990s and the 2000s. So, my interest in Turkey starts from the location of Turkey being between the East and the West, and how heritage works in that situation. I continue working on that issue through several projects in Turkey.

This is a very interesting and difficult question because I haven't really worked on Japanese cases, yet. Now I've got involved in a new project about Japan, but until recently I had not really worked on Japanese cases. It is actually difficult for me to compare working in Turkey with working in my own country. When I conduct fieldwork in Turkey, my interest is in the local attitude towards ancient and pre-Islamic heritage. However, sometimes I feel the local people in the rural area don't seem to understand why I'm interested in such stuff. I'm not from Europe. The heritage I am interested in does not appear to be related to my Japanese identity. However, when I became interested in *Yörük* culture they became much more friendly to me and appeared to be happier to talk about themselves. So, that was a very interesting experience for me especially to think of the locals' attitude about the past, their own history and heritage.

And then, in Japan - the people always ask me why I am interested in Turkey. I always answer what I explained before to you.



Image credit: Eisuke Tanaka

Your work has focused on the Roman region called Lycia, in present day Turkey. How do notions of the Roman history of Empire and Colonization, and how widespread Roman heritage and identity is over Europe, Asia and Africa, inform current heritage management and how people use heritage in the region?

I think this depends on different groups of people. Even in Turkey, different groups of people think about this differently. For example, the Turkish government has different approaches to the history of Anatolia, as well as to different regions of Turkey. I think the Turkish government mostly sees the archaeological heritage in the Mediterranean region as an economic resource for the tourism industry. For example, calling the year 2020 'Patara Year' the government designated the archaeological site of Patara for tourism promotion. They have a project to reconstruct an ancient lighthouse. Roman sites are a source for tourism development and are being managed as a heritage site. That is one aspect.

For the local people I talked to at Patara -- many of them used to practice transhumance, the ruins were a place for goat and sheep herding -- they used to graze their goat and sheep in the archaeological site. So, they have a different connection to those archaeological ruins. Then, the 'Lycian Way' trekking route which I'm working on was created by a British woman who lives in Turkey and

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is very interested in the history of Anatolia. This British woman now has a new project to create a much longer international trekking route between Turkey and Italy connecting the 'Lycian Way' with other different trekking routes in Turkey, Greece, Albania, and Italy. From her point of view, heritage sites along the 'Lycian Way' are part of international – if not colonial – heritage, a kind of heritage across national borders. So, there are different approaches to the same site, even within Turkey. I'm trying to understand how these different approaches are interconnected.

“Tourism produces heritage as well as heritage produces tourism.”

You have previously explored the illicit transaction of heritage and its network of various different agents. Could you describe some of the different perspectives in this network of illicit trade and is illicit trade a good term to use?

ET: Most of the people I met in Turkey thought of non-archaeological excavation for commercial purposes as illegal. This is partly because, when I worked on the topic, many of the people I talked to were the archaeologists, and they said such activities were illegal and illicit.

But of course there are different approaches. Two years ago when I was in Cambridge, and I decided to travel to Turkey for my research, I visited the ruins of a Byzantine monastery in the mountains and a local guide led me to the ruins and explained details about the site. And when he explained about the site he pointed to a hole. And he explained to me that the hole was dug by somebody trying to find something. Many of the locals thought these were illegal activities. But the guide also tried to show that there were still some people who conducted such - from his point of view - illegal activities.

Another example is from Kekova-Kaleköy, a fishing village on an ancient site. The people living there -- when they are gardening --, occasionally find something ancient such as coins and pottery fragments. I don't think they sell such objects or, at least, they didn't talk about that kind of stuff, but still they enthusiastically told me the story of how they found those objects. For them, these are part of their landscape, not something to be exhibited in the museum. Yet, some know what ancient finds are and they know those have great value and trade them. So that's another approach. It's not a clear answer but from

my experience, the attitudes vary greatly based on who you talk to.



Image credit: Eisuke Tanaka

In your work, you are exploring the changing relationships between archaeology, tourism industry, and locals. How do you, and do you think heritage professionals can balance the interests of all these different stakeholders?

ET: That's a very difficult question! Personally, I don't think it's possible, because of different motivations, protecting something for, for example, academic reasons, and protecting something for tourism -- it sometimes overlaps but not always. It is also important to think about what heritage is.

For example, my university stands on an ancient cemetery. So, when we construct new buildings, we always have to conduct rescue excavation before starting construction. Rescue excavations were conducted by the local municipality, and they find the fragments of pottery coffins dating from the 3rd or 4th century. After the rescue excavation was completed, new buildings were constructed on the site. Here what is considered 'heritage' is what is recorded through excavation.

