

Conservation of Heritage at Global and Local Arena

(New Challenges, New Solutions)

ANG6701

Section 0579

Spring 2013

Meeting Periods: Thursday Periods 4-6 (10:40-1:40)

Classrooms Turlington 2303

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Office Hours: Wednesdays 10.30-1.00; Thursdays 3.00-4.30; Fridays 10.30-1.00, and by appointment

Course Overview and Objectives

The present module examines heritage conservation and practice from a global and local level with a view to foregrounding the history of conservation in the world, the players involved, the issues and the theoretical and practical, aspects of heritage conservation in order to understand the complexity of heritage production and consumption. It is meant to help in understanding how heritage influences power relations between peoples, nations and gender and its uses and/or misuses in the process. The objective is to holistically and critically examine the subject of heritage, its political, social, and economic dimensions with a view to preparing students who want to become heritage practitioners and actors to not only be versed in the practice but also the underling theoretical frameworks and realities, the blurred edges of heritage production, consumption and control.

Textbooks and Required Readings

The textbooks and other resources for the course are listed under each section of the module

Rare and important books and articles are on reserve in the Library and can be obtained for short periods from the Library and some in Prof. George Abungu's office, (B374). There are also numerous reading materials (particularly on development, community participation and human and cultural rights) that can be obtained from UNESCO's, World Bank's and United Nations' Websites.

Exams and Grading

Assignments/Discussion: 20

Research Term Papers/Writing: 40

Participation: 20

Attendance: 15

Other Assessments: 5

Final Grades: Final grades are based on 100 point scale. A detailed breakdown of final grades is as follows:

A=94-100%, A-=90-93%, B+=87-89%, B=84-86%, B-=80-83%, C+=77-79%, C=74-76%, C-=70-73%, D+=65-69%, D-=60-64%, E=<60%

[One can also link to the following: <https://catalog.ufl.edu/ugrad/current/regulations/info/grades.aspx>]

Course Policies and Procedures

Elearning/Sakai:

Classes, Readings, & Attendance Policy: Reading List is provided in advance and, is found below. From time to time there will be discussion/lectures notes provided.

1. ***Classroom Behavior Rules:*** Attendance of class (15 points). There may be one unexcused absence without penalty; two unexcused absences will result in 15 points being deducted from the total points. Three unexcused absences will result in an E for the class.
2. ***Communication:*** Students are expected to contribute to seminar/class discussions regularly (20 points). Students will be expected to prepare and turn in notes on continuous assignments as per the various subject segments of the module (max. 4 pages typed). The notes should be arranged to serve as tool for critique and discussion of the topic and assignment/discussion. The notes are to be emailed to me no later than 6.00 pm on a Tuesdays before the discussion on the Thursday. In case of difficulty in speaking in a seminar/class, please discuss this with me (20 points).

3. **Term Paper:** Each student will be expected to prepare a research paper of ~up to 15 and not less than 10 double-spaced pages on the topic of her/his choice, after discussion and approval of the topic and paper outline by Prof. Abungu. The paper should address the topics covered in the module. The paper will be due ten days before the last day of class. In addition to the paper, each student will present to the class a PowerPoint overview of their paper (40 points: 25 points for the paper and 15 points for the presentation).
4. **Others:** other assessments based on parameters such as attitude, responsibility, duty, commitment will account for 5 points

Academic Honesty: Violations will lead to the Department's and the University's procedures for dealing with academic dishonesty. All students are expected to honor their commitment to the [University's Honor Code](#) and the student conduct code.