And then compare that to tourism -- what is considered 'heritage' in the tourism context is I think what attracts tourists. So, there is something ignored by the tourism industry. When I consider the relationship between tourism and heritage protection, I was always interested in what is protected and what is not protected. Interestingly, sometimes tourism picks up what is

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ignored. One example is the 'Lycian Way' trekking tourism mentioned above.

I think tourism is a good starting point to discuss what is selected as 'heritage' and why. Through tourism, I think people can start thinking about their own past or heritage. This doesn't necessarily mean to protect heritage, but a certain image of the past is concretised through tourism. So, tourism produces heritage as well as heritage produces tourism. Most important is to explore this interrelationship between tourism and heritage.

Could you tell us a bit about the state of heritage in Japan, - how does it fit into other disciplines, and how would you compare it to how it is studied and taught in the UK?

ET: I think that the heritage field is very different from the UK where there are dedicated departments for heritage studies. In Japan, I think there's only one department, which focuses on World Heritage, the Department of World Heritage Studies at Tsukuba University, although issues surrounding heritage increasingly attract attention in Japan. There are many academics from different disciplines, such as political sciences, economics, public administration, conservation science, art history, sociology, anthropology, and archaeology, who are interested in studying heritage.

The field of heritage, however, is not well defined in my country. This also makes it difficult for people like me to find a job in Japan! For example, my current post is in Tourism Studies rather than in Heritage Studies. Many colleagues are actually in similar situations. A friend of mine for example is an archaeologist who has worked on archaeological conservation in Israel but got a post to teach English classes in Japan. In the UK, there are many opportunities in places like Cambridge and UCL where many researchers are working on heritage, hence such an environment encourages collaborations and discussions. This is why I chose to stay in Cambridge for my sabbatical. I also considered staying in Turkey as it is my fieldwork destination, yet I ended up choosing Cambridge.

"Destruction of heritage is a very urgent topic. Yet, it also brings me to one of the key questions of my research: why do we protect heritage?"

The next question is about destruction of heritage which you touch upon in your work. In

the past decade, there have been several high-profile cases, including the destruction of Baghdad Museum, Palmyra and Bamiyan Buddhas. Do you see this becoming a bigger problem for heritage in the future?

E.T. Yeah, I think the examples you mentioned indicate that issues of destruction of heritage are becoming bigger. Heritage is at risk for various reasons such as armed conflicts, looting, and development projects. Yet, there is also risk of natural disaster. Recently we have had many typhoons and flooding in Japan, which are big forces of destruction on historical buildings. Countries should also pay attention to these when considering how to protect heritage.

Destruction of heritage is a very urgent topic. Yet, it also brings me to one of the key questions of my research: why do we protect heritage? Should we reconstruct all the historical buildings that are destroyed? No, it's almost impossible. Then, how do we decide which buildings we should reconstruct? When we think about these questions, we also see that destruction is also part of heritage and is perceived differently based on the different perceptions and identifications of what heritage is. Therefore, destruction cannot be discussed without the discussion of preservation and reconstruction of heritage.

So, you have worked in various parts of the world with different languages, or in areas that speak different languages from your native tongue in a sense, what are some challenges you have faced and what words of advice do you have for researchers working on heritage in languages other than their native tongue?

ET: Ah, that's a big topic of course. Learning foreign languages is very important in general but it is particularly useful if you are studying heritage because languages are one of the most important aspects of culture. Because of this, learning a foreign language helps you gain insights about the culture itself and its heritage. I mean understanding language and culture provides us with an important background to understand how heritage is understood in the society we study. When we talk to informants in a foreign country, knowing the language lifts the barriers to some extent and allows people to open up to you about the issues more easily.

We need to think about heritage in a critical way and

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knowing the language helps us gain that critical thinking. As I said, before I started working in Turkey, I had this assumption that Turkey was from the East and the classical heritage, which is usually considered to be the foundation of European history and identity, did not directly match with the Turkish identity in my mind. It was so paradoxical. I thought about how the Greeks embraced the Classical periods and assumed that it was different for the Turks. Thanks to my knowledge of Turkish, I was able to talk to people in their own language, and got to learn what they think about this heritage. Establishing relationships with locals takes a very long time. I have been visiting Turkey for 10 years. Since I continued visiting there, I think I could improve not only my Turkish but also my relationships with the locals, which helped me to understand my informants' approach towards their ideas about heritage.



Image credit: Eisuke Tanaka

All right, now we have a little space where you can share any project links, ideas, papers that you are working on. Would you like to share or advertise anything here?

ET: Most of my recent publications are written in Japanese. I could suggest one article available in English, in which I focused on the relationship between tourism, heritage, archaeology and the local community in the Mediterranean coast of Turkey.

Archaeology Has Transformed “Stones” into “Heritage”:
the Production of a Heritage Site through Interactions

among Archaeology, Tourism, and Local Communities in Turkey. *História: Questões & Debates* 66(1), 71-94. 2018.

I will also give a talk on the ‘Lycian Way’ in the middle of March at the Serial Academic Webinars on Cultural Transmission against Collective Amnesia: Bodies and Things in Heritage Practices (organized by the National Museum of Ethnology, Japan)

Fifth Session: Transmission of Practices and Memories

Date: 13 March 2021 (Sat) 9:00 - 11:30 AM (UTC) / 6:00 - 8:30 PM (JST)

Eisuke Tanaka (Fukuoka Jo Gakuin University, Japan)

“We are Turkish Nomads from Lycia”: The Changing Relationship between the Locals and Mountain Paths as ‘Heritage’ in the Context of Tourism in Teke Peninsula, South Turkey

<https://www.minpaku.ac.jp/english/research/activity/news/msrp/amnesia>

So, our final question is what we call the Voices from the Field Challenge. Would you be able to define heritage in one sentence?

ET: Oh nooo! Ok, I will try. Heritage is something about the present and the future through the past. Heritage connects all these three time zones: the past, the present and the future.

We would like to thank Eisuke for joining us for this issue of Voices from the Field and providing us with a different perspective on Heritage fieldwork in an interesting part of the world. Please join us next month for our next interview and in the meantime please stay safe!

Elifgul Dogan, Mariana Pinto Leitão Pereira and Oliver Antczak

EVENTS

CHRC Heritage Seminar Series

Taxonomies of Difficult Heritage

Dr Andreas Pantazatos (University of Cambridge)

Thursday 11 March, 1pm

Further Information: <https://www.heritage.arch.cam.ac.uk/events/apantazatos>

Registration: https://zoom.us/meeting/register/tJovceCqrDsiG9R_S1pQ4oVmf-Hi6TvK7E5m

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Garrod Research Seminar

Engaging custodians of coloniality in archaeology: an African experience

Dr Catherine Namono (Wits University)

Thursday 11 March, 4pm

Further Information: <https://www.arch.cam.ac.uk/events/garrod-research-seminars/engaging-custodians-coloniality-archaeology-african-experience>

Registration: <https://cam-ac-uk.zoom.us/meeting/register/tJEldu2hqDotEtdfTFItdGw1bTe8gwYKgrf4>

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CHRC Heritage Seminar Series

'Unsettled Landscapes': The role of landscape in the memorial dynamics of Post-War Croatian Hinterlands

Dr Jessie Fyfe (Director of Studies: Architecture, Emmanuel College)

Thursday 18 March, 1pm

Further Information: <https://www.heritage.arch.cam.ac.uk/events/jfyfe>

Registration: <https://zoom.us/meeting/register/tJYod-irrTotGNeiRo7X355ipVlb86fkg8Xw>

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Garrod Research Seminar

Ethics of archaeology: a post-Soviet (Central Asian) experience

Dr. Gai Jorayev (University College London)

Thursday 18 March, 4pm

Further Information: <https://www.arch.cam.ac.uk/events/garrod-research-seminars/ethics-archaeology-post-soviet-central-asian-experience>

Registration: <https://cam-ac-uk.zoom.us/meeting/register/tJiuc-uurjkvGtMKlgeIpWNCWzMX7ok2MMZX>

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Heritage + Colonialism Discussion Group

Decolonizing Oblivion: The Question of Cultural Extinction and the Repatriation of Indigenous Beothuk Remains

Leanne Daly (PhD Candidate, University of Cambridge)

Tuesday 23 March, 2pm

To receive a link to the event email Mariana: mp850@cam.ac.uk

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Americas Archaeology Group

Native Rock Art in Southcentral Alaska

Sébastien Perrot-Minnot (University of the French West Indies and Éveha Archaeological Studies Center, Director of the Bear Island Project, Kachemak Bay, Alaska, USA)

Wednesday 24 March, 5pm

Further Information: <https://www.arch.cam.ac.uk/events/americas-archaeology-group/native-rock-art-southcentral-alaska>