Accommodation for Students with Disabilities

Students requesting classroom accommodation must first register with the Dean of Students Office. The Dean of Students Office will provide documentation to the student who must then provide this documentation to the Instructor when requesting accommodation. **Please make any requests by the second week of class.**

UF Counseling Services

Resources are available on-campus for students having personal problems or lacking clear career and academic goals that interfere with their academic performance. These resources include:

1. [University Counseling and Wellness Center](#), 3190 Radio Road, 392-1575, personal and career counseling
2. [Sexual Assault Recovery Services](#) (SARS), StudentHealthCareCenter, 392-1161, sexual counseling
3. [Career Resource Center](#), Reitz Union, 392-1601, career development assistance and counseling
4. [Reading & Writing Center](#), Broward Hall, 392-0791, writing assistance, study skills, test preparation

Course Outline

The subject of Heritage has developed over the years to become key to, nearly all human decisions and actions. Our heritage does not only identify us as a group but often defines how we relate to others and to our environment. Cultural heritage is not just the inherited past but is also a dynamic evolving interplay of many factors that touch on all segments of human life and survival. Thus human beings through their relations with others and with their surrounding continue to create new heritage, define

and redefine relations and in the process influence power relations not only between peoples but also parts of the world.

While power relations between states that impact on heritage are played out at a global level, heritage can also be very local and defined by domestic happenings at a local community level. However what takes place at the local level can have great impact at the global level and vice versa. While what constitutes a heritage can be obvious through community agreement, acknowledgement and use, this is not always the case. The production of heritage can be a complex phenomenon that ultimately lies with power based groups, whose narratives become accepted as representative. Thus at times, heritage is the narrative of the powerful and influential, at the exclusion of others. This also shifts and changes over time and are, as dynamic as human interrelationships.

Today, heritage studies and heritage as a practice is developing at fast rate as the world faces challenges of climatic change, uncontrolled urban development and human migration, inequality, exclusion, xenophobia, poverty, gender imbalance and biases, erosion and loss of identity, in a landscape that is constantly changing. Heritage has a role to play in creating a better future that addresses many of these issues in time and space. It is also now clear that the understanding of human heritage is paramount in attaining human sustainability based on the three pillars of environment, economic and social parameters.

The present module proposed to examine heritage conservation and practice from a global and local level with a view to foregrounding the history of conservation in the world, the players involved, the issues and the theoretical and practical, aspects of heritage conservation in order to understand the complexity of heritage production and use. More so it will help in understanding how heritage influences power relations between peoples, nations and gender. The objective is to holistically and critically examine the subject of heritage, its political, social, and economic dimensions with a view to preparing students who want to become heritage practitioners and actors to not only be versed in the practice but also the underling theoretical frameworks and realities, the blurred edges of heritage production, consumption and control.

Three Weeks: (9 Hours of presentation and discussion)

Global Heritage approach (top down approach to heritage management)

The course introduction starts with the history of the founding of UNESCO as an organization after the First World War (that premised that through Education, Science and Culture war can be avoided). The saying “war begins in the minds of men and it is in the minds of men that peace must be constructed” has therefore become part of the legacy of the organization. Has this been achieved?

In the Culture Sector the flagship Convention is the 1972 World Heritage Convention known as the Convention Concerning the Safeguarding of Cultural and Natural Heritage of Humanity. The Concept of “Outstanding Universal Value” or Heritage of humanity that transcends national boundaries was developed and today after 40 years of existence it remains the most ratified international treaty for cultural and natural heritage preservation in the world. While this convention linked, for the first time,

the concept of nature conservation and cultural preservation it is imperative to see if this has worked out. If yes how? If not, how and why?

The roles of the World Heritage Committee, a group of 21 nations representing the states parties assisted by World Heritage Centre, the Secretariat and ICCOMOS, ICCROM and IUCN as advisory bodies to the Committee will be interrogated. The Operational Guidelines that defines procedures and actions including the Listing, Listing in List of Danger and Delisting, will be discussed and analyzed.

After 40 years of its existence and nearly 1000 sites in the list, what are the achievements, failures and challenges? What are the evolving issues on a Convention based on the "Venice Charter" whose architects were more Eurocentric heritage professionals and how has this impacted on this international instrument? What are the challenges in the contemporary world with majority of states parties free from colonialism, have economic challenges and economic opportunities near or within world heritage site that are not necessarily respectful to the convention? A world where communities are asserting their rights to resources and ownership of "their" heritage and where international politics and funding is at the core of heritage management?