EVENTS



Cambridge Heritage Research Centre

Taxonomies of Difficult Heritage

Dissonant heritage and its consequences in heritage-making shape the debate about the politics of past and the challenges of heritage management. Tunbridge's and Ashworth's claim that 'all heritage is dissonant' inspired numerous publications with similar ideas such as difficult, negative, uninherited and unwanted heritage. A common thread among these ideas is the lack of an explanatory framework, which helps us understand the difference between them. In this paper, I defend the claim that it is necessary to offer a theoretical framework which explicates the differences between these ideas, if we aim to understand how and why different stakeholders are excluded from the interpretation of their heritage. By addressing a new distinction between dissonant and incongruous heritage, I argue that the differences between different kinds of heritage dissonance, broadly construed, are differences of epistemic and ethical values. To illustrate my argument, I draw upon my research in the North East of England and the Dodecanese Islands in Greece.

Dr Andreas Pantazatos is Lecturer in Heritage Studies at the Department of Archaeology, University of Cambridge and an academic member of the Cambridge Heritage Research Centre. His research focuses on the epistemic and ethical dilemmas that emerge from the entanglement between tangible and intangible heritage.

Dr Andreas Pantazatos

Lecturer in Heritage Studies

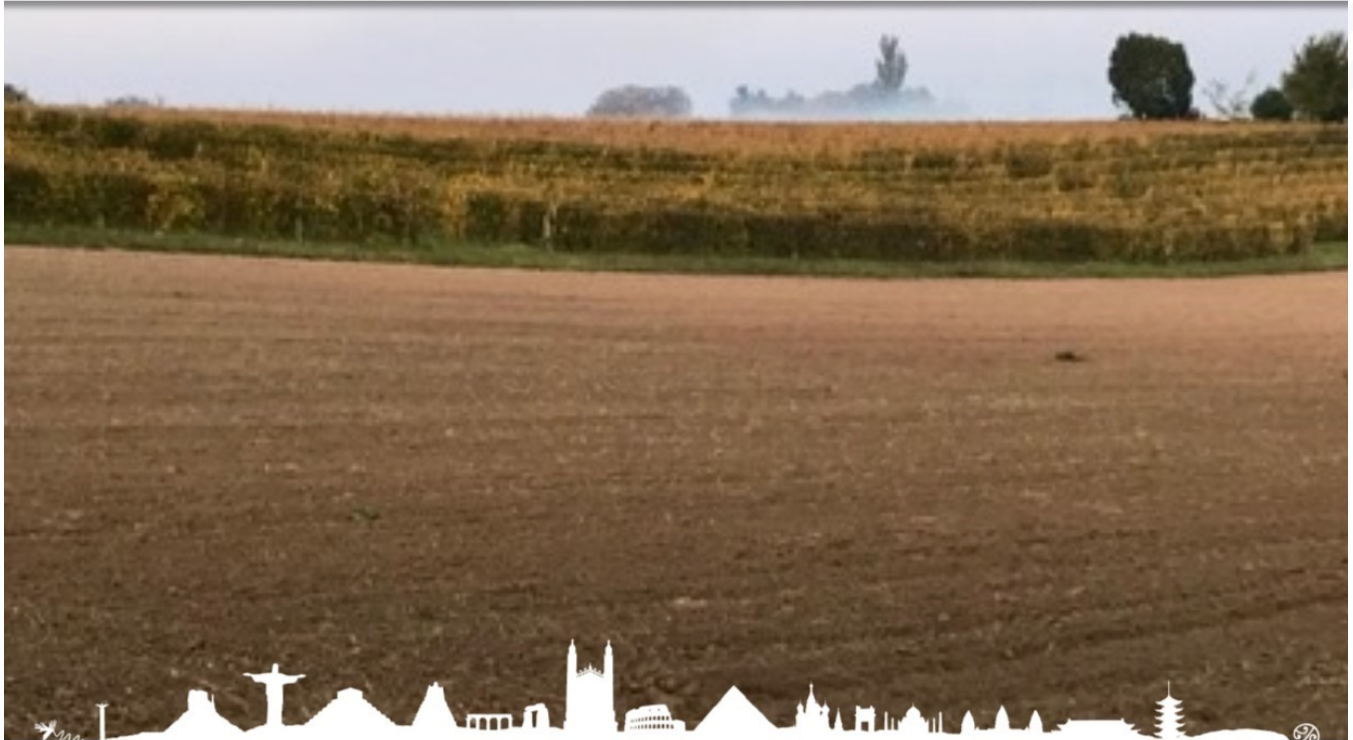
Department of Archaeology, University of Cambridge

Thursday 11 March 2021, 1pm

To receive a link to this event please register at: <https://tinyurl.com/2p5bhv94>



EVENTS



Cambridge Heritage Research Centre

'Unsettled Landscapes': The role of landscape in the memorial dynamics of Post-War Croatian Hinterlands

What may be communicated in the destruction of a landscape is bound to its capability to efface, to weather, and deteriorate as well as to renew and regenerate. Landscape is perceived to be linked to the special temporal condition of the cyclical nature of growth and adaptation: it is afforded a perceived primordial status, a characterisation that can be seen as a kind of violence itself as these natural processes can physically conceal, alter, and suppress evidence of conflict and trauma. The manifestations of these perceptions of landscape shape the histories and biographies of place and mark the land as 'unsettled' in the ongoing processes of both place and memory making.

The paper will explore the tensions in the materiality, spatiality, and temporality of landscape that impact the commemoration practices following the historical and more recent conflicts within Croatia. It will consider two memorials in borderland landscapes in order to contribute to contemporary discussions on the cultural spaces of memory in post war Croatia and, by implication, more broadly, by demonstrating that landscape affords particular opportunities and sets particular conditions for local and official memory practices in response to traumatic events.

Dr Jessie Fyfe is a trained architect and holds a PhD in Architecture from the University of Cambridge. She currently the Director of Studies for Architecture at Emmanuel College.

Dr Jessie Fyfe

*Director of Studies for Architecture
Emmanuel College, Cambridge*

Thursday 18 March 2021, 1pm

To receive a link to this event please register at: <https://tinyurl.com/qqb0lzyf>



EVENTS

HERITAGE + COLONIALISM DISCUSSION GROUP

Schedule of Events 2021

All sessions will be held at 2pm (GMT)

26 Jan | Edward Moon-Little

Chief, Priest, Soldier, King: Heritage to Aid Decolonisation

6 Apr | Sarthak Malhotra

Living with the Taj Mahal: The politics and poetics of heritage in contemporary India

9 Feb | Allegra Ayida

Nigerian heritage, memorialisation, and the legacies of colonialism: The Case of a Itsekiri Chief

20 Apr | Rebecca Haboucha

A Decolonised Heritage of the Anthropocene: A comparative case of Indigenous peoples in Canada and Chile

23 Feb | Alexandra McKeever

The limitations of decolonization? Theoretical frameworks for the legacies of slavery in the United States

4 May | Gitte Westergaard

Decolonising Animal Remains in Natural History Museums

9 Mar | Emily Deal

Colonialism at Home: Private collectors and colonial legacies in the English country house

18 May | Tom Crowley

Heritage and the Legacy of an Imperial Frontier: The Case of the Kalasha

23 Mar | Leanne Daly

Decolonizing Oblivion: The Question of Cultural Extinction and the Repatriation of Indigenous Beothuk Remains

25 May | Flaminia Bartolini

Colonial Heritage in Rome: Remembering and Forgetting Italy's Colonial Past

30 Mar | Rosalind Philips-Solomon and Anna Freed

Repatriation, Restitution, Return: The case of two Sami drums in the Cambridge Museum of Archaeology and Anthropology

If you would like to join our mailing list and receive a link to the sessions, please email Mariana: mp850@cam.ac.uk

EVENTS

Cambridge Cultural Heritage Data School: Final Plenary

30 March 2021, 13.30 – 15.00 (BST)

Join **Orietta da Rold** (Faculty of English, University of Cambridge), **Jessica Parr** (Global Lead, Programming Historian and Simmons University) and **Anne Alexander**, (Director of Learning, Cambridge Digital Humanities) for a public session to round off our two-week long Cultural Heritage Data School. We'll be inviting Orietta and Jessica to reflect on the connections between their research and the cultural heritage sector and to tell us about their experiences in learning and teaching the methods which are fundamental to working with cultural heritage in the digital age.

Speaker biographies

Orietta da Rold

Orietta da Rold is a University Lecturer at the University of Cambridge, Fellow at St John's College and a member of the Centre for Material Texts. Her research interests are in medieval literature and texts c. 1100-1500, Chaucer and the digital humanities. In particular, she works on the social and cultural context of the circulation and transmission of medieval texts and books, and research the codicology and palaeography of medieval manuscripts. Most of her projects also have an important digital humanities component. She is an advocate for postgraduate and early career training, and is involved

with the Quadrivium Project, and more recently with Hackathon, a digital training programme for early career medievalists organised by Cambridge University Library and Queen Mary University of London.