Issues to be addressed include among others critical analysis of the politics of world heritage listing, the economics of world heritage listing in connection to extractive industries, the role of communities and their right to heritage and resources, the roles of the advisory bodies and the future of the convention in a fast and constantly changing world.

Reading List:

UNESCO, 1972, The Convention concerning the Protection of World Cultural and Natural Heritage (1972)

UNESCO, 2005, Basic Texts of the 1972 World Heritage Convention 2005 Edition

UNESCO/WHC, 2008, Operational Guidelines for the Implementation of the World Heritage Convention, January 2008 Edition, UNESCO World Heritage Centre, 7, Place de Fontenoy, Paris

Ringbeck, B. 2008, Management Plans for World Heritage Site, A practical guide. German Commission for UNESCO, Colmantrabe, 15, D-53115 Bonn

Mitchel Nora, 2009 *et al* World Heritage Cultural Landscapes: A Handbook for Conservation and Management, World Heritage Paper Series, UNESCO

Two Weeks (6 Hours of Presentation and Discussion)

Heritage and Politics of Identity and Democracy (Use and Misuse of Heritage)

In Africa in particular and the world over, heritage and heritage places have played powerful roles in political discourse including in liberation struggles, creation of identity and national cohesion as well as rallying divided nations for a common cause. While some of the heritage resources are within the countries of origin, others were plundered by outside powers and subsequently returned. In this

category lies the concept of “Return” or “Restitution” recognized by UNESCO Conventions and international Charters and Treaties, including those of International Council of Museums (ICOM).

The politics of “Return” has recently characterized heritage relations between nations especially those of the south and the north, between museums of the north and countries of the south and at times even between countries of the north such as the Elgin marbles case between the British Museum (Britain) and Greece or Italian archaeological materials illegally acquired by the Getty Museum. There are a few examples of successful negotiations and return of such sensitive heritage. In such cases of return, heritage is often used as a rallying point for a national cause although the beneficiaries are often the narrative makers and the political elite. However there have been cases where such heritage, provide the hitherto powerless communities with a bargaining power for their communal interest, especially for the fact that such heritage attract international attention through international press coverage. Such bargains are prevalent during the elections periods where politicians use the power of cultural identity and pride. At local level heritage can be used as a tool for resistance and rallying a group with a common cause.

Using well known heritage sites and items from the African continent, and other parts of the world, this module will demonstrate the various uses and misuses of heritage and how narratives are constructed around heritage places, objects and occasions to serve various interests and create identities and common purpose even if the benefits are not equally divided.

This module will expose the students to the intricate connection between politics and heritage and the need to be aware of this of this intrinsic connection while practicing. Thus heritage is not apolitical but part of lived, experienced and used element in society. More so heritage does not only define power relations but can be used to influence and manage society defining power relations that are not always necessarily top down.

Reading List:

Logan W. 2010, *Cultural Diversity, Heritage and Human Right: Intersections in Theory and Practice*

UNESCO, 2009, UNESCO World Report *Investing in Cultural Diversity and Intercultural Dialogue*

Offenhauber, D. Zimmerli, W.Ch. and Albert M.T. 2010 *World Heritage and Cultural Diversity*, German Commission for UNESCO and BrandenburgUniversity of Technology

Marquis-Kyle and Walker M. 2004, *The Illustrated Burra Charter*, Australia ICOMOS

Abungu George, 2001 *The destruction of Archaeological Heritage: Examples from Kenya and Somalia* in Brodie N, Doole J, and Renfrew C (eds). *Trade in Illicit Antiquities: the Destruction of the World Archaeological Heritage*, pp 37-46. McDonald Institute for Archaeological Research, University of Cambridge, UK

George Abungu 2008, ‘Universal Museums: New Contestations, new controversies’, in UTIMUT. *Past Heritage-Future Partnerships*. Gabriel. M and Dahl. J (eds.) IWGIA/NKA, Copenhagen