Jessica Parr

Jessica Parr is an Assistant Professor of History at Simmons University, Boston, Massachusetts (US). She received her PhD from the University of New Hampshire, Durham in 2012. She is Global Team Lead for The Programming Historian, a prize-winning digital humanities journal that publishes peer-reviewed tutorials in English, Spanish, French, and Portuguese. Parr's expertise is in slavery and human rights in the Early Modern Atlantic World, digital humanities, and public history. She's been involved in a number of digital projects, including Digitizing Incarceration: A Database of Unfreedoms.

Chair: Anne Alexander is the Director of Learning at Cambridge Digital Humanities, University of Cambridge.

BOOK NOW: Places are limited and must be booked in advance via [Eventbrite](#)

Details of how to join online will be shared with registered participants closer to the event.

Notes from Home: a virtual international conference

Notes from Home is a virtual, international conference taking place on 25 March, 2021, starting at 13.00 GMT (9.00 EDT) featuring historians, archaeologists, and others researching different aspects of the home.

Because the home is central to the daily lives of so many people, looking at the history and representations of the home space can tell us a great deal about how we live and how we orient ourselves in the world. The intention of this conference is to focus on discussion during the panels, so all papers and presentations are uploaded to a Microsoft Team.

Attendees will be added to the Team so they can view or read our panelists' materials before the day of the event. We hope this will allow for a lively and wide-ranging set of conversations on the 25th.

More information and a schedule of planned topics and panels is available at: <https://www.ncl.ac.uk/hca/events/item/notes-from-home/>

To attend, please register your interest at <https://forms.ncl.ac.uk/view.php?id=10408448>.

Zoom contact details will be sent out the day before the conference. Please contact d.johnson8@newcastle.ac.uk or M.L.Schumacher2@newcastle.ac.uk if you have further questions.

CALL FOR PAPERS

ICH ACHS Network webinar on ICH and Emergencies

ICH ACHS Network webinar on ICH and Emergencies.

Webinar date and times:

27 April 2021 – 1-3pm Los Angeles, 4-6pm Santiago de Chile,
10-12pm Paris, 11pm-1am Nairobi
28 April 2021 – 5-7am Tokyo, 6-8am Sydney, 9-11am Apia

Expressions of interest no later than 20 March 2021.

The intersection of intangible cultural heritage and emergencies (including conflicts, and anthropogenic and natural disasters) is a topic of growing interest for ICH practitioners and experts. This is evident in a number of recent initiatives led by UNESCO, Category 2 Centres and national heritage agencies, which have generated a series of internal reports and led to the adoption, by the General Assembly of the 2003 UNESCO Convention in September 2020, of a series of operational principles and modalities for safeguarding intangible cultural heritage in emergencies.

Thus far, there has been little sustained academic engagement with the topic. The organisers of this webinar, who have been involved in some of the institutional initiatives, intend it as an opportunity to attract and promote discussion and debate in order to test some of the assumptions and statements emanating from the available reports, broaden the evidential base, and stimulate interest in further collaboration between the ICH and emergency communities.

In particular, we want to use the webinar as an occasion to explore the dual role of ICH in emergency contexts: how emergencies impact on the practice and transmission of ICH, and how communities, groups and individuals engage their ICH in preparing for and responding to emergencies. Building on the webinar, we plan to publish a collection of papers on this topic as a book or journal special issue.

We invite colleagues from a wide range of backgrounds – including ICH and emergency practitioners with experience across a variety of geographical areas and emergency situations, as well as key policy makers and academic researchers – to express their interest in participating as speakers in the webinar, and possible contributors to a publication.

Please send expressions of interest in the form of a title and proposal or abstract of no more than 300 words, with a short bio. We would like to receive expressions of interest no later than 20 March 2021.

Please write to:

Dr Géraldine Chatelard, [Institut français du Proche-Orient chatelard.geraldine@gmail.com](mailto:Institut.francais.du.Proche-Orient.chatelard.geraldine@gmail.com)

Dr Chris Ballard, Australian National University
chris.ballard@anu.edu.au

14th International Conference on the Inclusive Museum

14th International Conference on the Inclusive Museum

Portugal, Lisbon

Event: 8 September 2021

Deadline for abstracts/proposals : 8 August 2021

The 14th International Conference on the Inclusive Museum, Museum of Lisbon, Lisbon, Portugal is inviting conference proposals. The 2021 special focus is Museums and Historical Urban Landscapes. The conference will be held September 8-10, 2021.

The Inclusive Museum Research Network (IMRN) is brought together by a shared concern for the future role of the museum and how it can become more inclusive.

The IMRN seeks to build an epistemic community where linkages can be made across disciplinary, geographic, and

cultural boundaries. As a Research Network, IMRN is defined by specific [scopes and concerns](#) and motivated to build strategies for action framed by shared themes and tensions.

The conference will center around three main subject areas:

- Visitors--On the relation of museum to its communities of users;
- Collections--On the practices and processes of collecting and curating;
- Representations--On museums as repositories and communicators of culture and knowledge.

For more detailed information about these themes and potential topics, visit the conference's [theme page](#).

For an overview of the conference and submission guidelines, visit the conference [website](#).

OPPORTUNITIES

4th Annual Heritage Lecture Now Online

4th Annual Heritage Lecture recording available online

The CHRC was honoured to host (virtually at least) **Prof. Laurajane Smith** (Australian National University), one of the most distinguished and influential scholars in the field of Heritage Studies to give the **4th Annual Heritage Lecture**. The lecture, *The Emotional Politics of Heritage*, was the first of the Annual Heritage Lectures to be given online.

The talk drew on Professor Smith's new book '[Emotional Heritage](#)', and theorise both the affective qualities of heritage and the processes through which heritage becomes a resource of political power.

As Prof Smith demonstrated through her extensive ethnographic research, heritage is both an emotional and political resource that is readily and visibly mobilised in right-wing populist movements. However, the lecture also identified the less obvious and quieter ways heritage works to emotionally legitimise and maintain the status quo while also identifying the emotional registers that underline how heritage is used to



affirm progressive social and political aspirations.

A recording of the whole lecture is available to view [online here](#).

European Archaeological Heritage Prize Nominations

The European Association of Archaeologists instituted the European Archaeological Heritage Prize in 1999. An independent Committee awards the Prize annually for an outstanding contribution to the generation of archaeological heritage knowledge and its dissemination, and to the protection, presentation and enhancement of the European archaeological heritage.

As of 2018, nominations for the Prize are received in either of two categories:

- Individual category for an outstanding scholarly contribution or personal involvement,
- Institutional category for local, regional, national or international initiatives, long- or short-term, which contribute to the preservation and presentation of European archaeological heritage beyond the normal duties of the institution.

The same nomination form is used for both categories, with a different emphasis in the evaluated criteria.

The major evaluation criteria – recommended to be addressed in the application form – are as follows:

1. Scholarly (academic contribution)
2. Societal (contribution to generation of community values based on heritage)
3. Heritage (achievements within heritage protection / management / conceptual development)

4. Political (political level impact to further the standing of archaeological heritage)

The Committee will discuss all serious proposals for the Prize. No self-nominations are accepted. Nominations may be made by any of the following:

- Members of the Association (all membership categories)
- Professors and heads of departments of archaeology at European universities and institutes
- Directors of governmental heritage management organisations and agencies in European countries (members of the Council of Europe)
- Non-governmental archaeological, heritage, and professional organisations in European countries.

The 2021 European Archaeological Heritage Prize will be awarded during the Opening Ceremony of the 27th EAA Annual Meeting in Kiel, Germany, on 8 September 2021.

Nominations for the 2021 European Heritage Prize, with full citations and using the form, must be received by the EAA Secretariat at administrator@e-a-a.org before 1 June 2021.

Download the [Heritage Prize form](#)

OPPORTUNITIES

Assistant Professor in Museum and Heritage

**Department of Archaeology
Durham University**

Closing Date: 26 March 2021

**Permanent / Full-Time
£33,797 - £49,553 per annum**

The Department of Archaeology at Durham University seeks to appoint a talented individual to the role of Assistant Professor in Museums and Heritage. We welcome applications from those with teaching and research interests in the broad field of museums and heritage. Some of our practitioner research projects apply our expertise in helping to tackle some of the 'Global Challenges' facing the world's heritage, such as ethics in collecting and displaying heritage and collections, social inequalities, and protecting the integrity of heritage in conflict and disaster zones. We maintain partnerships around the world with museums and heritage agencies, including the Palace Museum (Beijing) and the National Museum of Japanese History (Sakura), and UNESCO. We expect the post-holder to bring complementary practitioner expertise, and help sustain and extend these international connections and we are particularly eager to hear from applicants with experience of working with museum collections and heritage and stakeholders relating to East Asia and/or Southeast Asia.