Four Weeks (12 Hours of Presentation and Discussion)

Heritage, Development and Human Rights

One of the most fundamental rights is a right to heritage. Heritage often bestow identity, a sense of pride of place and a belonging to a group and place. Often right to property such as land is judged historical claim. In post apartheid South Africa for example claims to land where people had been disposed depends on demonstrate historical presence in the place in the past. Thus cultural landscapes that are now parks have been claimed by various groups claiming descent from the same places. There are similar claims on lands now owned by white settlers in many parts of Africa including South Africa, Zimbabwe and Kenya.

In Kenya, the Maasai and Samburu communities have claims on land now occupied by expansive ranches that they claim they were cheated out by the British colonial governments. They appeal to their common heritage of Pastoralism and indigenusness in the area and to the historical 'foot prints'. It is a case of shared heritage as a people rather than individual pursuit.

The recently listed Lake Bogoria (one of the three Kenya Lakes Systems listed in the UNESCO World Heritage List in 2011), has seen a group called the Endois, making their way to the World Heritage Committee, claiming that their rights were violated through no consultation before the listing. More so, that the park was created without their consent, moving them away from their ancestral lands. Today, many minority and marginalized groups with a voice through United Nations are articulating their issues at international forums, appealing to their identity and sense of place to make their case.

The question here is whether international instruments such as, the United Nations Declaration of Human Rights assist or hinder these developments especially by grouping of rights as Secondary or Primary? As culture is not currently considered a primary right, what consequences does this have on human rights and heritage discussions? As heritage professionals, with responsibility to manage some of these, contested heritage, what position would one take? A critical analysis of, the emerging issues are envisaged.

There are other emerging discussions on heritage and development where in some instances local communities are moved from their ancestral homes and common heritage that are then turned into projects such as dams, ports and other facilities seen to be critical to national development. Some of these are also next to world heritage properties with potential negative impact on the heritage, and with little or no consultation with the local communities or even the heritage institutions concerned.

The question to be tackled is who decides what is good for the others? The common practice is for Environmental Impact Assessments (including Heritage Impact Assessment), to be done and often a condition of the donor and development aid agencies. The question is whether heritage professionals should be engaged in such studies if decisions to build have already been made without consultation? What are the alternatives for heritage professionals? What impact can they make? What are the ethical

issues? What role can heritage professionals working in partnership with other key stakeholders play in engaging governments and organizations supporting such developments? Can and how can a balance between development and heritage preservation be attained?

This approach to heritage studies will introduce students to the hard realities on the ground connected to heritage management, including the conflicts and contradictions associated with it. It will interrogate the issues associated with human rights, dignity, development as well as the role and position of heritage practitioners in the face of a fast changing world.

Reading List:

Kiriama H, Ishanlosen O, Sinamai A, 2010 *Cultural Heritage Impact Assessment in Africa: An Overview*. Centre for Heritage Development in Africa (CHDA), Nkurumah RD, Mombasa, Kenya

Serageldine.I and Taboroff. J 1998, *Culture and Development in Africa*, Proceedings of an International Conference held at The World Bank, WashingtonD.C.

Logan W. 2010, *Cultural Diversity, Heritage and Human Right: Intersections in Theory and Practice*

Joffroy, T, 2005. *Traditional Conservation Practices in Africa*. ICCROM Conservation Studies 2, ICCROM, Rome.

Ringbeck, Birgitta and MechtildRössler. Between international obligations and local politics: the case of the DresdenElbeValley under the 1972 World Heritage Convention. InformationenzurRaumentwicklung Heft 3/4.2011, pp. 205 – 212.

Discussion of the Desdren Case, with section on the EIA process

International Association for Impact Assessment. Principles of Environmental Impact Assessment: Best Practice. January 1999.

ICOMOS Guidelines on Heritage Impact Assessment

Larsen, Peter Bille. World Heritage and Evaluation Processes Related to Communities and Rights: An independent Review. Unpublished paper for IUCN, June 2012.

Background Paper. Workshop ‘Our common dignity: Towards Rights-Based World Heritage Management’, Oslo 9-11 March 2011

Report on the Workshop ‘Our common dignity: Towards Rights-Based World Heritage Management’, Oslo 9-11 March 2011

Statement of the Participants: Workshop ‘Our common dignity: Towards Rights-Based World Heritage Management’, Oslo 9-11 March 2011

Background Paper, Report, and Statement of the workshop organized by ICOMOS Norway on Cultural Heritage and Human Rights.

Reports of the independent expert in the field of cultural rights, Farida Shaheed (2010 and 2011) and the Resolution of 2010 of the Human Rights Council regarding Human Rights and Cultural Heritage

The United Nations Convention on Universal Human Right (1948)

The UN Covenant on Civic, Political and Social Rights (1966 a&b)

Two Weeks (6 Hours of Presentation and Discussion)

Heritage and Law in Africa

There is dissension as to whether protection of heritage has always been part of the African traditional “legal” practices. While some say intentional intervention (conservation) was not part of the African practice, others argue this has always formed part of the African heritage practice. And that it is because of this that many sites, practices and objects have been preserved to the present. In addition most of the now called ‘heritage places’ or ‘objects’ were of use and were rarely made to be heritage in themselves but, for purposes of practices within families, communities and nations. There were sacred places where religious activities took place, sacred objects associated with royalty as well as spiritual practices for example the Benin bronzes, and also material culture many of which were used and discarded.

With colonization, one of the first things the colonizers did was to dis-empower the African by taking away the control of the heritage. While some of these ended up in the north and in museums, sites became central government property protected by written law. Thus places like Great Zimbabwe and others ceased to be sacred sites officially and became heritage sites protected by new legislation. However to the African, what was heritage to the government was a shrine to the African.

Today, the heritage world is beginning to recognize traditional heritage practices. Although this was at first accepted grudgingly by the West and west leaning organizations, it has been demonstrated that traditional knowledge and systems including heritage practices are often more effective and can form part of heritage management including world heritage property.

This module will introduce the participants on traditional systems and ways of heritage management and to demystify the notion that heritage management started with colonization in Africa. It will also introduce the students to various ways of understanding and interpreting heritage. Example of best practice will be provided and the phenomenon of “your heritage my shrine” will be discussed and analyzed.

Reading List:

Ndoro W, Mumma A, and Abungu G. 2008, *Cultural Heritage and the Law. Protecting Immovable Heritage in English-speaking Countries of Sub-Sahara Africa*. ICCROM Conservation Studies 8

Ndoro, W. Pwiti Gilbert, 2005, *Legal Framework for the Protection of Immovable Cultural Heritage in Africa*. ICCROM Conservation Studies 5

Prott, Lyndel V. 2000, "Cultural heritage law: the perspective of the source nations." *Art antiquity and law*. Vol. 5, N. 4, 2000, pp.333-342.

Heap, S. D. *An outline of planning law*. 1978, London: Sweet and Maxwell.

Ndoro, W. *Your Heritage my Shrine*. ICCROM Studies Series

Mumma, A. "The Place of Custom in the Management of Cultural Landscapes. Paper prepared for the UNESCO International Experts Meeting on Management Guidelines for Cultural Landscapes, Banska, Stiavnika, Slovakia, 1-4 June 1999.

Council of Europe (ed.). *Guidance on the development of legislation and administration systems in the field of cultural heritage*, Strasbourg: Council of Europe, 2000.

Three Weeks (9 Hours Presentation and Discussion)

Heritage Conservation and Community involvement

While heritage conservation has a history of centralized government control where, communities are only intermittently informed of new developments this trend has been changing. UNESCO as an Inter-governmental organization for long championed this trend of top down management especially with world heritage sites. This approach has proved unfeasible as the lack of involvement of communities mean ineffective conservation due to lack of support and co-operation. In Africa, there is even a saying that "nothing about us without us" or "either with us or not with us".