The post offers an exciting opportunity to make a contribution to the development of the Department of Archaeology's teaching and curriculum, and to our research, while allowing unrivalled opportunities to progress and embed your career in an exciting and progressive institution. The new Assistant Professor in Museums and Heritage will compliment and expand our existing expertise: thematically and geographically. Our core museums and heritage teaching team comprises Dr. Mary Brooks, Dr. Emily Williams, Prof. Robin Coningham, Dr. Ben Roberts and Prof. Robin Skeates, although many other staff in the Department of Archaeology have related interests, and we also work closely with professional staff in the University Library and Collections. Our teaching in museums and heritage broadly covers: museum theory and practice with an emphasis on collections management, the conservation of

archaeological and museum objects, and international cultural heritage management. These areas comprise the focus for our three distinctive professional-training Masters programmes, the largest of which is the MA in Museum and Artefact Studies. The post-holder will be expected to contribute to, convene and develop taught modules focussed on museums and heritage, especially at Master's level and supervise dissertations. In this, it will be appropriate to make use of Durham University's world-class museum collections and World Heritage Site, in collaboration with their professional staff. We seek applicants with a strong practitioner track-record in museum and heritage work and established experience of working with international stakeholders. We are seeking to expand our programmes, and the post-holder will be instrumental to international recruitment initiatives particularly in Asia and North America and will play a key role in helping to develop proposals for a new Distance Learning programme in heritage and museum studies.

For More Information

https://durham.taleo.net/careersection/du_ext/jobdetail.ftl?job=21000108&tz=GMT%2Boo%3A00&tzname=Europe%2FLondon

Contact Information

Department contacts for enquiries:

Professor Robin Skeates
email: robin.skeates@durham.ac.uk

Dr Mary Brooks
email: mary.brooks@durham.ac.uk

OPPORTUNITIES

Academic Summer School in Inter-Faith Relations

Academic Summer School in Inter-Faith Relations, University of Cambridge (9-20 August 2021)

[Cambridge Inter-Faith Programme](#) (CIP), University of Cambridge, invites applications for the Academic Summer School in Inter-Faith Relations, to be delivered online from 9 to 20 August 2021.

For further details and application instructions, please visit

<https://www.interfaith.cam.ac.uk/cip-summer-school-2021>

An early registration discount of 20% is available until 1 May 2021.

Regular applications are due by 1 June 2021. Places on the course are limited. Applicants should complete the [Application Form](#) and send it to the CIP Summer School team by email at cipsummer@divinity.cam.ac.uk.

This is an in-depth academic course addressing inter-faith relations from different disciplinary perspectives. Fully taught by recognised [University of Cambridge experts](#) in religious studies, the course is ideal for

students, practitioners and faith leaders, as well as for the curious learners interested in inter-faith relations.

Participants will be offered to a mixture of lectures, seminar discussions, interactive workshops and immersive exercises on a range of [topics](#), from ethnographies of religion to the intersections of inter-faith relations with ecology, magic, violence, heritage, conflict resolution, migration, gender, religious conversion, astrobiology, poetry, law, empathy, martyrdom, archives, temporality, syncretism and more!

Participants will also have a chance to engage in the Cambridge tradition of Scriptural Reasoning, visit a virtual photographic exhibition of Shared Sacred Landscapes, attend a film screening, participate in poetry and autoethnographic writing workshops, try out their own talents for visual research and create their own inter-faith archive! Each day will include about five hours of teaching time, punctuated by two breaks for lunch and coffee, and followed by an optional informal saloon.

For further information, check out our website or get in touch with the CIP Summer School team by email at cipsummer@divinity.cam.ac.uk.



UNIVERSITY OF
CAMBRIDGE

ACADEMIC SUMMER SCHOOL IN INTER-FAITH RELATIONS

CAMBRIDGE INTER-FAITH PROGRAMME (CIP)
FACULTY OF DIVINITY, UNIVERSITY OF CAMBRIDGE

ONLINE, 9-20 AUGUST 2021

CONTACT US



CONTRIBUTE

We would be especially interested in hearing from you about events and opportunities. Contributions in the form of short reviews of conferences, exhibitions, publications or other events/material that you have attended/read are also welcome. Please note that advertisements for any non-HRG events, jobs, or programs do not imply endorsement of them.

SUBSCRIBE

If you would like to be added to our mailing list to receive our bulletin, or if you have a notice to post, please contact the editors (heritage-bulletin@arch.cam.ac.uk). For more information about the Heritage Research Group, visit the CHRC website: www.heritage.arch.cam.ac.uk

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