The new trend therefore is not only to involve the communities in part but to fully involve them with at times depending on the circumstances, giving back the heritage to the communities and ensuring they are fully responsible for its management. This has not taken place overnight but has involved a whole change of mindset by heritage professionals through training and capacity building over a long period of time. It has also come with the democratization of governance in the continent including new constitutions that put people at the centre of every action. In South Africa, with the fall of apartheid and the introduction of freedom and new constitution there has been "democratization" of heritage field; the same applies to other countries like Kenya where the new constitution recognizes the rights of individuals far more than before.

This paradigm shift however is new and not popular with those use to "doing things for community". As it becomes a common and acceptable including in planning and implementation to monitoring and evaluation, this poses new challenges to a heritage world used to top down management of heritage. As communities assert their rights, there is often clearly resistance of the various interest groups. How does one change the mindset and navigate these delicate issues in times of need for heritage change management? How does one convince heritage practitioners to cede their inherent monopoly of powers and control they are so used to? The concept of co-management, partnership, resource sharing and the dismantling of the "park mentality" will be discussed and analyzed from a global as well as a local perspective.

The objective is expose the student to the deeply embedded interests of the various stakeholders and to let them formulate possible ways of realizing through such discussions ways of developing solutions that are accommodative to community views, needs and expectations without alienating the other interested groups. Further the module is meant to introduce students to knowledge production, knowledge use and knowledge control.

Reading List:

Abungu G and Sovoessi, 2010 Africa 2009: Conservation of Immovable Cultural Heritage in Sub- Sahara Africa: An Evaluation, Final Results

Feilden, B. M.; Jokilehto, J. *Management guidelines for World Cultural Heritage Sites*. Rome: ICCROM, 1993.

Birnbaum, C. A. "Protecting cultural landscapes: planning, treatment and management of historic landscapes." *Preservation briefs*. vol. 36, 1994, pp. 1-20.

Lichfield, N. *Economics in urban conservation*. Cambridge: Cambridge University Press, 1988.

Committee on Cultural Tourism (ed.) *Economics of conservation*. Central Cultural Fund Publication, vol. 133. Colombo: ICOMOS Sri Lanka, 1993.

Hodges, Andrew; Watson, Steve. "Community-based heritage management: a case study and agenda for research." *International journal of heritage studies: IJHS*. Vol. 6, N. 3, 2000, pp. 231-243.

Marc, A. "Community participation in the conservation of cultural heritage." in: *Culture and development in Africa. Proceedings of an International Conference held at the World Bank, Washington, D.C. April 2 and 3, 1992*. I. Serageldin and J. Taboroff (eds.) International Bank for reconstruction and development / World Bank, 1994, pp. 255-268.

Assi, Eman. "Community involvement in a housing renewal project in the old city of Jerusalem." *Journal of architectural conservation*, Vol. 8, N.1, 2002, pp. 74-85.

Ahlgren, B.; Miller, T. "Conflict and participation in a renewal process in Stockholm: Birka." in *The conservation of European Cities*. D. Appleyard (ed.) Cambridge, Massachusetts: M.I.T., 1979pp. 237 - 246.

Arnstein, Sherry R. "A Ladder of Citizen Participation," JAIP, Vol. 35, No. 4, July 1969, pp. 216-224
World Bank Participation Sourcebook.

World Bank Multi Stakeholder Participation: Check the two in the Web

Borrini-Feyerabend, Grazia and Mohammed TaghiFarvar. Participatory Management of Cultural Heritage. Unpublished. Prepared for the 1st AFRICA 2009 Regional Course on Conservation and Management of Immovable Cultural Heritage. 1999.

Ndoro, W. and P. Taruvinga. "The Vandalism of the Domboshava Rock Painting Site, Zimbabwe: Some Reflections on Approaches to Heritage Management." In: Conservation and Management of Archaeological Sites, Vol. 6, N. 1, 2003, p. 3-10.